

...the Three Principles of the ...  
...of the World ...

...the ...  
...the ...

...the ...  
...the ...

...the ...  
...the ...  
...1633.



THE FIRST BOOK OF THE

PROPHET

ISAIAH

CONCERNING

THE REVELATION OF THE

PRINCIPLES OF THE DIVINE

WISDOM

AND THE

OF THE OLD AND

THE NEW

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

AND THE

832-13634  
OmEe  
1656



THE  
P R E F A C E  
Of the Author  
J A C O B B E M E,  
To his COMMENTARY upon  
G E N E S I S,  
Called the  
\* MYSTERIUM MAGNUM.

\* The Great  
Mysterie.

1. **W**hen we consider the visible world with its Essence; and consider the life of the creatures, then we finde therein the likenesse of the invisible spirituall world, which is hidden in the visible world, as the Soule in the body; and see thereby that the hidden God is nigh unto all, and through all; and yet wholly hidden to the visible Essence.

2. We have an example hereof in the minde of man, which is an invisible fire; that is inclined to light, and darknesse; viz. to Joy, and Sorrow; and yet in it selfe is none of these; but onely a Cause thereto; an invisible, incomprehensve Sourcive fire; and yet as to its own Essence is included in nothing, save onely in the Will of Life.

3. The body cannot comprehend the minde; but the minde comprehends the body; and brings it to Love, or \* dislike; this likewise is to be understood of the word, and Power of God; which is hidden to the visible Sensible Elements;

\* Or false-  
range and  
so it is.

A

and

## The Preface of the Author ꝑ. B.

and yet dwelleth through, and in the Elements; and worketh through the Sensible life, and Essence, as the minde in the body.

4. For the visible sensible things, are an essence of the invisible: from the invisible, and incomprehensible, the visible, and comprehensible is proceeded: the visible Essence is come to Bee from the expression, or Spiration of the invisible Power: the invisible Spirituall Word of divine Power worketh with and through the Visible Essence, as the Soul \* with and through the body.

\* In.

5. The inward Spirituall soule of man was breathed in to the visible Image by the in-Speaking, or inspiration of the invisible Word of the divine Power; (for an understanding to the Created Image) wherein mans Science, and knowledge of the invisible, and visible Essence consisteth.

† In.

6. Thus man hath now received Ability from the invisible Word of God to the re-expression: that he again expresseth the hidden word of the divine Science into formation, and setation: in manner and forme of the Temporall Creatures; and formeth this Spirituall Word according to Animals, and Vegetables; whereby the invisible wisdom of God is pourtraied, and modelized into severall distinct formes: as we plainly see, that the understanding of man expresseth all powers in their property, and giveth names unto all things; according to each things property; by which the hidden wisdom is known, and understood in its power: and the hidden God is made manifest † with the visible things; for the Delight, and play of the divine Power: so that the invisible might play with the visible; and therein introduce it selfe into the sight, and Sence of it selfe.

7. As the minde doth introduce it selfe with the body, and by the body into Sences, and thoughts; whereby it worketh, and Acteth Sensibly to it selfe; so also the invisible world (worketh) through the visible, and with the visible world: we are not in any wise to conceit that a man cannot search out what the hidden divine world is, and what its Operation, and essence is, for on the visible Essence of the Creation we see a figure of the internall Spirituall operation of the powerfull world.

8. And we ought not to think otherwise of God; but that he is the most inter-nall ground of all Essences; and yet so, as that he cannot be comprehended of any thing by the own-peculiar power of the thing; but as the Sun doth introduce it selfe with its light, and Power into the sensible living things; and worketh with [or in] all things; and introduceth it selfe also into an essence; the same likewise is to be understood concerning the divine Word with the life of the Creatures.

9. Seeing then this visible world is the expressed, Formed word, according to Gods Love, and anger: viz. according to the Grand Mystery of the Eternall Spirituall nature, which spirituell world is hidden in the visible; and yet the humane Soule is a sparke out of the Eternall Speaking Word of the Divine Science, and Power; and the Body an Ens of the Stars, and Elements; and also as to the internall ground an Ens of Heaven, viz. of the hidden world; therefore he hath Might, and Ability to speak of the Grand Mysterie whence all Essences doe Originally arise.

10. Since then the great Mysteries, the Beginning of, and Originall of all things doe befall us by divine Grace; that we are able (as through the ground of the Soule) to understand the same in reall knowledge with the inspired word of the divine Science; We will write down its ground, (so far as its permitted to us,) in



## The Preface of the Author *J. B.*

*in this Book: for a Memoriall to our selfe, and for the exercise of divine knowledge to the Reader.*

**II.** And I. we will signifie, and declare what the Center and ground of all Essences is.

**III.** What the Divine Manifestation (through the speaking of the word of God,) is.

**IV.** How Evill and Good have their Originall from one onely ground; viz. light and darknesse: Life, and Death: Joy, and Sorrow; and how it is in its ground; also whereunto every Essence and Source is profitable, and || necessary.

|| Text unavoidable.

**V.** How all things have their ground from the Grand Mystery, viz. from the spiration of the Eternall one.

**VI.** How the Eternall one introduceth it selfe into sensation, perception, and Severation, to the Science of it selfe, and the play of the divine Power.

**VII.** How man may attaine to the true knowledge of God, and to the knowledge of the Eternall and Temporall nature.

**VIII.** Also how man may come unto the Reall Contemplation of the Being of all Beings.

**IX.** Also of the Creation of the world and of all creatures.

**X.** And then of the Originall, fall, and Restoration of man; what he is according to the first Adamicall man in the Kingdome of nature: and what he is in the new Regeneration in the kingdome of Grace, and how the new birth comes to passe.

**XI.** Also what the old and new Testament are each in its understanding.

**12.** And we will enlarge this exposition through, all the chapters of the first Book of Moses; and signifie how the Old Testament is a Figure of the New: what is to be understood by the Deeds of the holy Patriarchs: wherefore the Spirit of God did give them to beset down in Moses: and at what the figures of these written Histories doe looke, and ayme; and how the Spirit of God in his children before the times of Christ did allude with them in the figure, concerning the Kingdome of Christ; whereby then God hath alwayes represented this Mercy-Seat [or throne of grace] Christ: by whom he would blot out his Anger, and manifest his Grace.

**13.** And how the whole time of this world is pourtrayed, and modelized, as in a Watch-work: how afterward it should goe in time: and what the inward spirituell world; and also the outward materiall world is: also what the inward, Spirituell man, and then the externall man of the Essence of this world is: how time and Eternity are in one another, and how a man may understand all this:

**14.** Now if it should so fall out, that when these our writings are read, the Reader might not presently apprehend, and understand the same (seeing this ground which yet hath its full foundation, and pregnant Concordance, as well with the Scripture, as through the light of nature; hath for a long time been very dark, and yet by divine Grace is given to plaine simplicity) let him not despise, and reject the same according to the course, and custome of the wicked world; but looke upon the ground of practice which is therein intimated;

## The Preface of the Author J. B.

and give himselfe up thereunto; and pray God for light and understanding: and at last he will rightly understand our ground, and it will finde very great Love and acceptance with him.

15. But we have written nothing for the proud, and haughty wiselings, who know enough already; and yet indeed know nothing at all; whose Belly is their God, who onely adhere unto the Beast of the Babylonicall Whore, and drink of her payson; and wilfully will be in blindnesse, and the Devills Snare: but we have laid (with the spirit of our knowledge,) a strong bolt before the understanding of folly, not to apprehend our meaning; being they wilfully, and willingly serve sathan, and are not the children of God.

16. But we desire to be clearly, and fundamentally understood by the children of God: and doe heartily, and readily communicate our knowledge given to us of God; Seeing the time of such Revelation is borne: therefore let every one see, and take heed, what Sentence and Censure he passeth: Every one shall accordingly receive his reward, and we commend him into the Grace of the meek, and Tender Love of Jesus Christ. Amen.

Sept. 11. Anno 1623.



DE


# Myfterio Magno.

## OF THE GRAND MYSTERIE.

THAT IS,  
Of the Manifestation of the Divine Word,  
through the Three Principles of the  
Divine Effence.

### The first Chapter.

*What God Manifested is : and of the Trinity.*

I.  We would understand what the new birth is; and how it is wrought to passe: then we must first know what man is; and how he is the Image of God: and what the divine inhabitation is: also what the Revealed God is; of whom man is an Image.

<sup>a</sup> Wrought, or effected.

<sup>b</sup> Or how God dwelleth in man, and filleth all things with his presence.

2. When I consider what God is, then I say, He is the One; in reference to the Creature, as an Eternall Nothing: he hath neither foundation, beginning, or Abode: he possesseth nothing, save onely himselfe: He is the will of the Abyffe: he is in himselfe onely one: he needeth neither space, or Place: He begetteth himselfe in himselfe; from Eternity to Eternity: He is neither like or resembleth any thing: and hath no peculiar place where he dwelleth: the Eternall wisdom or understanding is his delight: He is the will of the Wisdom: the wisdom is his manifestation.

<sup>c</sup> Or no Sundry habitation above the Stars in an Emperean Heaven, as Reason phantasie.

3. In this Eternall Generation we are to understand three things: viz. 1. An Eternall will. 2. An Eternall minde of the will. 3. The

<sup>d</sup> Efflux, effluence the proceeding forth.

<sup>d</sup> Egreffe from the will and minde, which is a spirit of the will and minde.

B

4. The



<sup>c</sup> Compre-  
hension, or  
Receptacle.

4. The will is the *Father* : the minde is the *Conceived* of the will : viz. the *Seat*, or habitation of the will : or the *Centre* to Something : and it is the *Will's Heart* : and the *Egresse* of the will and minde, is the *Power* and *Spirit*.

<sup>f</sup> Or Tri-Unc.

<sup>e</sup> Or mysticall  
Mystery.

5. This <sup>f</sup> threefold *Spirit* is one onely *Essence* ; and yet it is no *Es-  
sence*, but the *Eternall understanding* : an *Originall* of the Something : and yet it is the *Eternall* <sup>g</sup> *hiddennesse* (as the understanding of man is not confined in time, and place, but it is its own comprehension, and *Seat*) and the *Egresse* of the *Spirit*, is the *Eternall Originall Con-  
templation*, viz. a *Lubet* of the *Spirit*.

<sup>h</sup> That which  
is flown forth  
from the *One  
Eternall Will*.

6. The <sup>h</sup> *Egressed* is called the *Lubet* of the *Deity*, or the *Eternall  
wisdome*, which is the *Eternall Originall* of all Powers, Colours, and  
Vertues ; by which the threefold *Spirit* in this *Lubet* comes to a *De-  
siring* ; namely ; of the Powers, Colours, and Vertue : and its desire-  
ing is an *Impressing* : a conceiving it selfe : the Will conceiveth the  
wisdome in the minde ; and the conceived in the understanding is  
the *Eternall Word* of all Colours, Powers, and Vertue : which the  
*Eternall Will* <sup>i</sup> expresseth by the *Spirit* from the understanding of  
the minde.

<sup>i</sup> Or *Speaketh*  
forth.

7. And this *Speaking* is the *Motion*, or life of the *Deity* ; an *Eye* of  
the *Eternall Seeing*, where one power, colour, and vertue, doth di-  
stinctly know each other : and yet they all stand in Equall <sup>k</sup> pro-  
portion or *Analogy* devoid of weight, limit, or Measure, also undi-  
vided one from another ; all the Powers, Colours, and Vertue, lye  
in One ; and it is a distinct *Mutual* well-tuned *Pregnant Harmony* :  
or, as I might say, a *Speaking Word* : in which *Word*, or *Speaking*, all  
Speeches, Powers, Colours and Vertues are contained, and with the  
Pronouncing, or *Speaking*, they doe unfold themselves, and bring  
themselves into light, and ken.

<sup>k</sup> Text Pro-  
pety.

8. This is now the *Eye* of the *Abyss*, the *Eternall Chaos* ; wherein  
all, whatsoever Eternity and time hath, is contained : and it is cal-  
led *Counsell* ; *Power* ; *Wonder*, and *Vertue* ; its peculiar and proper  
name is called *GOD* or *JEova* or *JEHOVAH* : who is without all  
*Nature*, without all beginnings of any *Essence* : a *Working* in him-  
selfe : *Generating*, *finding*, or *Perceiving* himselfe ; without any  
kinde of *Source* from any thing, or by any thing : He hath neither  
beginning, nor End ; (he is immense : no number can expresse his  
largeness, and Greatness) he is deeper then any thought can reach :  
he is no where far from any thing, or nigh unto any thing : he is  
through All, and in all : his birth is every where : and without and  
besides him there is nothing else ; he is time and Eternity, *Byss* and  
*Abyss*, and yet nothing comprehends him save the True understand-  
ing ; which is God himselfe.



CHAP. II.

*Of the Word, or Heart of God.*

**T**His is now what Saint John saith ; Chap. 1. *In the beginning was the word: and the word was with God: and God was the word: the same was in the beginning with God: the word* <sup>1</sup> *(In)* is the will of the *Abyſſe*: (<sup>m</sup> *beginning*) is the Conception [or apprehension] of the will; where it conceiveth, and bringeth it ſelfe into an Eternall Beginning; the\* (*Word*) is now the Conceived, which in the will is a *Nothing*, and with the Conception there is a generation: this was in the beginning with the will, and in the will: but with the *Lubet* of the will it receiveth its beginning in the Conception of the will: therefore it is called [*a*] *Heart*; viz. a *Centre*, or *Life-Circle*; wherein the Originall of the Eternall Life is.

<sup>1</sup> *In* ſignifi-  
eth in the.  
<sup>m</sup> *Anfang*.  
beginning.

\* *Wort* ſigni-  
fieth the  
word.

Which words  
in the *High-  
Dutch* he ex-  
pounds ac-  
cording to  
the Language  
of Nature.

2. And John ſaith further: *By the ſame were all things made: and without it was not any thing made that was made: In it was the life, and the life was the light of men*: heere O man take now this light of life, which was in the Word and is Eternall: and behold the Being of all Beings, and eſpecially thy *Selfe*; ſeeing thou art an *Image*, life, and being of the unſearchable God; and a Likeneſſe as to him: heere conſider time, and Eternity; Heaven, Hell: the world: light, and darkneſſe: paine, and *Source*: life, and death: Something and Nothing: Here examine thy ſelf, whether thou haſt the light and life of the Word in thee, ſo that thou art able to ſee, and underſtand all things: for thy life was in the Word; and was made manifeſt in the *Image* which God Created; it was breathed into it from the Spirit of the word: now liſt up thy underſtanding in the light of thy life; and behold the *Formed Word*: Conſider its inward Generation; for all is manifeſt in the light of life.

3. Saiſt thou, I cannot; I am corrupt, and depraved? heare me! thou art not as yet borne againe of God: otherwiſe, if thou hadſt again that ſame light, then thou couldeſt: Goe to then! we all indeed come far ſhort of the Glory, which we ought to have in God: but I will ſhew thee ſomewhat: have a care; and conceive it aright: be not a *Mocker*, as the Confuſed *Babel* is. Lo! when we would ſpeake of the Being of all Beings; then we ſay, that from God, and through God are all things: for Saint John ſaith alſo, that *without him was not any thing made, that was made*.

4. Now ſaith Reason, whence or how hath God made Good, and Evill, Paine, and Joy, Life and Death: is there any ſuch will in God which maketh the evill? Heere Reason beginneth to Speculate; and will apprehend it; but it goeth onely about the outſide of the *Circle*, and cannot enter in: for it is without, and not in the word of the *Life-Circle*.

5. Now then behold thy ſelfe, and conſider what thou art: view what the outward World is with its Dominion; and thou ſhalt finde,

<sup>a</sup> Or receive  
light from  
the Sun.

<sup>o</sup> Essence  
Substance, or  
body.

that thou with thy outward *Spirit* and *Being*, art the outward world: thou art a little world out of the Great world: thy outward light is a *Chaos* of the Sun and Stars: else thou couldst not see <sup>a</sup> by the light of the Sun: the Stars give the *Essence* of distinction in the intellectuall Sight: thy body is fire, aire, water, earth: therein also lyeth the Metaline property, for of whatsoever the Sun with the Stars is a Spirit, of that the Earth with the other Elements is a <sup>o</sup> Being, a Coagulated Power: what the Superiour [Being] is that is also the inferiour: and all the creatures of this world are the same.

6. When I take up a stone or clod of earth and look upon it; then I see that which is above, and that which is below, yea, the whole world therein; onely that in each thing one property hapneth to be the chiefeft and manifest; according to which it is named: all the other properties are joyntly therein; onely in distinct degrees and centres, and yet all the degrees and centres are but one onely centre; There is but one onely root whence all things proceed: it onely severizeth it selfe in the Compaction, where it is Coagulated: Its originall is as a Smoak or vaprous breath from the Great Mystery of the Expressed Word; which standeth in all places in the re-expressing, that is, in the Re-breathing (or ecchoing forth) a likenesse according to it selfe: an Essence according to the Spirit.

7. But now we cannot say, that the outward World is God, or the speaking word, which in it self is devoid of such essence; or likewise that the outward man; is God: but it is all onely the expressed Word: which hath so coagulated it self in its re-conception to its own expression; and doth still continually coagulate it self with the 4 Elements, through the Spirit of the desire (*viz.* of the Stars) and bringeth it selfe into such a motion and life; in the mode and manner as the Eternal Speaking word maketh a *Mysterie*, which is *Spiritually*, in it selfe; which *Mysterie* I call the Center of the *Eternall Nature*; where the *Eternall Speaking Word* bringeth it selfe into a Generation, and also maketh such a Spirituall World in it selfe; as we have materially in the Expressed Word.

8. For I say, the inward world is the Heaven wherein God dwelleth; and the outward world is expressed out of the inward; and hath onely another beginning then the inward; but yet out of the inward; it is expressed from the inward (through the motion of the *Eternall Speaking Word*) and closed into a beginning, and End.

9. And the inward world standeth in the *Eternall Speaking Word*: the *Eternall Word* hath spoken it (through the wisdom) out of its owne Powers, Colours, and *Vertue*, into an *Essence*, as a *Great Mysterie* from Eternity; which *Essence* also is onely as a Spiration from the Word in the wisdom; which hath its *re-conception* to Generation in it selfe; and with the *Conception* doth likewise *Coagulate* it selfe, and introduceth it selfe into formes, after the manner of the Generation of the *Eternall Word*: as the Powers, Colours, and *Vertue* doe generate themselves in the word through the wisdom; or as I might say, out of the wisdom in the Word.

10. Therefore there is nothing nigh unto, or a far off from God:

one

## CHAP. 3. Of the Center of the Eternall Nature.

5

one world is in the other: and all are onely one: but one is Spirituall, the other Corporeall: as soul, and body are in each other; and also time and Eternity are but one thing; yet in distinct beginnings: the spirituall world in the internall [*Principle*] hath an Eternall beginning, and the outward a temporall: each hath its birth in it selfe: but the *Eternall Speaking Word* ruleth through and over all: yet it can neither be apprehended or Conceived, either by the Spirituall or externall world, that it should stand still; but it worketh from Eternity to Eternity, and its<sup>p</sup> Worke is Conceived; for it is the *Formed Word*; and the *working Word* is its life, and incomprehensible: for it is without all *Effence*; as a bare understanding onely, or a Power that bringeth it selfe into *Effence*.

<sup>p</sup> Or operate.

<sup>p</sup> Or worketh it selfe out in the *Effence*.

11. In the inward Spirituall world, the Word conceiveth it selfe into a Spirituall *Effence* as one onely *Element*, wherein the foure lie hid: but when God, viz. the Word moved this one *Element*: then the hidden Properties did manifest themselves; as there are foure Elements.

## CHAP. III.

How out of the Eternall Good, an Evill is come to be; which in the Good: had no beginning to the Evill: and of the Originall of the Dark World, or Hell, wherein the Devills dwell.

<sup>p</sup> Or dark.

1. Now then, being Light and darknesse; moreover Paine and Source, are seen in the outward world: and yet all Originally proceed from the Eternall Mystery: viz. from the inward Spirituall world: and the inward Spirituall world proceedeth out of the Eternall Generating and Speaking Word; thereupon we are to consider, how out of the Eternall Good, an Evill is come to be: which in the Good hath no beginning to the Evill; whence Darknesse, Paine, and Source arise: and then from whence a lustre or light ariseth in the Darknesse?

2. For we cannot say that the Eternall Light, or the Eternall Darknesse, is created; otherwise they should be in a Time and a Comprehensive beginning; and of this they are devoid: for they are comitant in the Generation; yet not in the \* wisdom, or Generation of the Word of the Deity; but they take their Originall in the Desire of the Speaking Word.

\* Note.

3. For in the Eternall Speaking Word (which is devoid of all nature, or beginning) is onely the Divine understanding or Sound: there is neither Darknesse nor Light, neither thick nor thin: neither Joy nor Sorrow: moreover no Sensibility, or Perceivancy; but it is barely a Power of the understanding in one Source, Will, and Dominion: there is neither friend nor foe unto it: for it is the onely Good, and nothing else.

<sup>p</sup> Or without.

<sup>p</sup> Finding or apprehension

4. Seeing

C





# CHAP. 3. Of the Center of the Evernall Nature.

7

gether are named *Verbum Fiat*; that is, the Evernall Word; which Createth where Nothing is; and [is] the Originall of Nature and all Beings.

9. The first Property of the Desire is Astringent; Harsh; Eagerly-impressing; Conceiving it selfe; Overhaddwing it selfe; and it maketh first, the Great Darknesse of the *Abisse*; Secondly; it maketh it selfe Substantiall in a Spirituall manner; wholly rough-harsh hard and thick; and it is a Cause of coldnesse; and all keelelesse; and sharpnesse; also of all whatsoever is called *Essence*; and is the beginning of Perceivancy, wherein the free *Lubet* doth finde and perceive it selfe; and introduceth the Contemplation of it selfe; but the desire in it selfe bringeth it selfe thereby into Paine and Sorrow. Yet the free *Lubet* doth onely receive finding [or Perceivancy].

♄  
Saturnus.

10. The Second Forme of Property is the *Constringency* [or attraction] of the Desire; that is a *Compunctio*, *Stirring*, or *Motion*; for each desire is attractive and constringent; and is the beginning of Motion, Stirring, and Life; and the true Originall of the *Mercuriall* life of the Painfull [or tormenting]; *source*: for here ariseth the first enmity between the Astringency, or hardnesse, and the *Compunctio* or *Sting* of *Stirring*; for the Desire maketh hard, thick; and congealeth, as the cold stiffeneth and freezeth the water; thus the Astringency is a mere raw coldnesse; and the *Compunctio*, viz. the Attraction, is yet brought forth with the impression [or close constringent Desire].

♂  
Mercurius.

11. It is, even here, as *Father* and *Son*; the *Father* would be still, and hard; and the *Compunctio*, viz. this *Son*, stirreth in the *Father*, and causeth unquietnesse; and this the *Father*, viz. the Astringency cannot endure; and therefore he attracteth the more eagerly, and earnestly in the Desire to hold fast, and keep under the disobedient *Son*; whereby the *Son* groweth onely more strong in the *Compunctio*; and this is the true ground and cause of *sense*: which in the free *Lubet* is the Evernall beginning of the motion of the Powers, Colours, and Vertue; and of the Divine Kingdome of Joy; and in this darke Desire it is the Originall of enmity, Paine, and Torment; and the Evernall Originall of Gods Anger, and all unquietnesse and Contrariety [or *Antipathy*].

♂  
Or Sting.  
♂  
or Manifestation.

12. The third Property is the *Anguish*, or *source*, or rising Spring, which the two first Properties make: when the *Compunctio*, viz. the *stirring* striveth, and sheweth wide rage in the hardnesse; or Impression; and bruiseth the hardnesse; then in the *Contrition* of the hardnesse, the first sense of feeling doth arise; and is the beginning of the *Essence*; for first it is the Severation; whereby each Power becometh sensible and severable in it selfe in the free *Lubet*; in the word of the Powers, viz. the Originall of *Distinction*; [or difference] whereby the Powers are mutually manifest; each in it selfe; also the Originall of the Thoughts, and Minde.

♂  
Mars.  
a Contrition or distresse.  
b Brokennesse.  
c Feeling or distinct.

13. For the Evernall Minde is the All-Essentiall Power of the Deity; but the *Sense* arise through Nature with the motion in the divi-

where

C 2

on



on of the Powers : where each Power doth perceive, and feele it selfe in it selfe : it is also the *Originall* of *Tast*, and *Smell* : when the Perceivance of the Powers in the distinction hath mutuall entercourse, and entrance into each other : then they feele, taste, smell, heare, and see one another ; and herein ariseth the *Source* of life ; which could not be in the Liberty in the Stillnesse of the Power of God : therefore the Divine Understanding bringeth it selfe into Spirituall Properties, that it might be manifest to it selfe : and be a *Working* life.

14. Now we are to consider of the *Anguish* in its owne Generation and *Peculiar Property* : forlike as there is a minde, viz. an understanding in the Liberty, in the Word of the Power of God ; So likewise the first will to the Desire bringeth it selfe in the Desire of the darknesse into a minde : which minde is the *Anguish Source* : viz. a *Sulphurous Source* : and yet heere [ the ] *Spirit* is onely to be understood.

<sup>a</sup> Contract-  
eth.

15. The *Anguish-Source* is thus to be understood : the *Astringent Desire* conceiveth it selfe, and <sup>a</sup> draweth it selfe into it selfe ; and maketh it selfe full, hard, and rough : now the attraction is an Enemy of the hardnesse : the hardnesse is retentive : the *Attraction* is fugitive : the one will into it selfe ; and the other will out of it selfe : but being they cannot Sever, and part asunder one from the other : they remaine in each other as a *Rolling Wheele* : the one will ascend, the other descend.

<sup>c</sup> and flying.

16. For the *Hardnesse* causeth Substance and weight : and the *Compulsion* giveth *Spirit* and the *Active Life* : these both mutually Circulate in themselves, and out of themselves, and yet cannot goe any whither [ parted, ] what the Desire : viz. the *Magnet* maketh Hard, that the attraction doth againe breake in pieces : and it is the Greatest unquietnesse in it selfe ; like a Raging madnesse : and its in it selfe an horrible *Anguish* : and yet no right feeling is perceived untill the *Fire* : [ or the enkindling of the fire in nature, which is the fourth *Forme*, wherein the manifestation of each life *Appareth*, ] and I leave it to the Consideration of the true understanding Searcher of Nature : what this is, or meaneth ; let him search and bethinke himselfe : he shall finde it in his owne Naturall, and Paternall Knowledge.

<sup>f</sup> Or to be  
understood.

17. The *Anguish* maketh the *Sulphurous Spirit*, and the *Compulsion* maketh the *Mercury* ; viz. the *Workes-Master* of Nature : he is the life of Nature : and the *Astringent* desire maketh the *keen Salt-Spirit* : and yet all three are onely one : but they divide themselves into three *Formes*, which are called *Sulphur*, *Mercurius*, *Sal* : these three Properties doe presse the Free *Libet* into them ; that it also giveth a materiall essentiality ; which is the oyle of these three *Formes* (viz. their Life and Joy) which doth mollifie, meeken, and allay their wrathfulnesse : and this no rationall man can deny ; there is a *Salt*, *brimstone*, and oyle in all things ; and *Mercurius*, viz. the vitall venome maketh the *Essence* in all things, and so the *Abyss* bringeth it selfe into *Byss*, and Nature.

<sup>g</sup> Or poyson-  
Life.

Sal.

18. The fourth *Forme* of Nature is the Enkindling of the *Fire* : where

## CHAP. 3. Of the Center of the Eternall Nature. 9

where the <sup>b</sup> *Sensitive* and *intellective* life doth first arise: and the hidden God manifesteth himselfe: for without Nature he is hid unto all Creatures: but in the Eternall and Temporall Nature, he is perceived and manifest.

<sup>b</sup> Feeling and Understanding.

19. And this manifestation is first effected by the *Awakening* of the Powers, viz. by the three above-mentioned Properties: *Sulphur*, *Mercurius*, and *Sal*, and therein the oyle, in which the life hath its vitall being and beauty <sup>k</sup> life and lustre: The true life is first manifest in the fourth *Forme*: viz. in the Fire and Light; in the fire the *Naturall*, and in the light the *Oyle*, *Spirituall*; and in the Power of the light the divine *intellectuall* [or *understanding* life is manifest.]

<sup>i</sup> Or brought to passe.

<sup>k</sup> Text, burneth and shineth.

20. Reader attend, and marke aright; I understand here with the Description of Nature, the Eternall not the Temporall Nature: I onely shew thee the temporall Nature thereby; for it is exprest, or spoken forth out of the Eternall, and therefore doe not foist in or alledge *Calves*, *Cowes*, or *Oxen*, as tis the Course of irracionall Reason in *Babell* to doe.

21. First know this: that the Divine understanding doth therefore introduce it selfe into fire, that its *Eternall Lubes* might be Majestaticall and <sup>i</sup> lustrous: for the Divine understanding receiveth no Source into it selfe: it also needeth none to its *owne Being*: for the All needeth not the *Something*: the *Something* is onely the Play of the All, wherewith the All, doth meloize and play: and that the *TOTAL*, or All might be manifest unto it selfe, it introduceth its will into Properties: Thus we as a Creature will write of the Proper, ties: viz. of the manifested God; how the All, viz. the Immense, Abyssall Eternall understanding, manifests it selfe.

<sup>i</sup> Or a light.

Note.

22. Secondly, the Abyssall and divine understanding, doth therefore introduce it selfe into an *Anxious Fire-will*, and Life, that its great Love and Joy, which is called God, might be manifest: for if all were onely One, then the One would not be manifest unto it selfe; but by the Manifestation, the Eternall Good is known, and maketh a Kingdome of Joy: else if there were no anguish, then Joy were not manifest unto it selfe; and there would be but one onely will, which would doe continually one and the same thing: but if it introduceth it selfe into Contrariety; then in the Contest, the Lubes of joy becomes a Desire, and a love play to it selfe; in that it hath to worke and Act; to speake according to our humane Capacity.

23. The Originall of the Eternall Spiritual and Naturall fire is effected by an Eternall Conjunction or Copulation, not each Severally, but both joyntly: viz. the Divine fire, which is a Love-flame: and the Naturall fire which is a Torment, and Consuming Source: understand it thus, as it is.

24. One part: viz. the will of the Father or of the Abyss introduce it selfe into the Greatest sharpnesse of the Astringency: where it is a cold fire: a cold painefull Source: and it is sharpened by the Astringent Compunctive Anguish: and in this Anguish it comes to desire the Liberty, viz. the free Lubes, or meeknesse: and the other part is

D

the



the *Free Lubet*, which desireth to be manifest; it longeth after the will of the Father, which hath generated it without Nature; and useth it for its Play: this here doth againe desire the will: and the will hath here re-conceived it selfe to goe againe out of the *Anguish* into the Liberty: viz. the *Lubet*.

25. Understand; that it is the re-conceived will which desireth the *Free Lubet* of God: but now it hath taken into it selfe, the horrible *Astringent* hard *Compunctive* sharpnesse: and the *free Lubet* is a great Meeknesse, in reference to the wrathfull Nature, as a *Nothing* and yet it is: now both these dash together in one another: the *sharp* will Eagerly and mightily desireth the *Fire-Lubet*, and the *Lubet* desireth the *Austere* will; and in that they enter into and feele each other, a *Great Flagrat* is made, like a flash of Lightning: in manner as the fire, or celestially Lightning or etheriall blaze, is enkindled in the Firmament.

26. And in this *Flagrat* the *Fire* is Enkindled: for the *Astringent* harsh darknesse which is cold, is dismayed at the light and great Meeknesse of the *Free Lubet*, and becomes in it selfe a *Flagrat* of Death, where the wrathfulness, and cold Property retireth back into it self, and closeth up it selfe as a Death: for in the *Flagrat* the *Darke* minde becomes *essentiall*; it sadly betakes it selfe into it Selfe; as <sup>m</sup> a great Feare before the light; or as an *Enmity* of the light: and this is the true Originall of the *darke* world, viz. of the *Abyss*, into which the Devils are thrust, which we call Hell.


<sup>m</sup> As being afraid, or dismayed at the light.

## CHAP. IV.

Of the Two Principles: viz. Gods Love, and Anger: of Darknesse, and Light, very necessary for the Reader to consider of.

1. IN this *Flagrat*, or Enkindling of the *Fire*, two Kingdomes sever themselves; and yet are onely one; but they divide in the *Essence*, *Source* and will; and are invisible to one another: the one comprehends not the other in its owne *Source*; and yet they proceed from one Originall; and are dependant on one another; and the one without the other were a *nothing*; and yet both receive their *Source* from One Originall: understand it thus.


2. When the blaze, or *Flagrat* ariseth, then it is in the *Punctum*, and and maketh in the *Twinck* a *Tri-Angle* , or a  *Crosse*: and

this is the true meaning of the Character : First it is the *Keenness* of all things; and God manifested in *Trinity*: The *Triangle* becometh the hidden God: viz. The Word or Divine understanding; which is threefold in its Eternall *un-inchoative* birth: and yet only one, in its

## CHAP. 4. Of the Two Principles.



11

*its Manifestation*: In the fire and light world this *Trinity* doth manifest it selfe in the *Birth*; not as if there were any place, where such a figure did stand, no; but the whole *Birth* is so; where ever the *Divine Fire* manifesteth it selfe in any thing, it maketh in its *inflammation*

a *Tri-angle*,  which the children of men ought seriously to observe, and how likewise the life doth enkindle it selfe in a *Tri-angle*: which betokeneth the *Holy Trinity*: and being the light of life was in the *Word of the Deity*; which [*word*] was breathed into man; (as *John* saith in his first Chapter) and yet did *disappeare* in *Paradise*; in relation to

God; therefore it must be borne again on the *T*.

### The Exposition of the fore-going Characters.

3. *T*He upper *Crosse* betokeneth the *unformed Word* in *Trinity* wholly without *Nature*, and the *Character* is thus set ; and this *Character* betokeneth the *Formed Word* , *viz.* the *Angelicall World*.

4. But that the *Tri-angle* with the three strait *Cusps* hath changed it selfe into such a *T*. on which death was slaine, doth point and betoken unto us the *Great Love* of God which hath freely given it selfe again into our *humanity* out of the *Tri-angle*, when we were departed from the *Tri-angle* in the light of life.

5. Therefore the *Great Angle* waveth downwards, betokening the great *humility*, and also that we have lost the *fiery Angle* which ascends on High; in which we were the *Image* and likenesse of God: there-

fore the *Angle* in the *Regeneration* in the *T*. hath turned it selfe downward; and ascends not upward any more with its *Cusp*: betokening

now unto us the true *Resignation* under the *T*. where we in the *Spirit* of *Christ*, shall be borne againe through the great *humility* of God, in the light.

6. Now the will *Severs* it selfe in the *Fires Flagrat* into two *Kingdomes*, where each dwelleth in it selfe: *viz.* The *Flagrat* in the *darknesse* is Gods *Anger*: and the *Flagrat* in the *re-conceivment* to the *free Lubet*, becomes the *Highly Triumphant Divine Kingdome* of *Joy* in the *Free Lubet*: for thus the *free Lubet* is *Elevated* and brought into a *wrestling Love-play*, and so it becomes *Springing* and *working*.

7. Not that we meane, that God thus receiveth a *beginning*: but it is the *Eternall beginning* of God manifested: *viz.* how the *Divine understanding* doth manifest it selfe with *Power* in distinct *variety*, and worketh it selfe forth into a *Kingdome*; which is an *Eternall*

Y  
T  
T

nall Generation: we onely speake here how the unvisibile, unperceivable God doth introduce himselfe into Perception for his own Manifestation.

8. Now we are to understand by the inflammation of the fire, a twofold fire, a twofold Spirit, and a twofold Essence; viz. a Love-fire in the free *Lubet* which is made Essentiall with impression or Desire: and in the fire the Spirit and Essence doe severize; and yet they are mutually in one another; as Soul, and body are one: and now as the Spirit is, so is the Essence: and as there is an holy sweet Essence, and an holy sweet Spirit, in the impression of the free *Lubet*: so likewise in the darke impression, there is an Astringent harsh raw and bitter Essence and Spirit: as the Essence is, so is also the Minde of the Understanding and will in the Essence.

9. Albeit the Eternall [Essence] in reference to the Temporall, is Spirituall; yet the true Spirit is much more Subtile, then that which it maketh to a Substance in the conception: for out of the Substance, the true intellective Spirit primely proceedeth, which before the Substance is only a Will, and not manifest to it self: for the will doth therefore introduce it selfe into Substance and Essence that it might be manifest to it selfe.

10. Now we are to consider of the Severation in the fire: when the fire is enkindled, then is the fire-blaze or *Flagrat Salnitral*, where the powers doe mutually unfold, and display themselves, and come into division, where the Eternall onely power of God, doth manifest it selfe, and in the distinction, doth Sunder it selfe into Properties both Spiritually and Substantially: as is to be seen in this World: whence also the manifold *Salts* doe arise: which with the Creation came to be such Matter, which in the Eternity was onely a Spirituall Essence, but in the beginning of Time became Gross and hard.

11. Also the manifold Spirits both good and evill, doe originally spring from this Eternall root; and likewise the manifold *Stars* with the foure Elements, and all whatsoever liveth and moveth; but the Separation in it selfe is thus to be understood: when the blaze ariseth, then out of the fire proceedeth the Severation: the Fire-Flagrat is Consuming, it apprehendeth the Conceived Essence, both in the free *Lubet*, and in the *Austere* impression, and consumes it in a twinkling of an Eye, for heere, the Eternall Will which is an *Abyss* becomes manifest in the fire: no Essence can subsist before it; it devoureth all into its Nothing.

12. And heere is the Originall of the Eternall Death, or devoration; and in this Devoration is the highest *Arcaum*, or Secret: for the true essentiall lively Spirit and understanding proceedeth out of this devoration, and maketh another Beginning; for the first beginning is Gods, who introduceth himselfe from the *Abyss* into *Byss* to his owne Contemplation: but this Beginning, which proceedeth againe out of the devoration, is a Spirituall Beginning, and maketh three worlds: namely; 1. The darke fire-world in heat, and cold; a *Rawnesse* wholly *Austere* devoid of Essence; 2. The other world is the



## CHAP. 4. Of the Two Principles.

13

the Spirituall light, or Angelicall world : 3. And the third began with the beginning of time : when God moved both the inward worlds : he thence brought forth and created this outward visible world into a forme of time.

13. Now the Separation in the fire of devoration is thus to be understood : the Powers, which the first impression made essentiall ; are in the fire reduced into a Spirituallnesse : viz. 1. From the free Lubet proceedeth forth a Spirituall Mysterium : which is, as to the Deity, (viz. the Eternall understanding) Spirituall : and it is the angelicall light, and Life ; and also the reall humane [ Life ; ] and so of all whatsoever is like unto them : for they are Powers of God : therefore the Angels beare in them the Great Name of God : and likewise all true men who have the divine Power.

14. From the Essence of the free Lubet there proceedeth forth in the fire an oily Power, which is the body or Essence of the understanding ; therein the fire burneth ; and thence the shining Lustre or Glasse ariseth. Thirdly, from the Understanding and Spirituall Oyle there proceedeth forth a moving Lubet like an Element : and it is also the Divine Element.

15. Fourthly, out of the Element there proceedeth forth a watry Property ; and yet it is onely to be understood Spiritually : this is the water of which Christ said ; he would give us to drinke : and whosoever should drinke thereof it should spring up in him to a fontaine of Eternall Life : it is the water above the Firmament of which Moses speaketh ; that God hath separated from the externall waters under the Firmament : This watry and Elementall Property proceedeth from the Essence of the free Lubet, which is conumed in the Fire and the Word of the understanding (which hath now manifested it selfe in the fire) doth expresse these Powers from it selfe, as a living and moving Essence, and heere in the Angelicall world is understood.

16. In the Separation which is from the dark Property, there proceedeth forth, through the Speaking Word in the Separation out of the fire : viz. out of the Astringent harsh Impression, 1. An hellish thirsty wrathfull Source, being as another Principle, or beginning of another Property ; which source is wholly Rough like the cold or hard stone ; a minde which is horrible liketo the fire-blaze : 2<sup>d</sup>. There proceedeth forth from this fiery Spirit, from the darknesse, an Oyle which is of a poysonfull Property : for it is the Evill Mercurius arising from the Conjunction in the anxious Astringency.

17. 3<sup>d</sup>. The Anguish likewise maketh a moving minde like the Element : but altogether in an exceeding wrathfull very piercing Property : in which the great fires might and will in the Anger of God, or the wrath of God, ariseth, which Lucifer desired to be, and to rule therein ; and therefore he is a Devill, that is, one spewed out of the Love-fire into the Darke fire : 4<sup>th</sup>. There proceedeth forth also from the wrathfull Property through the Devoration in the fire, viz. from the first darke impression, a watry Property : but it is much rather a poysonfull Source, in which the life of darknesse consisteth.

a Tem, the  
dark life  
burneth.

E

18. But

18. But my writing heere of the oyle and water is thus to be understood: in the enkindling of the fire in the *Flagrat*; (both in the *Flagrat* of joy in the *Ens* of the free *Lubet* and in the *Flagrat* of the wrathfullnesse in the impression of the darke *Spiritual* *Ens*) the *Es* *sence*, which the first desire hath *Coagulated* or amass'd, is Consumed in the fire *Flagrat*; that is, it doth as it were dye to it selfe good; and is taken into the *Chely* *Spirit*; which heere hath manifested it selfe in the fire of the wrathfullnesse, and in the *light* *fire* of the Kingdome of Joy; which *Spirit* doth now re-expresse it, or breath it forth again out of it selfe as two *Spiritual* worlds.

19. Understand it aight; these proceedeth forth out of the fiery Property in the Spiracion the vitall *Source*; which according to the free *Lubet* is, holy and joyfull; and according to the darknesse painfull and wrathfull: the wrathfullnesse and painfull *Source* is the root of joy, and the joy is the root of the enmity of the darke wrathfullnesse: so that there is a *contrarium* whereby the good is made manifest and known that it is good.

20. And the *Mortified* *Essence* in the fire (which the first desire in the free *Lubet* hath *Coagulated* and made darke) proceedeth forth through the *Fire* *Mortification* as a *Spiritual* *Oyle*: which is the Property of the fire and light; and from the *Mortification* there proceedeth a *water*, *viz.* a mortified *Sence* *Essence*, being a house of the oyle; wherein the fire-*Source* or *Spirit* hath its vitall Region: which oyle is the food of the fire-*Source* which it draweth againe into it selfe, and devourereth, and thereby allayeth the fire-*Source* and introduceth it into the greatest meeknesse, in which the life of the great Love ariseth: *viz.* the good taste: so that the fire-*Source* becometh an humility, or meeknesse in the oyle through the *Mortification* in the *water* *Source*.

21. For no fire-*Spirit* can be meeke without the *mortification* of its owne naturall Property or peculiar *Essence*: but the *water* which before was an *Essence*, amass'd out of the free *Lubet*, and yet mortified in the fire; that can change the *Essence* of the fire into a *mecke* *desire*.

**CHAP. V.**

### Of the five Senses.

#### Love-fire: Venus.

The first Forme or Property, is the *Love* *desire*; *viz.* the *holy* *life*, or the displayed *light* *fire*; which is awakened or raised up in the wrathfull Consuming fire: that is, it receiveth its lustre, and shine from the fire; a similitude whereof we have in all outward fires, where we see that the *light* ariseth in the fire; but yet hath far nother *Source* then the fire: for the fire is painfull, but the light



light is meeke, pleasant, Lovely, and yeeldeth *Essence*.

2. The Fire cauleth light, and aire; and out of the aire cometh the water by reason of the meeknes of the light; for the *Liber* to the fire is mortified in the fire-blaze: and so, that which is mortified in the fire is a meeke *Essence*, yet its only a Spirit: but when it proceedeth from the fire in the light, it *Coagulateth*, and is the death of the fire: whereby the fire goeth out: but if it be of a spirituall nature it is the food, and refreshment of the fire: and we see plainly, that every burning fire putteth forth an aire, and out of the aire a water: which aire and watry Spirit the fire draweth againe into it selfe, for its owne life and lustre: else if it cannot have it, it is soone extinct, and goeth out: that is; it smothers: for the aire is its life; and yet it begetteth the aire.

3. Thus likewise we are to consider of the *divine* Being: how the Eternal Understanding of the *Abyss* introduceth it selfe into the *Byss* and *Essence*: viz. into an Eternal *Generation* and *Deoration*, wherein the manifestation of the *Abyss* consists; and is an Eternal *Love-play*; that the *Abyss* doth so wrestle sport and play with it selfe in its owne conceived [or amassed] *Byss*: it gives it selfe into the *something*; and againe takes the *something* into it selfe: and thence brings or gives forth another thing: it introduceth it selfe into a *Libet*, and desire; moreover into Power Strength, and Verue, and mutually produceth one degree from the other, and through the other, that so it might be an Eternal *Play*, and *Melody* in it selfe.

4. And this we are to consider of in the *fifth* Forme of Nature: when the Powers of the Eternal Word or understanding, are made manifest through the Eternal spirituall fire, in the Eternal Light of the *Majesty*: (that each Power or property is manifest in it selfe, and entreteth into a Feeling, Tasting, Smelling, Hearing, Seeing *Essence*; which is effected through the fire, where all things become Spritfull, quick and full of life.) even then one Property entreteth mutually into another: for they are all proceeded out of one: viz. out of the free *Liber*: therefore also this free *Liber* is yet in all, and they all joyntly desire to enter againe into this free *Liber*: viz. into the *One*; and there, when one tasteth smelleth seeth heareth and seeth the other in the *Essence*, they doe embrace each other in their *holy* Conjunction: wherein then the real divine Kingdome of joy consisteth; so likewise the growing and flourishing life of this world: as may be understood by way of Similitude in the *seven* Properties, and the light and power of the Sun.

5. The divine Kingdome of joy in the Heaven of God (viz. in God manifested in his Expressed or spirated *Essence*, as I might speake it to the understanding) consisteth in the *Love-desire*: viz. in the Power which hath manifested it selfe through the fire in the light: for the fire giveth unto the meeke free *Liber* *Essence* and *Source*; that it is Severized, and moved, and becomes a Kingdome of joy.

6. And thus we are to consider of the darknesse; whatsoever is a desiring Love in the light, wherein all things rejoyce and melodize in Love: that in the darknesse is an enmity: for the fire is cold and burn-

ing hot in the darknesse: moreover bitter astringent Compunctive; the Properties are wholly *rigorous* and full of enmity and opposition: they seeke not the *One*: but onely the advancement of their own might: and the greater their *Elevation*, and inflammation is; the *Greater* is the joy in the light.

• The King-  
dome of joy.  
• Or light of  
power.

7. That which is good and *holy* in the powerfull light, that in the darknesse is anxious and *adverse*; the darknesse is the greatest *enmity* of the light and yet it is the cause that the light is manifest: for if there were no *Black*, then *white* could not be manifest to it selfe: and if there were no Sorrow, then joy were also not manifest to it selfe.

8. Thus the joy doth triumph in it selfe, that it is not as the Sorrow: and the Sorrow triumpheth in it selfe, that it is a Might and strength of the fire, and light: hence arise Pride, and *Self-will*; because the darke fires Might giveth the *Essence* and motive *Source* to the light: which did so affect, and move King *Lucifer*, that he exalted himselfe in the roote of the fire, to rule and domineere over the fire, and light, and therefore was cast out of the light into darknesse: and the light withdrew from him.

9. Therefore understand us well heere, what Hell and the darke world or the Anger of God, is: of which the holy Scripture speaketh plainly that there is an hell, that is, a *Gulfe* of Desperation, or *pit* devoid of the hope of God and all good: now we are not to understand it to be any locall Place apart, but it is the first ground to the Eternall Nature: the place is between the Kingdome of God and this world, and maketh a peculiar *Principle*, dwelling in it selfe, and hath neither place, nor locall abode, and is every where, but inhabiting it selfe onely, and yet it giveth *Essence* to the light-and outward-world; that is, it is the Cause to the *Source*, viz. the *Fire*: and is the whole *Being* of all Gods *Beings*.

10. In the darknesse he is an Angry zealous God, and in the *fire-spirit* a Consuming fire; and in the light he is a mercifull *Loving God*: and in the Power of the light, he is especially, above all other Properties, called God: and yet 'tis all but God manifested; who manifesteth himselfe through the *Eternall Nature* in ingredient Properties: else, if I would say what God is in his *Depth*: then I must say: that he is wholly without Nature, and Properties: being an understanding, and Originall, of all *Beings*; the *Beings* are his manifestation, and thereof we have onely *Ability* to write; and not of the unmanifested God, who also were not known to himselfe without his manifestation.

### The Originall of Life

#### 4. Jupiter.

11. **T**He sixth Property of Nature and of all beings, ariseth also out of all the rest, and is manifest in the fire through the light in the *Love-desire*; it is Natures understanding, voyce, Sound, speech;



## CHAP. 6. Of the Essence of Corporality.

19

2. But yet the true divine Essence, (understand Essence, and not the Spirit of God,) is nothing else but the understanding manifested; or the formation of the Powers, and it consists in the desire, that is in the Love-desire; where one power doth experimentally and knowingly taste smell feele see heare another, in the Essence and source of the Property: whence the great ardent Longing desire ariseth. In these Properties the manifested God is understood, as in a fiery flame of Love-desire, wherein there is a meere pleasing taste, sweet-breathing smell, ravishing melody, Lovely and delightfull Seeing, Smiling and friendly Aspect, a gracious delight pleasure or feeling: and yet it is onely a spirituall Essence, where the Powers onely, (which have introduced themselves through the Impression, into property, and manifested themselves through the fire in the light,) doe mutually as in a Love-play wrestle with, and in one another, like a pleasant Song, or pregnant harmony, or Kingdome of joy: this is now the Spirituall Essence of God manifested; [and] how the Powerfull All-essence, all word, doth manifest it selfe in its owne Peculiar generation, where in the melodious Play of the divine wisdom, is understood.

3. But if we would speake of the heavenly or divine Essentiality, wherein the divine powers, doe introduce themselves againe into formings more externally, then we must say, that the powers of the formed, and manifested Word, doe againe in their Love-desire introduce themselves into an Externall Essence, according to the property of all the Powers; wherein they, as in a mansion, may Act their Love-play, and so have somewhat, wherewith and wherein, mutually to play and melodize one with another, in their wrestling sport of Love: and this is thus to be understood.

4. As a Minerall Power lieth in the earth, and is enkindled by the sun: whereby it beginneth to stir and spring, and becomes desirous of the powers of the Sun, and attracts them into it: but in this longing desire it doth amasse it selfe and forme it selfe to a body, viz. a root, or the like: from which roote, there groweth forth in this hungry desire, such a body, or hearb as the first Power was; thus likewise the manifested Powers of God doe forme themselves into an externall Degree: viz. into an Essence, or Corporality; to speake in reference to the Spirit, whereas we must onely understand a Spirituall Essence, but yet Corporeall or Essentiall, in reference to the Spirit of the Powers: as the water is a thicker substance then the Ayre: for the ayre penetrates the water: the like is to be understood concerning the divine Powers and Essence.

5. The Powers stand manifest in an oily Property; but the oily is manifest in a watry Property: therefore the Essence of the divine Powers consisteth in a Spirituall water, viz. in the holy Element whence this world with the foure Elements, (as a degree more externall,) was brought forth and created into a substantiall Forme.

6. And in this holy Element, or Spirituall water we doe understand holy Paradise in which the manifested Powers of God, doe work: which holy Element in the beginning of this outward world did Penetrate,

petrate, and pollute through the foure Elements: in which Power there grew such fruit, wherein the vanity of the wrath was not manifest; which man negligently lost: so that the lively buddings of the holy Element, through the foure Elements and the Earth, did cease: for the Curse of vanity was manifest, and did effectually worke and spring forth out of the earth.

7. Thus by the seventh Forme of the Eternall Nature we understand the Eternall Kingdome of Heaven, wherein the Power of God is Essentiall; which Essence is tinctured by the Lustre and Power of the fire, and light; for the Lustre of the Spirituall fire, and light, is the working life in the Spirituall water: viz. in the holy Element: for this water (being the amassed or congealed Essence of the divine Powers) is moving: but yet it is as an Essence voide of understanding in reference to the divine Powers; for it is a degree more externall, as every Substance or body is inferiour to the Spirit; the oyle Essence is the Spirit of the water: viz. of the watry Spirit: and the manifested Powers of God, are the Spirit of the oyle or oyle Spirit; and the Eternall Understanding of the Word, is the beginning of the manifested Powers: and one degree goeth forth mutually from another: and all Essence is nothing else, but the manifested God.

Or Beeing; or all the Universall created Substance, is onely God revealed, God manifested, God expressed.

8. When we consider, what kinde of life Motion and Dominion was before the times of this outward world, in the place of this world: and what Eternity is: then we finde; that it was, and is unto Eternity, such a life motion and Dominion, as is above mentioned.

9. The outward world with the foure Elements and Stars, is a Figure of the internall Powers of the Spirituall world, and was expressed or breathed forth by the motion of God, (when he moved the internall Spirituall world,) and amassed by the divine desire of the inward Powers; and introduced into a creaturall Beeing, both out of the internall Spirituall dark-world, and also out of the holy light-world.

10. This outward world is as a smoake, or vaprous steame of the fire-Spirit and water-Spirit, breathed forth, both out of the holy and then also out of the dark world; and therefore it is evill and good; and consists in Love and anger; and is onely as a smoke or misty exhalation, in reference and respect to the Spirituall world: and hath againe introduced it selfe with its Properties, into formes of the Powers, to a Pregnatresse; as is to be seen in the Stars Elements and creatures; and likewise in the growing Trees and hearbs; it maketh in it selfe with its birth, another Principle or beginning; for the Pregnatresse of time, is a Modell or plat-forme of the Eternall Pregnatresse; and time coucheth in Eternity: and it is nothing else, but that the Eternity in its wonderfull birth and manifestation in its Powers and strength, doth thus behold it selfe, in a forme or Time.

11. And now as we doe acknowledge, that in the Spirituall holy world there is an Essence: viz. a comprehensive Essence: which consisteth in the Spirituall Sulphur, Mercurius, and Sal in an oyle, and watry Byffe: wherein the divine Powers play, and worke: so likewise in the



speech; and all whatsoever soundeth, both in things with life and without life: its true Originall is from the Alstringent desire or *impression* of the first, second, and third Forme, whence the *motion*, and *hardnesse* ariseth: the Essence of the Coagulation is Consumed in the fire, and from the Devoration there proceedeth such a spirit; both according to the property of the *light*, in the *Love*; and according the annoying hatefull Source, and anxious Property, in the *darknesse*: and this we are thus to understand.

12. Each Spirit desireth Essence after its *likenesse*: now there proceedeth forth no more save one Spirit from the fire (which is a *spirituall* understanding, that is, the manifestation of the *Understanding* of the *Abyss* or God) which doth re-conceive it selfe in the Love-desire, and formeth it selfe in the *properties* of the Powers: and this mutual enter-course, Consent, and intimate entire assimilation, one with another, is the *pleasant taste* of Love.

13. But the Conceived in the Love-desire; where the desire doth againe Coagulate the Powers and introduce them into Formes, *viz.* into a *substantiall* Spirit, where the powers are able manifestly to move and Act; that (I say) is now the naturall and creaturall understanding which was in the word (as *John 1.*) *in him was the life; and that life was the light of men.*

14. This harmony of hearing seeing feeling tasting and smelling, is the true *intellective* life; for when one power entreteth into another then they embrace each other in the Sound, and when they penetrate each other, they mutually awaken and know each other; and in this knowledge consists the true *understanding* which is innumerable, immense, and *Abyssall*, according to the nature of the *Eternall Wisdome*, *viz.* of the *ONE*, which is *ALL*.

15. Therefore one onely will, if it hath divine light in it, may draw out of this fountaine, and behold the infinitenesse, from which Contemplation this *Pen* hath written.

16. Now there belong unto the manifest life or Sound of the Powers, hardnesse and softnesse, thicknesse, and thinnesse, and a *motion*: for without motion all is *still*: and yet there can be no cleare Sound without the fires Essence, for the fire first maketh the *Sound* in the hardnesse and softnesse.

17. Also there could be no Sound without a Conception, and therefore all *formes* belong unto the Sound: 1. The desire maketh hardnesse. 2. The Compunction moveth. 3. the Anguish doth amasse it into an Essence, for distinction. 4. The fire changeth in its Devoration, the grossenesse of the first amassed Essence, into a *Spirit* or Sound. 5. Which the desire doth againe receive in its Softnesse and meeknesse and formeth it to a voice, tone, or expresse, according to the Powers. 6. And the Conceived or formed is the vitall Sound, or distinct understanding [or the *articulate* knowledge of all Sounds voices, powers colours and vertues in Nature and Creature.]

18. This is now the Manifested *Word*, which in it selfe is onely *One* Power, wherein *all* Powers are Contained: but thus it manifesteth it

it selfe through the Eternall and Temporall Nature; and puts forth it selfe in *Formes*, for its expression; for the formed word hath the like Might in it as to re-produce its likeness: viz. such a being as the birth of the Spirit is.

19. In the light of God which is called the *Kingdome of Heaven*, the Sound is wholly soft, pleasant, lovely, pure and thin; yea as a stillnesse in reference to our outward grosse shrillnesse in our pronouncing: Speaking, Sounding, Singing and chanting; as if the minde did play and melody in a Kingdome of joy within it selfe; and did heare in a most entire inward manner, such a sweet pleasing Melody and tune; and yet outwardly did neither heare or understand it: for in the Essence of the light all is *subtile*, in manner as the *Thoughts* doe play and make mutuall melody in one another: and yet there is a really intelligible, distinct, Sound and *speech* used, and heard by the *Angells* in the Kingdome of *glory*: but according to their worlds Property: for where the Sound is grosse harsh, and shrill, there it is strong in the darke impression; and there the fire is vehement and *burning*: as we men after the Fall of *Adam*, have so awaked and enkindled the fire of the darke world, in our *Vitall Essence*; that our vitall Sound is grosse and *Beast-like*, resembling the *Abysses*: and the like is to be understood of the Sound in the darknesse; for as the generation of the word, is, is its manifestation in the light, in the *holy Power*: so also in the darknesse: but altogether rigorous harsh, hard and grosse: that which giveth a pleasing Sound, and lovely tune in the light that maketh in the darknesse a dulsome harsh *Hideous* noise, devoid of any true sound: and this proceeds from the Essence of the Astringent hard, Compunctive Anxious Generation: viz. from the Originall of the coldnesse, or cold fires Source.

## CHAP. VI.

### Of the Essence of Corporallity.

#### The Seventh Forme of Nature.

¶ *Luna* and *Saturnus*.

Beginning ——— End.

¶ Or Originall.

**V**VE acknowledge that God in his owne Essence is *no* Essence; but onely the Alone Power or the understanding to the Essence: viz. an unsearchable Eternall will wherein all things are couched: and the same is *ALL*, and yet is onely *ONE*: but yet desireth to manifest it selfe, and introduce it selfe into a spirituall Essence, which is effected in the Power of the light, through the fire in the Love-desire.

2. But

the darke world there is such a Property : but altogether adverse odious opposite spitefull envious bitter and compunctive : it hath also Essence according to its *desire* : but altogether of a fell raw indigested watry Nature, wholly sharp and harsh, like to the Property of the rough hard stones or wild earth ; of a cold and scorching, dark and fiery Property : all which is a *contrarium* to Love : that so it might be knowne what *Love* or *Sorrow* is. Or, of.

12. That the fullness of joy might know it selfe in it selfe, the *Keen Tartnesse* of the Source must be a cause of the joy ; and the darknesse a manifestation of the light ; that so the light might be manifestly known, which could not be in the ONE.

13. But to answer the Readers desire briefly and fully, concerning the *seven Properties* of the Eternall nature which make *three Principles*, or worlds, I will ( out of Love, for the sake of the simple, ) yet once more set downe the formes in briebe, as an A. B. C. for his further Consideration and meditation.

I. *Forme ; Astringent ; Desire.*

14. **L**O! the *Desire* of the Eternall *Word*, which is good : is the beginning of the Eternall Nature, and is the *Congeling* of the Eternall Nothing into Something ; it is the Cause of *Essences* ; also of cold and heat ; so likewise of the water and aire ; and the *formation* of the Powers : and a cause of the taste, a mother of all *Salts*.

II. *Forme, bitter ; Compunctive.*

15. **T**He *motion* of the Desire viz. the *attraction* is the other Forme of Nature, a cause of all life and Stirring ; so also of the *Senses* ; and distinction.

III. *Forme ; Anguish, Perceivance.*

16. **T**He Anguish viz. the *Sensibility* is the third Forme, a Cause of the Minde, wherein the Senses are moved and acted.

IV. *Fire, Spirit ; Reason ; Desire.*

17. **T**He fire is a cause of the true Spirituall life, wherein the holy Powers of the *free Libet* are delivered from the Astringent undigested roughnesse ; for the fire in its Essence devoureth the darke Substance of the Impression ; and works it forth out of it selfe, out of the light, into Spirituall Powers.

V. *Forme ; Light, Love.*

18. **T**He holy Spirituall Love-desire, where the holy will of God hath exacuated it selfe in the harsh impression ; and manifested



## Of the Essence of Corporallity. CHAP. 6.

fested it selfe through the fire with the Power of the *Omnipotence*; that now brings it selfe forth through the fire in the *light*; and so in the Powers it is introduced into life and motion, in the desire; and herein the *Holy Generation*, and the Triumphant Kingdome of the great Love of God, doth consist, and is manifest.

### VI. Forme, Sound, Voice, Word.

19. **T**He sixt is the *Sound* of the *divine Word* proceeding from the divine Powers; which is formed in the Love-desire; and introduced into a *manifest word* of all Powers; wherein the manifestation of the divine Kingdome of joy, in the free Libet of Gods wisdom, consisteth.

### VII. Forme; Essence, Beeing, Mansion.

20. **T**He seventh is the *formed Essence* of the Powers, viz. a manifestation of the Powers: what the first six are in the Spirit, that the Seventh is in a *Comprehensible Essence*, as a mansion and house of all the rest or as a *body* of the Spirit wherein the Spirit worketh, and playeth with it selfe: also it is a food of the fire, whence the fire draweth Essence for its Sustenance, wherein it burneth; and the Seventh is the Kingdome of the divine glory: and the Seven are thus named or expressed,

21. *The Out-Birth or Manifestation is this.*

The Seaven Spirits of God, or powers of Nature; as they shew and manifest themselves in Love and Anger, both in the Heavely and Hellish Kingdom, and also in the Kingdom of this world				
Anger	1	Astringent, Desire.	Heavenly Cold Cavities.	World.
	2	Attraction or Compulsion of Sense.	Compulsion Envy.	Poyson Life Growth Senses.
	3	Anguish or Minder.	Enmity.	Sulphur, Perseverance, Paine.
	4	Fire or Spirit.	Pride, Anger.	Spirit, Reason, Desire.
Love	5	Light or Love-Desire.	Love Fire	Venus Sport Lyes-light
	6	Sound or Understanding.	Meeknesse	Speaking, Crying, Distinguishing
	7	Body or Essence.	Divine Joy.	Body Wood Stone Earth Metall Heav.
			Heaven.	

*This was received from the Author in such a forme by Abraham von Somerveldt*

22. Curteous Reader, understand the sense aright and well; the meaning is not to be understood so, as if the Seven Properties were divided, and one were neere by another, or sooner manifest then another: all Seven are but *as one*: and none is the first second, or last: for the last is againe the first; as the first introduceth it selfe into a *Spiritual* Essence; even so the last into a *Corporeall* Essence: the last

## CHAP. 7.

## Of the Holy Trinity.

is the body of the first: we must speake thus apart, to write it down and decipher it to the Consideration of the Reader: they are altogether onely the Manifestation of God; according to Love and Anger; Eternity and Time.

23. But this we are to marke; that each Property is also essentiall: and this essence is joyntly as one Essence in the Kingdome of heaven: and its a *Mysterium*, whence heavenly plants spring forth out of each, Powers property: as the earth is a *Mysterium* of all trees, and hearbes so also of the grasse and wormes: and the foure Elements are a *Mysterium* of all Animalls: and the *Astrum* a *Mysterium* of all operations in Animalls and Vegetables.

24. Each property is to it selfe essentiall, and hath also in its Essence the Essence of all the other six formes; and maketh the essence of the other six formes also essentiall in its essence; as we see in the Earth and stones, especially in *Metalls*, where oftentimes in One Compacti-on, all seven metalls are couched together: and onely one property is principall, which doth Coagulate, and captivate all the rest in it selfe: and alwayes one is more manifest then the rest: according as each property hath its powerfull predominancy in a thing: the like is also to be understood in *vegetables*; where oftentimes in an hearb or peece of wood, there is an Astringent sowe harsh bitter anxious or Sulphurous property, also a fiery sweet or luscious flashy or watry quality.

## CHAP. VII.

## Of the Holy Trinity, and divine Essence.

1. **T**He Eternall, and Temporall nature is especially understood in the darke and fire world, viz. in the *four first formes*: as 1. in the astringent desire: 2. in the bitter Compunction: 3. in the Anguish, or Sensation. 4. In the fire; where the Severation proceedeth forth in the *Enkindling* [of the fire] in the *Flagrat*; but the powers both in the internall and externall world, are all understood in the *light*, or love-fire viz. in the love-desire.

2. For their first ground is the Eternall Word viz. the *One*; wherein all things are coucht: the Second ground is the free *Lubet* of the word; viz. the *wisdome*; wherein all the Colours of the onely Power are manifest in the will of the Deity: the third ground is the *Love-desire*: wherein the free *Lubet* with its colours and vertues of the powers hath exacuated it selfe through nature; and introduced it selfe through the fires inflammation into a Spirituall *Dominion*; which [*Lubet*] displayeth it selfe with the powers in the light in an Eternall Kingdome of Joy.

3. The fourth ground is the *only Spirit*; in that the free *Lubet* doth



amasse it selfe in the fiery Love-desire in the *meeknesse*: as in its own peculiar forme: and co-amasseth the Lustre, and essence of the fire and light, and introduceth it into the first Essence; which power of the fire and light in the meekness of the free *Lubet* in the oyle property, is the true and *holy Tincture*.

4. The fift ground is the *watry Spirit*, arising from the mortification in the fire, where the first Spirituall Essence in the Astringent harsh darke desire was consumed in the fire: now out of the Devoration of the fire there proceedeth forth a *Spirituall Essence*; which is the oyle ground; and a *watry Essence* from the mortification, which depriveth the fire-spirit of its wrath; so that it is not able to set its wrathfull properties on fire in the oyle ground: so that the fire must burne through death, and be onely a light: else the oyle ground would be *enflamed*: thus the fire in its Devoration, must beget the water, *viz.* its death; and yet must againe have it for its life: else neither the fire nor the light could *subsist*: and thus there is an Eternall Generation, devoration, receiving, and againe Consuming; and yet also its thus an Eternall *Giving*: and hath no beginning nor End.

5. Thus we now understand what God and his Essence is: we Christians say, that God is threefold, but onely one in *Essence*: but that we generally say and hold that *God is threefold in person*, the same is very wrongly apprehended and understood by the ignorant, yea by a *great part* of the learned: for God is no person save onely in *Christ*: but he is the Eternall Begetting Power, and the Kingdome, with all Beeings; all things receive their Originall from him.

6. But that we say of God; he is *Father, Son, and holy Spirit*; that is very rightly said: onely we must explaine it: else the un-illuminated minde apprehends it not, the Father is first the will of the *Abyss*: he is without all Nature or beginnings: the will to Something; which doth conceive it selfe into a *Lubet* to its own Manifestation.

7. And the *Lubet* is the Conceived Power of the will, or of the Father: and it is his Son, heart, and Seat: the first Eternall Beginning in the will: and he is therefore called a Son, because he receiveth an Eternall beginning in the will, with the wills owne *Conception*.

8. Now the will speaketh forth it selfe by the Conception out of it selfe, as a Spiration, or manifestation: and this *Egresse* from the will in the *speaking* or Spiration is the Spirit of the Deity, or the third Person as the ancients have called it.

9. And the *Spirate* is the wisdom; *viz.* the Power of the Colours, and the *Virtue* of the will, which it Eternally conceiveth to a *Lifes-Center*, or Heart for its habitation; and doth againe Eternally speake it forth out of the Conception; as from its owne Eternall forme; and yet eternally conceiveth [or Comprehends] it for his Hearts Centre.

10. Thus the *Conception* of the will *viz.* of the Father is from Eternity to Eternity, which conceiveth his *speaking Word* from Eternity, and

and speaks it forth from Eternity to Eternity ; the *speaking* is the mouth of the wills manifestation : and the *Egres* from the Speaking or Generation, is the Spirit of the Formed Word ; and that which is spoken forth, is the Power, Colours, and Vertue of the Deity : viz. the *Wisdom*.

11. Heere we cannot say with any ground : that God is three Persons : but he is *threefold* in his Eternall Generation : he begetteth himselfe in *Trinity* ; and yet there is but onely one *Essence* and Generation to be understood in this Eternall Generation ; neither Father, Son, nor Spirit, but the onely Eternall Life, or Good.

12. The *Trinity* is first rightly understood in his Eternall Manifestation ; where he manifesteth himselfe through the Eternall Nature, through the Fire in the light.

13. Where we understand *three* properties in *one* onely Essence : viz. the Father with the *fire-world* : and the Son with the Love-desire in the light, viz. with the *light-world*, or with the great Meeknesse in the fire ; and the holy Spirit with the moving life in the *Tincture* ; in the oily, and watry life : and Dominion ; who is manifest in the fire, and light : viz. according to the Property of the free *Libet*, that is, the *Divine* property, he is manifest in a great fiery flame of light, and Love : and then according to the property of the darke fire-world, in a *wrathfull*, *painefull*, *Sourcive* property : and yet he is the onely *one* ; in the light he is the Love-fire-flame : and in the enkindled fire in nature he is a Consuming fire, according to which God is called a *Consuming* fire ; and in the darke wrathfull Source he is an *angry zealous avenger*, in which property the Spirits of the darke world consist.

14. The Father is onely called an holy God in the Son, that is, in the power of the light in the divine Kingdome of joy ; viz. in the great *meeknesse* and Love : for that is his proper manifestation where in he is called God : in the fire he is called an angry God : but in the light, or Love-fire he is called the holy God : and in the darke nature he is *not* called God.

15. We must make distinction ; each world hath its Principle, and Dominion : indeed *All* is from one Eternall Originall : but it severizeth it selfe into a *trifold* Source : a Similitude whereof we have in the fire, and light : where the fire is painefull, and *Consuming*, and the light mecke and *Giving* : and yet the one were a nothing without the other.

16. The fire receiveth its Originall in *nature* but the light hath its Originall from the free *Libet* ; viz. from the *Powers of the Deity* : the will of God doth therefore introduce it selfe into a *fire*, that he might manifest the light and the powers, and introduce them into *Essence*.

17. Albeit I have written heere of the formes of nature ( understand the eternall nature ) yet it must not be understood as if the Deity were circumscribed, or limited : his *wisdom*, and *Power* in divine property is devoid of limit or measure, innumerable, infinite, and unspeakable ; I write onely of the *properties* ; how God hath manifest-

ed himselfe through the *internall*, and *externall* nature; which are the *chiefest* formes of his manifestation.

18. These seven Properties are to be found in *all things*; and he is void of understanding that denyeth it: these seven properties, make, in the *internall* world, the *holy Element*; viz. the *holy naturall* life, and motion: but this onely Element severizeth it selfe in this *externall* world, into foure manifest properties: viz. into foure Elements: and yet it is but one onely; but divides it selfe into foure *head-Springs*: viz. into fire, aire, water, and earth.

19. From the fire ariseth the aire: and from the aire the water; and from the water the earth, or a Substance which is earthly: and they are onely the *manifestation* of the one *internall* Element, and are, in respect to the *internall*, as an *enkindled smoake*, or vaprous steam: so also the whole *Astrum* is nothing else, but Powers breathed forth from the inward fiery darke and light world; from the *Great Minde of Divine Manifestation*; and is onely a formed Modell or Platforme, wherein the great minde of divine Manifestation, beholds it selfe in a time, and playeth with it selfe.

\* Or before.  
" Or Constel-  
lations.

## CHAP. VIII.

### Of the Creation of Angells, and their Dominion.

1. **T**He Creation of Angells had a beginning, but the Powers out of which they are created never had any beginning; but were concomitant in the birth of the *Eternall beginning*; not that they are the holy Trinity, or in the same; but they were conceived of the desire of divine manifestation, out of the *Eternall darke fiery*, and light-nature; out of the *Manifested Word*, and introduced into creaturely formes and shapes.

\* Viz. The  
Powers.

2. God who is a Spirit, hath by and through his manifestation, introduced himselfe into *distinct Spirits*, which are the voices of his *Eternall* pregnant harmony in the *Manifested Word* of his *Great Kingdome of joy*; they are Gods Instrument, in which the Spirit of God *melodizeth* in his *Kingdome of joy*: they are the *flames* of fire and light, but in a living understanding Dominion.

3. For the Powers of the Deity are in them, in like manner, as they are in men, as *John* saith *Chap. 1. the life of men was in the word*; so also the life of the angells was in the word from Eternity: for *Matth. 22. ver. 30.* its written; *in the Resurrection they (understand men) are as the Angells of God in Heaven.*

4. And as we understand principall-formes in the divine manifestation through the *Eternall* nature: so likewise we are to understand *Arch-angells*, or *Angelicall Principalities*, with many *legions*; but especially in *three Hierarchies* according to the property of the holy *trinity*, and also the *three Principles*, as cannot be denied.

5. As



5. As 1. One *Hierarchy* is to be understood according to the darke world with the Kingdome of *Lucifer*, who hath plunged himselfe therinto; and the *other* is understood with the light fiery, and darke world: and the third is understood with the *Mystery of the outward world*; wherewith the internall hath made it selfe manifest.

6. Each *Hierarchy* hath its princely dominion and Order: *viz.* they in the darke world, in Gods wrath; and those in the holy world, in Gods Love; and they which are in the outward world, in Gods great wonders, both according to Love, and Anger.

7. They which are in the darke world beare the Name (or the names) of the great Anger of God according to the Properties of the Eternall nature in the wrath: and they, which are in the light beare the names of the holy God, *viz.* of the divine Powers: and they which are in the creation of the wonders of the outward world, beare the names of the manifested powers of the outward world; *viz.* of the Planets, Stars, and foure Elements.

8. They which are in the darke world, domineere in the nature of the manifested wrath: *viz.* in the properties of Gods Anger, and have their Princely Dominions therein: and they which are in the holy world rule in the Powers of the Triumphant world: *viz.* in the great holy Kingdome of joy in the wonders of the holy wisdome: and they which are in the outward world reigne over the Powers of the Stars, and foure Elements, and have also their Princely Dominion over the world; and their Kingdomes and Principalities, for defence against the destroyer in the wrath.

9. Each Country hath its Princely Angel-Protector with its Legions: also there are Angells over the foure Elements, over the fire, and over the aire, over the water, and over the Earth; and they are altogether only ministering Spirits of the Great God, sent forth for the Service of those which shall obtaine Salvation; as its written, the Angell of the Lord encampeth about them that feare him: they are the officers, and Servants of God in his Dominion, who are active and full of motion.

10. For God never moveth himselfe save onely in himselfe: but seeing his manifestation of the Eternall and Externall Nature is in Combate: thereupon the Spirits of the darke world are against the Spirits of the holy world but especially against man, who is manifest both in good and evill: God hath set the one against the other, that his Glory might be manifest both in his Love, and in his Anger.

11. For as we men have Dominions upon the Earth: so likewise the Superiour Hosts under the *Astrum* have their Dominions: so also the oyley Spirits in the Element Aire: the whole Deep between the Stars and the earth, is inhabited and not void and empty. Each Dominion hath its owne Principle: which seemes somewhat ridiculous to us men; because we see them not with our Eyes; not considering that our eyes are not of their Essence and property; so that we are neither able to see nor perceive them; for we live not in their Principle, therefore we cannot see them.

Or Starry  
Skie.

12. As in the Divine Manifestation of the Divine Powers, one De-  
gree

gree orderly proceedeth forth from another, even unto the most externall manifestation: the like also is to be understood of the Angels or Spirits: they are *not all* holy which dwell in the *Elements*; for as the wrath of the Eternall Nature is manifest in the darke world; so likewise, in the outward world, in its property.

<sup>a</sup> Having a beginning, and an end, Temporall.

13. Also the Spirits of the externall world are *not all* Eternall, but some are onely <sup>a</sup> inchoative, which take their Originall naturally in the Spirit of the externall world, and passe away through nature, and onely their *shadow* remaines, as of all other *Beasts* upon the Earth.

<sup>a</sup> Eternall being, essence, property, life or Principle.

14. Whatsoever reacheth not the holy Element and the Eternall fire-world, that is devoid of an Eternall life; for it ariseth out of time: and that which proceedeth out of Time, is consumed and eaten up of Time; except it hath an <sup>a</sup> Eternall in its Temporall: that the Eternall doth uphold the Temporall.

15. For the Eternall dwelleth not in time: and albeit it be *cloath-ed* with the Essence of time; yet the Eternall dwelleth in the Eternall in it selfe, and the Temporall in the Temporall: as it is to be understood with the *Soule* and *Body* of man; where the Soule is from the Eternall; and the externall body from time; and yet there is an Eternall in the Temporall body; which verily disappeared in *Adam* as to the Eternall light; which must be borne againe through Christ.

16. And we are not to understand, that the holy Angels dwell onely above the *Stars* without the place of this world, as reason which understands nothing of God, phancieth: indeed they dwell without the Dominion and Source of this world; but in the *place of this world*: albeit there is no place in the Eternity: the place of this world, and also the place without this world is *all one* unto them.

<sup>b</sup> Or Planeticke Orbe.

17. For the beginning of the Source, *viz.* of the *four Elements*, together with the <sup>b</sup> *Astrum* maketh onely *one place*: there is no place in the internall; but *All* wholly *entire*: whatsoever is above the *Stars* without this world, that is likewise internally without the *four Elements* in the place of this world; else God were divided.

18. The *Angelical* world is in the lieu or place of this world *internally*; and this same worlds *Abyffe* is the Great darknesse, where the *Devills* have their Dominion; which also is not confined or shut up in any place; for the Eternity is also their *place*, where there is no *Byffe*: onely the Essence, and property of their world is the *Byffe* of their habitation; as the *four Elements* are the habitation of our *externall humanity*: they have also in the darknesse an Element, according to the darke worlds property, else God were divided in his wrath; for where ever I can say, here is God in his Love: even there I can also say; that God is in his Anger, onely a *Principle* Severs it.

19. Like as we *men* see not the Angels and Devils with our eyes; and yet they are about us, and among us: the reason is, because they dwell not in the Source and Dominion of our world; neither have they the *property* of the externall world on them: but each Spirit  
is

is cloathed with his owne worlds Property wherein it dwelleth.

20. The beginning of each worlds Source, is that limit, which divides one world from the view and ken of the other: for the *Devills* are a nothing in the heavenly Source: for they have not its Source in them; and albeit they have it, yet it is unto them as if it were shut up in death; like as an iron that is red hot; so long as the fire pierceth it, its fire: and when the fire goeth out, its a darke iron: the like is to be understood concerning the *Spirits*.

21. So likewise the Angells are a nothing in the darknesse; they are verily in it: but they neither see nor feele it: that which is a paine to the *Devills*, that same is a joy to the Angells in their Source: and so, what is pleasing, and delightfull to the *Devills*, that the Angells cannot abide: there is a great Gulfe between them; that is, a whole birth.

22. For what else is able to sever the light from the darknesse, save onely a birth of Sight, or light: *the light dwelleth in the darknesse and the darknesse comprehendeth it not*, John 1. As the externall Sun-shine dwelleth and shineth in the darknesse of this world; and the darknesse comprehends it not: but when the light of the Sun withdraweth, then the darknesse is manifest: Heere is no other Gulfe between them, save onely a birth.

23. Thus we are likewise to conceive of the Eternall light of God, and the Eternall darknesse of Gods Anger: there is but one onely ground of *All*; and that is the Manifested God: but it is severed into sundry Principles and properties: for the Scripture saith, that *the holy, is unto God a good Saviour to life*, understand to the holy divine life: viz. in the Power of the light, and *the wicked is unto God a good Saviour to death*: that is in his wrath: viz. in the Essence Source, and Dominion of the darke world.

24. For the God of the holy world, and the God of the darke world, are not two Gods: there is but one onely God: he himselfe is the whole Being; he is Evill and Good, heaven and hell, light and darknesse, Eternity and time, Beginning and End: where his love is bid in any thing, there his Anger is manifest: in many a thing Love and Anger are in equall measure and weight; as is to be understood in this outward worlds Essence.

<sup>c</sup> In his wrath, Plagues, and Hell Torment.

<sup>d</sup> Beeing Essence or Substance.

25. But now he is onely called a God according to his light in his Love; and not according to the darknesse, also not according to this Outward world: Albeit he himselfe be *ALL*, yet we must consider the Degrees; how one thing mutually proceeds from another: for I can neither say of heaven, nor of darknesse, or of this outward world; that they are God: none of them are God: but the expresse and formed Word of God; a Mirror of the Spirit which is called God: wherewith the Spirit manifesteth it selfe: and playeth in its Love to its selfe with this manifestation as with its owne Essence, which it hath made: and yet the Essence is not sundred from the Spirit of God: and yet also the Essence comprehends not the Deity.

26. As body and Soul are one; and yet the one is not the other; or as the fire and the water: or the aire and the earth are from one



Originall, and yet they are particularly *distinct*; but yet they are mutually bound to each other: and the one were a nothing without the other: and thus we are to conceive and consider likewise of the Divine Essence; and also of the divine Power.

27. The Power in the light is Gods Love-fire; and the Power in the darknesse is the fire of Gods anger: and yet it is but *one* onely fire: but divided into *two* Principles, that the one might be manifest in the other: for the flame of anger is the manifestation of the great Love: and in the darknesse the light is made knowne, else it were not manifest to it selfe.

28. Thus we are to understand; that the *evil*, and *good* Angells dwell neere one another: and yet there is the greatest immense distance [betweene them]: for the *heaven is in hell*; and the *hell is in heaven*: and yet the one is not manifest to the other: and although the Devill should goe many millions of miles desiring to enter into heaven, and to see it; yet he would be still in hell, and not see it: also the Angells see not the darknesse, for their *Sight* is meere light of divine Power; and the Devills sight is meere darknesse of Gods Anger: thelike is also to be understood of the *Saints*, and againe of the *wicked*: Therefore in that we in *Adam* have lost the *Divine Sight*; in which *Adam* saw by the divine Power: *Christ* saith: *you must be borne anew*; else you cannot see the *Kingdome of God*.

29. In the fire-Spirit we are to understand the *angelicall Creation*: where the will of the *Abyss* introduceth it selfe into *Byss*: and manifesteth the *Eternall Speaking Word* or life with the fiery birth; viz. with the *first Principle*, where the spirituall Dominion is manifest by the fire-birth: In this Spirituall fire, all Angells doe take their Originall; viz. out of the formes to the fire-Source; for no creature can be created out of the fire: for it is *no Essence*; but out of the properties to the fire a Creature may be apprehended in the desire viz. in the *verbum Fiat*; and introduced into a creaturall forme and Property.

30. And therefore there are many, and divers *sorts* of Angells: also in many distinct *Offices*; and as there are three formes to the fire-Source; so there are also *three Hierarchies*; and therein their Princely Dominions: and likewise *three worlds* in one another as one; which make *three Principles* or Beginnings: for each Property of the Eternall Nature hath its Degrees; for they doe explicate and mutually unfold themselves in the fire-blaze, and out of those degrees, the different *distinction* of Spirits, is created.

31. And we are to understand nothing else by the Creation of the Angells and of all other Spirits; but that the *Abyssall* God hath introduced himselfe into his manifested Properties and out of those Properties into living *Creatures*: by which he possesseth the Degrees, and therewith playeth in the properties: they are his Strings in the *All-Essentiall Speaking*; and are all of them tuned for the *Great Harmony* of his *Eternall Speaking Word*: so that in all degrees and Properties the voice of the unsearchable God is manifest and made knowne: they are all created for the *Praise of God*.

32. For, All whatsoever hath life, liveth in the *Speaking Word*:  
the

## CHAP. 9. *Of the Fall of Lucifer.*

31

the Angells in the Eternall Speaking ; and the Temporall Spirits in the re-expreſſion or Echoing forth of the Formings of Time, out of the Sound, or *breath of time* ; and the Angells out of the *Sound of Eternity* : viz. out of the voice of the manifested word of God.

33. And therefore they beare the names of the severall *degrees* in the manifested voice of God ; and one degree is more holy in the Power then another ; Therefore the Angells also in their *Quires* are differenced in the Power of the Divine Might : and one hath a more holy *Function* to discharge then another ; an example whereof we have by the *Priests* in the *old Testament* in their Ordinances ; which were instituted after an angelicall manner.

34. Albeit earthly ; yet there was even such an angelicall understanding and meaning coucht therein ; which God did represent upon *Jesus* which was to come into the humane Property ; and so alluded with Israel in the Type, at the Eternall which was to come, which, *Jesus* out of *Jehova* did restore, and introduce into the humane, property ; which the *Earthly Reason* hath neither apprehended or understood : but seeing the time is borne, and the beginning hath againe found the End, it shall be manifest for a witnesse unto all *Nations* : sheweth the Spirit of *Wonders*.

*Manifest or come about.*

## CHAP. IX.

### *Of the Fall of Lucifer with his Legions.*

1. **A**lbeit *selfe-Reason* might heere cavill at us, and say, we were not by, when this was done : yet we say that we in a *Magickall manner* according to the Right of Eternity, were really there, and saw this : but not I, who am I, have seen it ; for I was not as yet a Creature ; but we have seene it in the *Effence* of the Soule which God breathed into *Adam*.

2. Now then, if God dwelleth in this same Effence ; and hath from all Eternity dwelt therein : and manifesteth himselfe in his own mirror ; and looketh back through the Effence of the Soule, into the beginning of all Beings ; what then hath *Reason* to doe, to taunt, and cavill at mee about that, wherein it selfe is blinde ? I must warne Reason ; that it would once behold it selfe in the Looking-Glasse of the understanding, and consider what *it selfe* is ; and leave off from the Building of mad *Babel* ; it will be time.

3. The Fall of *Lucifer* came not to passe from Gods purpose or Appointment ; indeed it was known in the wrath of God, according to the property of the darke world, how it could or would come to passe ; but in Gods holinesse, viz. in the light, there was no such *desire* manifest in any such property ; otherwise the holy God must have a devillish or hellish wrathfull desire in his Love ; which is nothing so, but in the Centre of the Eternall nature, viz. in the formes to fire, there is verily such a property, in the Darke impression.



<sup>f</sup> Chiefest,  
most predo-  
minant, or  
manifest.

4. Every good Angell hath the *Centre* in him ; and is manifest in a créaturall Property in one *degree* or other in the *Centre* ; what property is <sup>f</sup> greatest in the Creature, according to that, it hath its office, and Dominion.

5. Yet the Angells, which were created out of the degrees of the *Centre*, were created *for* and to the light ; the light was manifest in *All* ; and they had Free will from the Manifested will of Gods will.

6. *Lucifer* had still been an Angell, if his *owne will* had not introduced him into the fires-Might, desiring to domineere in the strong fiery-Might, above and in all things as an absolute sole God in darknesse and light ; had he but continued in the *Harmony* wherein God had created him ; [what would have cast him out of the light ?]

7. Now Reason saith, he could not : then tell me who compelled him ? was he not I preethee the most *glorious Prince* in heaven ; had he introduced his will into the Divine *Meeknesse*, then he could [have been able to stand ;] but if he <sup>\*</sup> would not, then he could not ; for his *owne* desire went into the *Centre* : he would himselfe be God ; He entred with his will into *Selfe* ; and in *Selfe* is the *Centre* of Nature ; viz. those properties wherein his will would be Lord and Master, in the house.

<sup>\*</sup> In his own will, which was from the *Essencell will*, was both the possibility and Ability.  
<sup>†</sup> Selfe-hood, or Selfenesse.

8. But God created him for his Harmony, to play with his *Love-Spirit* in him, as upon the muscull Instrument of his manifested and formed Word : and this the *selfe-will* would not.

9. Now saith reason ; how came it, that he would not ? did not he know the Judgement of God and the fall ? yea, he knew it well enough : but he had no *Sensible Perseuance* of the fall ; but onely as a bare <sup>b</sup> knowledge ; the fiery *Lubet* which was potent in him : did egg him on ; for it would faine be manifest in the *Essence* of the *wrath* ; viz. in the root of fire ; the darknesse also eagerly desired to be *creaturall*, which drew *Lucifer*, its crafts-Master, in the great Potency of fire ; indeed it drew him not <sup>†</sup> from without ; but in the Property and *will* of his *owne* fiery and darke *Essence* : the Originall of the Fall was within the Creature and not *without* the Creature : and so it was in *Adam* also : *Selfe-will* was the beginning of Pride.

<sup>b</sup> Or Notice-  
nall Theory,  
in the Myste-  
ry of his  
minde.

<sup>†</sup> Outwardly.

10. Thou askest, what was that which did cause it in himselfe ? Answer : his great beauty, and glory ; because the will beheld what it selfe was in the *fiery* mirror : this Lustrous glance did move and affect him so that he did eagerly reach after the Properties of the *Centre*, which forth-with began effectually to worke : for the Astringent Austere Desire, viz. the first forme or property, did impresse it selfe, and awakened the compunction, and the *Anxious* desire : thus this beautifull Star did overshadow its light ; and made its *Essence* wholly Astringent, rigorous, and harsh, and its meeknesse and true Angelicall Property, was turned into an *Essence* wholly Austere, harsh, rigorous and Darke : and then this bright *Morning Star* was undone, and as he did, so did his Legions : and this was his fall.

11. He should have been wholly resigned in the holy Power of God ; and heare what the Lord would speake and play by his *owne* Spirit in him ; this, *selfe-will* would not doe ; and therefore he must

now



now play in the dark: yea his will is yet opposite; albeit now after the fall he *cannot will* [viz. to resigne to the divine will of the light] for his meeknesse, whence the Love-will ariseth, is shut up and Entered againe into a *Nothing*: viz. it is retired into its own Originall.

12. Now the Creature still remaineth, but wholly out of the Centre viz. out of the *Eternall Nature*: the free *Libet* of Gods wisdom is departed from him; that is, it hath hid it selfe in it selfe; and letteth the wrathfull fire-will, stand: as hapned to *Adam* also, when he imagined after Evill and good, then the free *Libet* of the *holy worlds-Essence* did disappare in his Essence.

13. This was the very death, of which God told him, *that if he did eat of the tree of the knowledge of good, and evil; he should dye the very same day*: thus it was in *Lucifer*, he dyed to the holy divine world, and arose to the wrathfull world of Gods Anger.

14. Thou saist; wherefore did not God uphold him, and draw him from the evill inclination? I preethee tell me *wherewith*? should he have poured in more Love and meeknesse into this fire-Source? then had his Stately light been more manifest in him; and the Looking-glasse of his owne knowledge, had been the *greater*, and his owne fiery Selfe-will the *stronger*: I pray was not his High light, and his own-selfe-knowledge, the Cause of his fall.

15. Should he then have drawn him with *Rebuke*? was it not his purpose aforehand to *rule* the magicall ground as an Artist: his Ayme and endeavour was for the *Art*, that he would play with the Centre of the *transmutation* of the Properties; and would be and doe, all whatsoever he alone pleased; had he not known this, he had still remained an Angell in *humility*.

16. Therefore the children of darknesse, and the children of this world also, *are wiser then the children of the light* as the Scripture saith. Thou askest, why? they have the *Magicall roote* of the Originall of Essences manifest in them: and this was even the desire of *Adam*: however the Devill perswaded them that *they should be wiser; their eyes should be opened, and they should be as God himselfe*.

17. This folly caused King *Lucifer* to aspire, desiring to be an Artist, and absolute Lord, like the Creatour. The *water* of meeknesse had been good for his fire-will; but he would none of that: hence it is, that the children of God must be the *most plaine, sincere and Simple*; as *Esaiah* prophcyed of Christ; *who is so simple as my servant the righteous one who turneth many unto righteousness*: viz. <sup>k</sup> upon the way of humility.

18. All Angells live in *humility* and are resigned to the Spirit of God; and are in the *Eternall Speaking Word* of God as a well-tuned pure-Sounding Instrument, in the harmony of the Kingdome of heaven; of which the *Holy Ghost* is chiefe Master, and Ruler.

19. But the *Devill* hath forged to himselfe a strange foolcs-play; where he can act his gulleries with his sundry Enterludes, and disguizments; and demeane himselfe like an *Apish* foole; and transforme himselfe into monstrous strange, and hideous shapcs and figures: and mock at the Image of Angelicall *Simplicity*, and Obedience; and this was his ayme and intent, for which he departed from the harmony

<sup>k</sup> Or to.

of the Angelicall Quires : for the Scripture saith, *that he was a mur-  
derer and lyar from the beginning*; his juggling feats, and fictions, are  
meere strange figures and lies ; which God never formed in him ;  
but he brings them to formes and shapcs in himselfe : and being that  
they are contrary to his *Creation*, they are lies and abominations.

20. He was an Angell, and hath belyed his Angelicall forme and  
obedience ; and is entred into the Abomination of fictions, lies, and  
mockeries : he hath awakened the envious *hatefull* formes and pro-  
perties of the darke world, in his Centre, whence wrath and iniqui-  
ty springeth : he late in heavenly Pomp and glory ; and introduced  
his hatefull desire, and malicious will, into the Essence, *viz.* into  
the water-Source ; and cast forth his streames of Enmity and ma-  
lignity.

21. His Properties were as the venomous stings of Serpents, which  
he put forth out of himselfe : when the Love of God was *withdrawn*  
from him, he figured his Image, according to the Property of the  
wrathfull formes ; ( wherein there are also evill Beasts, and wormes  
in the Serpentine shape, ) and infected, or awakened the *Sal-niter* of  
the Centre of nature in the Expressed Essence, in the Generation of  
the Eternall nature ; whence the Combate arose, that the Great Prince  
*Michael* fought with him, and would no longer endure him in Hea-  
ven among the fellowship of the holy Angells.

22. For which Cause the *will* of the *Abyss* : *viz.* of the *Eternall Fa-  
ther* moved it selfe, and swallowed him downe, as a treacherous per-  
jured wretch, into the *Gulfe* and *Sinck* of Eternall darknesse : *viz.*  
into an other Principle : the Heaven spewed him out of it selfe ; he fell  
into the darknesse as *lightning*, and he lost the mansion of God in the  
Kingdome of Heaven, in the holy Power ; and all his servants with  
him : There he hath the Mother for his enchanting delusions ; there  
he may play them juggling feats, and *Antick tricks*.

23. Moreover we are to know, that he had his Royall Seat in the  
Place of this world : therefore *Christ* calleth him a *Prince of this world* :  
*viz.* in the Kingdome of darknesse in the wrath in the place of this  
world.

24. His Kingly Throne is taken from him ; and another hath pos-  
session of it in the heavenly worlds Property, in the place of this  
world : he shall not obtaine it again.

25. Also ( at the instant of the Creation of the Stars and foure Ele-  
ments ) another King was established over him, in this place in the  
Elements ; which albeit we could mention ; yet at present it remain-  
eth in *Silence* by reason of the false Magick ; also by reason of other  
Superstitions and Idolatries we will not speake any thing of it heere :  
and yet hint *enough* unto our School-fellowes.

## C H A P. X.

*Of the Creation of Heaven and the Outward World.*

1. **I**T seemes strange, and wonderfull to *Reason*, to consider how God hath Created the Stars, and foure Elements; especially when it doth contemplate, and consider of the Earth with its hard Stones, and very rough indigested harsh, substance; and seeth, that there are great stones rocks and cliffes created, which are in part *uselesse*, and very hinderosome, to the employment of the Creatures in this world: then it thinks, whence may this *Compassion* arise in so many formes, and properties: for there are divers sorts of stones, divers mettalls, and divers kindes of Earth whence manifold hearbs and Trees doe grow.

2. Now when it doth thus muse and contemplate, it findes nothing, save onely that it doth acknowledge, that there must be an hidden Power and Might, which is Abyssall, and *unsearchable*; which hath Created all things so; and there it sticks; and runs to and fro in the Creation, as a bird that flies up and down in the aire; and lookes upon all things, as an Oxe upon a new doore of his Stall, and never so much as considers what it selfe is; and seldome reacheth so far as to know, that man is an Image extracted out of this *whole Being*: it runneth up and downe as a Beast void of understanding: which desireth onely to eat and procreate; and when it comes to its highest degree as to search out and learne Something; then it searcheth, in the outward *fition*, and artifice of the *Stars*; or else in some carved worke of outward nature: it will by no meanes simply and sincerely learne to know its Creatour; and when it comes to passe that one attaineth so far, as to teach the knowledge of him; yet then it calleth him a *foole*, and phantastick; and *forbids* him the precious understanding of God, and imputes it to him for sin, and revileth him therein.

3. Such meer Animalls we are, since the Fall of *Adam*; that we doe not so much as once consider that we were created in the Image of God; and endued with the right naturall and genuine *understanding*, both of the Eternall, and Temporall nature; so as to minde and be-thinke our selves by Great Earnestnesse, to re-obtaine that which we have lost: whereas we have yet that very *first soule*, wherein the true understanding lyeth: if we did but seriously labour to have that light which we have lost, to shine againe in us; which yet is offered unto us out of *Grace*.

4. Therefore there will be no excuse at the great day of the Lord, when God shall judge the Secret and hidden things of *mankinde*; because we would not learne to know him, and obey his voice; which daily hath knocked amongst us, and in us; and resigne up our selves unto him; that so our understanding might be opened: and a very Severe Sentence shall he receive who will undertake to be called Master, and



<sup>1</sup> Sir.  
<sup>m</sup> Or hindreth.

and <sup>1</sup> Rabbi; and yet neither knoweth the way of God, or walketh therein, and that which is yet more heinous <sup>m</sup> *forbiddeth those that desire to know*, and walke therein.

5. The Creation of the outward world, is a manifestation of the inward Spirituall *Mystery*: viz. of the Centre of the Eternall Nature, with the holy *Element*: and was brought forth by the Eternall *speaking* Word through the motion of the inward world as a *Spiration*; which Eternall Speaking Word hath expressed the Essence out of the inward Spirituall world; and yet there was no such Essence in the *speaking*, but was onely as a breath or vaporous exhalation in reference to the internall, breathed forth, both from the property of the darke world, and also of the light world: and therefore the outward Essence of this world is good and Evill.

6. And we are with very entire and punctuall exactnesse to consider of this *Motion* of the Eternall *Mystery* of the Spirituall world. 1. How it came to passe that such a wrathfull rough grosse and very Compunctive Essence and Dominion, was brought forth and made manifest, as we see in the outward formes of nature, as well in the moving things, as in the stones and Earth. 2. Whence such a wrath did arise, which hath compacted and introduced the Powers of the Properties into such a harsh nature, [or rude quality] as we see in the earth and stones.

7. For we are not to thinke, that there is the like in *Heaven*, viz. in the Spirituall world; in the Spirituall world there are onely the properties of *Possibility*; but not at all manifest in such a harsh property; but are as it were swallowed up; as the light swalloweth up the darknesse, and yet the darknesse doth really dwell in the light, but not apprehended.

8. Now we are yet to search out, how the desire of the *darkenesse* became manifest in the Power of the light; that they both came mutually into the Compaction, or *Coagulation*: and yet it affordeth us a far greater and more profound consideration; that when man could not stand in the Spirituall *Mystery* of the *Paradise* call, property, [and estate] that God *curst* this Compaction, viz. the Earth; and appointed an Earnest judgement to sever the good in this Compaction again from the Evill: so that the good must thus stand in the *Curse*, that is, in *death*; he that doth heere see nothing is indeed blinde; why would God curse his good Essence; if something were not come into it, which was opposit to the *Good*; or is God at odds with himselfe, as reason would be ready to phancy: for it is written in *Moses*; that God looked upon all that he had made, and behold it was very good.

9. Now Man for whose sake the earth was accursed; had not introduced any thing into the earth, whereby it was now made so Evill, as to cause God to curse it, save onely the false and faithlesse *Imagination* of his desire to eat of the evill and good: so as to awaken the vanity; viz. the Centre of nature in him, and to know Evill and Good: from which desire the hunger entred into the earth; whence the outward body was extracted as a *Masse*; which set the hunger of its desire againe upon its mother; and araised the root of vanity out of the dark Impression of the Centre of nature, whence the *Tree* of Temptation

viz.

*viz.* Evill and good, grew manifest to him; and when he did eat thereof the Earth was accursed for his sake.

10. Now if man by his Powerfull Desire, did awaken the wrath in the Earth; what might then *Lucifer* be able to doe, who was likewise an enthroned Prince, and moreover had many *Legions*? *Lucifer* had the will of the Strong Might and Power of the Centre of all Beings in himselfe, as well as *Adam*. *Adam* was onely one Creature, but *Lucifer* was a King, and had a Kingdome in possession: *viz.* an *Hierarchy*, in the Spirituall world, *viz.* in the heavenly *Sal-niter* in the Generation of the Manifested Word: he was an enthroned Prince in the manifested Power of God: therefore Christ calleth him a *Prince of this world*: for he sate in the Essence, understand in the Spirituall Essence, whence this world was breathed forth as a Spiration.

11. He it is that by his false desire, which he introduced into the Essence, did awaken the wrath in the internall; as *Adam* araised the Curse; he raised the Centre of nature with his darke wrathfull Property in the like wrathfull properties: for he had first awakened the wrath of God in himselfe; and then this awakened wrath entred into its mother, *viz.* into the *Magickall* generation; out of which *Lucifer* was created to a Creature: whereupon the Generation was made proud and aspiring contrary to the *Right* [or law] of Eternity.

12. Also he sate in his Angelicall forme in the good holy Essence, as to the Generation of the *divine meekenesse*; and therein exalted himselfe to domineere in the will of his wrath above the meeknesse, as an *absolute* peculiar *God* contrary to the Right of Eternity.

13. But when the *Speaking* Eternall Word in Love and Anger, for his malicious iniquity sake, did move it selfe in the Properties; *viz.* in the Essence wherein *Lucifer* sate; to cast this wicked Guest out of his habitation into Eternall darknesse; then the Essence was compacted: for God would not becom that he should any longer have these manifested Powers, wherein he was a Prince; but created them into a *Coagulation*, and spewed him out of them.

14. And in this Impression, or Conjunction, the Powers, *viz.* the watry and oyle Properties, were compacted; not that *Lucifer* did compact, or Create them; but the Speaking Word of God, which dwelt in the manifested Powers, and properties: the same tooke away the disobedient child's *Patrimony*, and cast him out as a perjured wretch out of his inheritance into an Eternall *Prison*, into the house of darknesse, and Anger; wherein he desired to be Master over the Essence of Gods Love; and rule therein as a jugler, and *Incbanter*, and mix the holy with unholy, to act his jugling feats and proud pranks thereby.

15. And we see very clearly with quick-sighted eyes, that it is thus: for there is nothing in this world so evill, but it hath a good in it: the Good hath its rise Originally out of the good or heavenly Property, and the Evill hath its descent from the property of the darke world; for both worlds, *viz.* light, and darknesse, are in each other as one.

16. And therefore they also went along together into the Compaction or Coagulation; and that from the Degrees of the Eternall nature:

*viz.* from the properties to the fire-life; and also from the properties in the oyle, and Spirituall watry lights Essence.

17. For the *Metalls* are in themselves nothing else but a water and oyle; which are held by the wrathfull properties; *viz.* by the Astringent Austere desire; that is; by a Saturnine Martiall, fiery property; in the Compaction of *Sulphur* and *Mercury*, to be one body: [or congealed bulke] but if I wholly destroy this body, and severize each into its own property; then I clearly finde therein the first Creation.

### I. Saturnus : Sal.

18. **A**S first according to the Property of the darke world; according to the Astringent Desire of the *Fiat*: *viz.* of the first forme to nature, I finde a hardnesse and coldnesse; and further according to this Astringent Property, a deadly banefull *stinking* water, from the Astringent Impression: and thirdly in this stinking water, a dead *Earth*; and fourthly a *sharpnesse* like to Salt; from the native right and quality of the Astringency: this is now the Coagulated Essence of the first forme of nature, according to the darke world; and it is the *Stony* substance (understand the grosseness of the Stones) and of all *metalls*, so likewise of the *Earth*, wherein the mortall part (or the close-binding *death*) is understood.

### II. Mercurius.

19. **S**Econdly I finde according to the Second forme and property of the darke nature and worlds Essence; in the Compaction of the *Metalls* and *Stones*, a bitter Compunctive, raging Essence; *viz.* a Poyson; which maketh a strong harsh noysome taste in the *Earth* and *Stinking* water: and it is the cause of *growth*: *viz.* the stirring life: its Property is called *Mercurius*; and in the first Forme according to the Astringency its called *Sal*.

### III. Sulphur.

20. **T**Hirdly I finde the third Property: *viz.* the *Anguish*; which is the Sulphurous *Source* in which consisteth the various dividing of the Properties; *viz.* of the Essence.

### IV. Sal-niter.

21. **F**Ourthly I finde the fire, or *heat*, which doth awaken the *Sal-niter* in the Sulphurous *Source*, which Severizeth the Compaction; and that is the *Flagrat*; this is the Originall *Raiser* of the *Salniter* out of the brimstony, watry, and Earthly Property: for it is the awaker of *death*: *viz.* in the mortall Property: and the first Originall of the life in the fire: and even to the fire the property of the darke world reacheth, and no further.

V. Oyle.



V. *Oyle.*

22. **F**ifthly we finde in the Compaction of the Metalls and Stones, an Oyle which is *Sweeter* then any *Sugar* can be; so far as it may be separated from the other Properties: it is the first *heavenly* holy Essence: which hath taken its Originall from the free *Lubet*: it is pure, and transparent; but if the fire-Source be severed from it (albeit it is impossible *wholly* to Separate it, for the band of the great Triumphant joy consisteth therein) then it is *whiter* then any thing can be in nature: but by reason of the fire it continues of a *Rosie-red*; which the light changeth into *yellow* according to the mixture of red and white; by reason of the earthly property, and predominant influence of the *Sun*.

<sup>n</sup> Or Crimson  
purple-red.

23. But if the Artist can unloose it, and free it from the fire of the wrath and other properties; then he hath the *Pearle* of the whole world, understand the *Tincture*: for Virgin *Venus* hath her Cabinet of treasure lying there: it is the Virgin with her faire Attire: [or Crown of Pearle.]

24. O thou earthly man hadst thou it yet! heere *Lucifer* and *Adam* have negligently lost it! O man! didst but thou know what lay heere, how wouldst thou seeke after it? but it belongeth onely unto those, whom God hath chosen thereto: O precious *Pearle*, how sweet art thou in the new birth: how faire, and surpassing excellent is thy Lustre.

VI. *The living Mercury; Sound.*

25. **S**ixtly we finde in this Oyle Property a Sovereign Power from the Originall of the manifested Powerfull Divine Word, which dwelleth in the heavenly property, in which Power, the *Sound* or tone of metalls is distinguished; and therein their growth consisteth: for here it is the holy *Mercurius*: that which in the Second forme of nature in the darknesse is *Compunctive*, harsh, rigid, and a Poyson; that is heere in the free *Lubets* property, (when the fire in the *Salnitral* *Flagrat* hath divided Love and Anger) a pleasant merry *Mercury*, wherein the joyfullnesse of the Creature consisteth.

26. And heere ye Phylosophers lyeth the effectuall vertue and Powerfull operation of your *Noble Stone*, heere it is called *Tincture*: this operation can Tincture the disappeared water in *Luna*: for heere your *Jupiter* is a Prince: and *Sol* a King; and Virgin *Venus* the Kings sweetest Spouse; but *Mars* must first lay down his Scepter: also the Devill must first goe into *Hell*; for Christ must binde him, and Tincture Simple *Luna* which he hath defiled, with the Oyle of his heavenly bloud: that the *Anger* may be changed into joy: thus the Artists Art is borne: understood heere, by the children of the *Mystery*.

[VII. *Essence, Body.*]

27. **S**eventhly we finde in the Separation of the Compaction of the Metalls, a white cristalline water, that is; the heavenly

water: viz. the water above the Firmament of heaven: which is severed from the oyle, as a body of the Oyle Property: it gives a white chrySTALLINE Lustre in the Metalls; and *Venus* with her Property makes it wholly white; and that is *Silver*: and *Venus* in *Sol*, *Gold*; and *Mars* in *Venus*, *Copper*; and againe *Venus* in *Mars*, *Iron*; *Jupiter* in *Venus*, *Tin*; *Saturne* in *Venus*, *lead*: *Mercurius* in *Venus*, *quick-Silver*; and without *Venus* there is no metall, neither fined, nor Minerall.

28. Thus understand by *Venus*, heavenly Essentiality, which consisteth in an oyle and Crystalline water, which giveth body unto all metalls; the spirituall body; its owne peculiar *Essence*, without the influences of the other properties, is the great *Meeknesse*, and *Sweetnesse*: its reall Peculiar Essence is a sweet Pure water; but the Power of the Manifested Word doth separate the holiest through the fire into an Oyle; for in the Oyle the fire giveth a shine and Lustre: when the fire tasteth the water in it selfe; then out of the Taste it giveth an Oyle: thus the Oyle is Spirituall, and the water corporeall: the Oyle is a body of the Power; and the water a body of the Properties, which are living in the oyle; and doe make or use the water for a *Mansion*: in the water the Elementall life consisteth; and in the oyle the Spirituall life; and in the Power of oyle the divine life, viz. the life of the expressed word, as a manifestation of the Deity.

\* Text Cor-  
pus.

† Or life of  
the Spirit.

29. Now we see heere, how in the Compaction of the *Verbum Fiat*, the holy Entred along with the unholy into a Coagulation; for in all things there is a *deadly* and also a *living* water: a mortall poysonfull vertue, and a good vitall vertue: a grosse, and a Suble Power; an evill and a good quality: all which, is according to the nature of Gods Love and Anger.

30. the *Grossenesse* of the Stones, Metalls, and Earth proceed from the property of the darke world, all which are in a Mortall [property] understand the *Substance* and not the Spirit: the Spirit of the Grossenesse is in the poysonfull life, in which, *Lucifer* is a Prince of this World.

31. But the heavenly part holds the grossenesse and poysonfull Source captive; so that the Devill is the poorest Creature in the Essence of this world; and hath nothing in this world for his owne possession, save what he can cheat from the living Creatures which have an Eternall being; that they enter with the desire into the wrath of the Eternall; viz. consent unto his juggling *Incantations*.

32. If we would rightly consider the Creation; then we need no more then a divine light, and *Contemplation*: it is very easie unto the illuminated minde, and may very well be searched out: let a man but consider the degrees of nature and he seeth it very clearly in the *Sun Stars*, and *Elements*: the Stars are nothing else but a crystalline water-spirit; yet not a materiall water; but Powers of the *Salnitral* *Flagrat* in the fire.

33. For their Orbe, wherein they stand, is fiery; that is a *Salnitral* fire; a Property of the *Matter* of the Earth, metalls, trees, hearbs and the three Elements, fire aire and water; what the Superiour is, that is also the inferiour; and that which I finde in the Compaction of the Earth, that is likewise in the \* *Astrum*; and they belong both together as body and Soule.

\* Or Constel-  
lation.

34. The

34. The *\* Astrum* betokeneth the Spirit ; and the Earth the Body ; before the Creation, all was mutually in each other in the Eternall Generation ; but in no Coagulation, or Creature ; but as a Powerfull wrestling Love-play without any such Materiall Substance.

\* Or Constellation.

35. But it was enkindled in the Motion of the word, viz. the *Verbum Fiat* : and therewith the inflammation in the *Sal-nitrall* *Flagrat*, each Property did divide it selfe in it selfe ; and was amass'd by the awakened *Astringent* impressiō (viz. the first forme of Nature, which is called the *Fiat*) and so each became Coagulated in its Property ; the Subtle in its Property, and the gross in its Property ; all according to the *Degrees* ; as the Eternall Generation of Nature derives it selfe from the unity into an infinite multiplicity.

36. Good, and Evill is manifest in the *\* Astrum* : for, the wrathfull fiery Power of the Eternall nature, so also, the power of the holy Spirituall world, is manifest in the *Stars*, as an essentiall Spiritation : and therefore there are many obscure Stars all which, we see not, and many light Stars, which we see.

\* Or Constellation.

37. We have a likenesse of this in the matter of the *Earth*, which is so manifold, whence divers sorts of fruit grow, viz. according to the Properties of the Superiour *spheres* : for so is the Earth likewise ; (being the grossest Substance) where the mortall water is Coagulated.

38. The *Earth* was Coagulated in the *Seventh* forme of Nature ; viz. in the Essence ; for it is that same Essence which the other six Properties doe make in their desire : it chiefly consisteth in seven Properties, as is above mentioned ; but the unfoldment or various explication of the Properties, is effected in the *Sal-nitrall* fire, where each Property doth againe explicate it selfe into seven ; where the Infinitenesse and great <sup>a</sup> *possibility* ariseth, that of one thing, another can be made, which it was not, in the beginning.

<sup>a</sup> Or Potency.

39. The Beeing of all Beeings is onely a Magicall birth, [deriving it selfe] out of one onely, into an infinitenesse ; the *one* is God, the *infinite* is time and Eternity, and a manifestation of the *One* ; where each thing may be reduced out of one into many, and againe out of many into one.

40. The Fire is the chiefe workmaster thereunto, which putteth forth from a small Power a *little Sprout* out of the earth, and displayeth it into a *great Tree* with many boughes, branches, and fruits ; and doth againe consume it, and reduceth it againe to one thing : viz. to ashes and *Earth*, whence it first proceeded : and so also all things of this world doe enter againe into the *One* whence they came.

41. The Essence of this world may easily be searched out, but the *Centre* or Point of motion, will remaine darke unto reason, unlesse there be another light in it : it supposeth that it hath it in the *Circle*, and can measure it ; but it hath it not in the *understanding*.

<sup>r</sup> Or Mathematically describe and demonstrate it.

42. When we consider the Hierarchy, and the Kingly Dominion, in all the Three Principles in the place of this world : so far as the *Verbum Fiat* reached forth it selfe to the Creation of the outward world, with the Stars, and Elements : then we have the *ground* of the *Punishment*, and the Royall Throne, of which the whole Creation is but a Member.

<sup>r</sup> Centrall fire or radicall heat ; the Point of motion, the vertue of the light.



Or Eternall  
Silence.

43. For the Stars and foure Elements, and all whatever is bred and Engendred out of them, and live therein, doth hang, [ or appertaine ] unto one *punctum*; where the divine Power hath manifested it selfe from it selfe in a *forme*: and this *Punctum* standeth in three Principles, *viz.* in three worlds: nothing can live in this world without this *Punctum*, it is the onely Cause of the life and motion of all the Powers; and without it all would be in the *Stillnesse* without motion.

44. For if there were no light; then the Elements would be *unmoveable*: all would be an Astringent harsh Property, wholly raw and cold: the fire would remaine coucht in the cold: and the water would be onely a keen Spirit like to the property of the Stars: and the aire would be hid in the water-Source, in the *Sulphur*: and be a still un-moving Essence.

45. We see in very deed; that the *light* is the onely Cause of all Stirring, Motion and life: for every life desireth the power of the light: *viz.* the disclosed *Punctum*: and yet the life is not the *Punctum*; but the *forme* of Nature: and if this *Punctum* did not stand open; then the Kingdome of darknesse would be manifest in the place of this world; in which [ place of wrath ] *Lucifer* is a Prince, and possesseth the Princely throne in the wrath of the Eternall Nature in the *place* of this world.

<sup>u</sup> *Viz.* As to thy body and outward car-kasse of clay, thou art a guest for a while in this outward world, travelling in the vanity of time.

<sup>x</sup> *Viz.* As to thy soule in its own selfe and creaturall being, without the divine light, or regeneration, in the *Abyss* of Hell.  
<sup>y</sup> As to thy divine Image, and Spirit of Love, in the Eternall light.

46. Therefore oh man consider with thy selfe, where thou art at home: *viz.* on one<sup>u</sup> part in the *Stars*, and *foure Elements*; and on the other<sup>x</sup> part in the darke world among the *Devills*; and as to the third<sup>y</sup> part in the Divine power in *heaven*: that Property which is master in thee, its *Servant* thou art: pranck and vapour as stately and gloriously in the Suns light as thou wilt, hast thou not the Eternall [light], yet thy fountaine shall be made manifest to thee.

Himmell und Erden

47. By the two words (*Heaven* and *Earth*) we understand the whole ground of the Creation; for the understanding is coucht in the language of Nature in those two words: for by the word <sup>Himmell</sup> (*Heaven*) is understood the Spiration of the *Verbum Fiat*; which created that Essence (wherein *Lucifer* was enthroned) with the Creative word out of it selfe; that is, out of the Spirituall holy world, into a time or Beginning: and by the word (<sup>Erde</sup> *Earth*) is understood the wrath in the Essence; that the Essence was amassed in the wrath: and reduced out of the Properties of the darke *Sulphur*, *Mercury*, and *Salt*; *viz.* out of the powers of the Originall of Nature; and introduced into a *Compaction*, or Coagulation.

48. This Coagulation is the *Syllable* (*Er*) the other *Syllable* (*de* or *den*), is the Element: for the Earth is not the Element; but the [Element is] the moving, *viz.* the Power, whence it was Coagulated, this is that *Element* which is spirituall, and taketh its true Originall in the fire; where the nature which is a Sencelesse life dyeth in the fire: from which *dying*, or mortification then, there proceedeth forth a *living* motion; and from that which is mortified [in the fire], a dead matter *viz.* Earth: and a dead water: and also a deadly fire; and venomous aire; which maketh a dying *Source* in the Earthly bodies.

49. When

49. When nature was enkindled, the Element did unfold [ and display ] it selfe into *Fouré Properties*: which yet in it selfe is onely *one*: the reall *Element* dwelleth in the *Essence* which is mortified in the fire: otherwise the Earth could bring forth no fruit: those which now are called the *fouré Elements*, are *not Elements*; but onely *Properties* of the true *Element*: The *Element* is neither hot nor cold, neither dry, nor moist: it is the *motion* or life of the *inward heaven*, viz. the true angelicall life as to the *Creature*: it is the first divine manifestation out of the fire, through *nature*: when the *Properties* of the *Eternall nature* work therein; its called *Paradise*.

50. By the word \* <sup>Himmel</sup> ~~(Heaven)~~, is understood how the water, viz. the *Grosse* in the mortall part, was *Coagulated*, and *Separated* from the holy *Crystalline* water, which is *Spiritual*; where with the *material*, time began; as an *Essence* expressed [ or spirated ] out of the *Spiritual* water.

\* Himmel.

51. The *Spiritual* water is living, and the *Spirated* is livelesse, *Senselesse*, void of understanding, and is dead in reference to the living water, of which *Moses* saith *God hath Separated it from the water above the firmament*.

52. The *Firmament* is another *Principle* viz. another beginning [ or inchoation ] of *motion*: the water above the *Firmament* is the *Spiritual* water, in which the *Spirit of God* ruleth and worketh: for *Moses* saith also, the *Spirit of God* moveth upon the water: for the *Spiritual* *Element* moveth in the *fouré Elements*; and in the *Spiritual* *Element* the *Spirit of God* moveth on the *Spiritual* water: they are mutually in each other.

53. The *Heaven* wherein *God* dwelleth is the holy *Element*: and the *firmament*, or *Gulfe* betweene *God* and the *fouré Elements* is the death; for the *inward heaven* hath another birth, (that is, another life) then the *externall Elementary life* hath: indeed they are in one another, but the one doth not apprehend the other: as *Tin*, and *Silver* never mix aright together: for each is from another [ or sundry ] *Principle*, albeit they resemble each other; and have very neere *Affinity* to each other; yet they are as the *inward* and *outward* water to one another; wherein also they are to be understood: for the *inward* and *outward Venus* are *Step-Sisters*; they come indeed from one father, but they have *two mothers*: the one whereof is a *Virgin*, the other *defloured*; and therefore they are *Separated* till the judgement of *God*, who will *purge* away her reproach and shame, through the fire.

54. *Moses* writeth, that *God* created the *Heaven* out of the midst of the waters; it is very right; the *Astrum* is an *externall water-Spirit*, viz. Powers of the *outward water*: and the *material* water is the body wherein the powers worke: now the fiery, airy and also *Earthly* Source is in the *Astrum*: the like is also in the *material* water: the *Superiour* [ *Astrum* ] is the life and *Dominion* of the *inferiour*, it enkindleth the *inferiour*, whereby the *inferiour* doth act move and worke; the *inferiour* is the *body* or wife, of the *Superiour*: indeed the *Superiour* is coucht in the *inferiour* but as weake, and impotent.

55. And the *Superiour* were likewise as weake and impotent as the *inferiour*,

\* Understand by the word *Astrum*, the whole *Starry Heaven*, with all its powers, properties, Influences, and Constellations, internal and external.

inferiour, if it were not enkindled by the *light* of the *Sun*: the same is the heart of all externall Powers; and it is the Open *Punctum* even to the *Tenth Number*; if we were not so blinde as to contemne all that we see not with our Calves-eyes, it were right and requisite to reveale it; but seeing God hath hidden the *Pearle*, and also himselfe, from the sight of the wicked; therefore we'l let it alone, yet hint enough to our *School-fellowes*: we will not give our *Pearle* unto *Beasts*.

<sup>b</sup> Or in the creating.

56. Thus we understand what the outward heaven is, namely the Powers or Conception of the water: the word or Power *Fiat*, which began with the beginning of the world is yet still <sup>b</sup> a *Creating*; it yet continually createth the *heaven* out of the water: and the *Spirit* of God still *moveth upon the water*: and the holy water is yet continually Separated from the water under the firmament.

<sup>c</sup> Mark or limit.

57. This holy water is that, of which Christ told us, *that he would give us it to drinke: that should spring up in Us to a fontaine of Eternall life*: the holy heavenly Corporality doth consist therein; it is the *body* of Christ which he brought from heaven; and by the same, introduced heavenly Paradisicall Essentiality, into our dead or decayed body; and quickned ours in his; understand in the <sup>c</sup> *Ayme* of the Covenant in the Essence of *Mary*; as shall be mentioned hereafter.

<sup>d</sup> Baptisme, and the Supper.

58. In this heavenly Essence the <sup>d</sup> *Testaments* of Christ doe consist: and this holy Essence of the heavenly holy Virginity, with the holy *Tincture*, hath destroyed death; and bruised the head of the Serpents *Might*, in the wrath of God; for the Divine power is the highest life therein.

59. Thus we understand how the holy heaven, wherein God dwelleth, moveth in the *Fiat* or the Created [*heaven*], and that God is really present in all places; and inhabiteth all things: but he is comprehended of *Nothing*. Hee is manifest in Power in the inward heaven of the *holy* Essentiality; viz. in the Element. This *holy Element* (in the beginning or inchoation of the foure Elements) did Penetrate through the Earth; and sprang [or budded] forth in the *holy Powers* Property, and bare fruits, of which man should have eaten in a heavenly manner: but when it did disapppeare in man; the *Curse* entred into the Earth; and so Paradise was *quasht* in the foure Elements; and continued retired in it selfe in the inward Element; there it stands yet *open* unto man, if any will depart from this worlds Essence, and enter into it upon the *Path* which Christ hath made open.

<sup>e</sup> Ad Centrum Solis, to the Center of the Sun.

<sup>f</sup> Or Creation.

<sup>g</sup> Or draweth or Concreteth.

<sup>h</sup> Or only.

60. The *Punctum* of the whole created Earth belonged <sup>e</sup> unto the Centre of *Sol*; but not any more at present: he is fallen who was a King: the Earth is in the *Curse*, and become a Peculiar Centre; whereunto all whatsoever is engendred in the *vanity*, in the foure Elements, doth tend and fall: all things fall unto the Earth; for the <sup>f</sup> *Fiat* is yet in the deep, and <sup>g</sup> createth all earthly Essence together unto the judgement of God for Separation.

61. We meane not, that the Earth came <sup>h</sup> wholly from the Place of the *Sun*; but from the whole *Sphear*, out of both the internall Spirituall worlds; but it hath another A. B. C. in that the Earth belongeth unto the judgement of God for Separation; even then it shall be manifest



## CHAP. II. *Of the Myſterie of the Creation.*

45

manifeſt wherefore it is ſaid : it belongeth unto the *Punctum* of *Sol*.

62. For the worſt muſt be a cauſe of the beſt : the Eternall joy conſiſts in this, that we are *delivered* from Paine ; God hath not Eternally rejected his holy Eſſence ; but onely the iniquity, which mixed it ſelfe therein : but when the *Crystalline* Earth ſhall *Appeare* ; then will be fulfilled, this Saying, it Appertaines to the *Punctum* of *Sol* ; heere we have hinted enough to the underſtanding of our ſchool-fellowes ; but further we muſt heere be *Silent*.

## CHAP. XI.

### *Of the Myſtery of the Creation.*

1. **T**He *Reason* of the outward man ſaith ; whence is it, that God hath not revealed the Creation of the world unto man ; that *Moses*, and the children of God have written ſo little thereof, ſeeing it is the Greateſt and moſt principall worke, whereon the *Maine* depends.

2. Yes ! deare *Reason* ſmell into thy owne boſome ; of what doth it Savour : contemplate thine owne Minde ; after what doth it long ; likely, after the cunning *deſuſions* of the Devill : had not hee known this ground, very like he had been yet an *Angell* ; had he not ſeen the *Magickall* birth in his high light, then he had not deſired to be a ſelfiſh Lord and maker in the Eſſence.

3. Wherefore doth God hide his children, which now receive the Spirit of knowledge with the *Croſſe* ; and caſt them into tribulation, and mire of vanity ? for certaine, *Therefore*, that they might play the Tune of *miserere* ; and continue in *humility* ; and not ſport in this life with the light of nature, elſe if they ſhould eſpie, and apprehend what the *Divine Magick* is : then they might alſo deſire to imitate the Devill, as *Lucifer* did, for which cauſe it is hid from them : and neither *Moses*, or any other, dare write clearer thereof, untill the beginning of the Creation beholdeth the End of the world in it ſelfe : and then it muſt ſtand open. Text, Time.

4. And therefore let none blame us : for the time is come about : that *Moses* putteth away his vail from his Eyes, which he hung before his face when he ſpake with *Israel* : after the Lord had ſpoken with him : *Moses* deſired to ſee it : in that he ſaid, *Lord if I have found grace in thy ſight : let me ſee thy face* ; but the Lord would not ; and ſaid, *thou ſhalt ſee my back part : for none can ſee my face*.

5. Now the Eye of God was in *Moses*, and in the *Saints*, they have ſeen and ſpoken in the Spirit of God, and yet had not the *through- viſion* of the Spirituall birth in them, ſave at times onely : when God would worke wonders ; as by *Moses*, when he did the wonders in *Egypt* : then the *Divine Magick* was open unto him : in manner and wife as in the Creation.

6. And this was even the fall of *Lucifer* ; that he would be a God of nature ; and live in the *transmutation* : and this was even the Idolatry of the

the *heathens*, in that they understood the Magicall birth they fell from the onely God unto the *magicall birth* of nature, and chose unto themselves *Idolls* out of the Powers of nature.

7. For which cause the creation hath remained so obscure; and God hath covered his children in whom the true light shone, with *tribulation*; that they have not been manifest unto *themselves*; Seeing *Adam* also according to the same lust, did imagine to know and prove the Magick, and *would be as God*; so that God permitted him, that he defiled his heavenly Image with the vanity of nature; and made it wholly darke, and Earthly, as *Lucifer* also did with the Centre of nature; when he of an Angel became a Devill.

8. Therefore I will seriously warne the Reader, that he use the Magick *aright*: viz. in true faith and humility towards God: and nor meddle with *Turba Magna* in a *Magicall* manner: unlesse it conduceth to the honour of God, and Salvation of mankind.

9. For we can say with truth: that the *Verbum Fiat* is yet a Creating: albeit it doth not create Stones, and earth; yet it Coagulateth formeth and worketh still in the same Property: All things are *possible* to nature; as it was possible for it in the beginning, to generate stones and Earth, also the Stars, and foure Elements, and *did produce* them, or worke them forth out of one onely ground; so it is, still, unto this day: by the strong Desire (which is the *Magicall* ground) All things may be effected, if man use nature aright, in its order to the worke.

10. All Essences consist in the *Seven Properties*: now he that knoweth the Essence; he is able by the same Spirit of that *Essence*, whence it is come to be an Essence, to change it into another forme, and likewise to introduce it into *another* Essence; and so make of a Good thing an Evill, and of an Evill thing a Good.

<sup>i</sup> Assimilation or likeness.

11. The *Transmutation* of all things must be effected by <sup>i</sup> *Similitude*: viz. by its owne native Propriety: for the *Alienate* is its Enemy: like as man must be regenerated againe by the divine Essentiality in the *Similitude*; by the similitude in his *holinesse* of the divine Essentiality, which he lost.

<sup>k</sup> Magus or Magician.

12. And as the false <sup>k</sup> *Magist* woundeth man through Inchantment with the Assimulate, and through the desire introduceth Evill into his Evill viz. into the Assimulate; and as the upright holy faith or *divine desire* also entrencheth into the Assimulate, and forfendeth man, so that the false desire takes no place.

13. Thus all things consist in the *Assimulate*; Every thing may be introduced into its Assimulate, and if it comes into its Assimulate, it rejoiceth in its Property be it Good or Evill, and beginneth *effectually* to worke: as is to be seen both in Good and Evill.

14. As for example: let a man take downe a little *poysen*: it will presently receive with great desire the poissont in the body, which before *rested*; and therein strengthen it selfe, and begin to worke powerfully; and corrupt and destroy the *Contrary*: viz. the Good: and that now which the Evill is able to doe in its property; that likewise the Good can doe in its property: when it is *freed* from the wrath, it may also introduce its Assimulate into the *reall* true joy.

15. The

15. The Essence of this world consisteth in Evill and good: and the one cannot be without the other: but this is the greatest *iniquity* of this world; that the Evill overpowereth the Good; that the Anger is *stronger* therein then the Love; and this by reason of the *Sin* of the devill, and men; who have disturbed nature by the false desire, that it mightily and effectually worketh in the *wrath* as a poyson in the Body.

16. Otherwise if nature in its formes did stand in the Property in Equall weight, and in equall *Concord*, and Harmony, then one property were not manifest above the other: heat and cold would be equally poyzed in the operation, and qualification: and then *Paradise* would be still upon the Earth: and though it were not without man; yet it would be in man: if his properties were in equall weight [number and measure, if they did yet stand in the Temperature] then he were incorruptible and immortall.

17. This is the *Death*, and misery of man and all creatures that the Properties are divided, and each aspiring in it selfe, and powerfully working, and acting in its *own* will: whence *sicknesse* and paine ariseth: and all this is hence arisen; when the one Element did manifest and put forth it selfe into foure properties: then each property desired the *Assimulate viz.* an Essence out of and according to its selfe; which the Astringent *Fiat* did impresse, and Coagulate; so that Earth and Stones were produced in the properties.

18. But now we are to consider of the greatest *Mystery* of the outward world between the *Elements* and the *Astrum*: the Elementall Spirit is severized from the Astrall Spirit, and yet not parted asunder, they dwell in each other as *body* and *Soule*: but the one is not the other: the Astrall Spirit make thits bodies as well as the Elementall, and that in all Creatures; in Animalls, and Vegetables.

19. All things of this world have a *twofold body viz.* an Elementall from the fire aire water and Earth; and a Spirituall body from the *Astrum*: and likewise a *twofold Spirit: viz.* one Astrall the other Elementall.

20. *Man* onely (among all the Earthly Creatures) hath a *threefold body, and Spirit*: for he hath also the internall Spirituall world in him; which is likewise twofold: *viz.* light, and darknesse; and also corporally, and Spiritually: this Spirit is the *Soule*; but this body is from the *water of the holy Element*, which dyed in *Adam*, that is, disappeared as to his life, when the divine Power departed from him, and would not dwell in the awaked vanity.

21. Which *holy body must be regenerated, if his Spirit will see God*; otherwise he cannot see him; except he be againe borne anew of the water of the holy Element in the Spirit of God (who hath manifested himselfe in Christ with this same water-Source: that his disappeared body may be made alive in the *holy* water and Spirit: else he hath no sense, nor sight in the holy life of God.

22. This *twofold outward body* is now punctually to be pondered, and considered of, if we would understand nature: and without this understanding let none call himselfe a master [or Learned] for in these (bodies) the dominion of all externall creatures, and Essences is couched:



they oftentimes are *contrary* one unto another ; whence Sicknesse, Corruption, and death ariseth in the body ; that one *severeth* from the other.

23. The *Sydereall* body is the highest excepting the *divine* in man : the *Elementall* body is onely its Servant or dwelling-house, as the foure Elements are onely a body or habitation of the dominion of the Stars.

24. The *Elementall* Spirit, and body ; is *inanimate* and void of understanding : it hath onely Lust and desire in it : *vegetation* is its right life : for the aire hath no understanding without the *Astrum* ; the *Astrum* giveth the distinct understanding of the knowledge of all Essences in the Elements.

25. But the inward light, and power of the light, giveth in man the right *divine understanding* ; but there is no right divine apprehension in the *Sydereall* Spirit : for the *Astrum* hath another Principle : the *Sydereall* body dwelleth in the *Elementall* ; as the light-world in the darknesse : it is the true *rationall life* of all Creatures.

26. The whole *Astrum* is nothing else but the externall expressed Word in the Sound : it is the instrument whereby the holy Eternall Speaking Word Speaketh and formeth externally : it is as a *Great Harmony* of unsearchable manifold Voices and Tunes, of all manner of instruments : which play, and melodize before the holy God.

27. For they are meere Powers which enter into and mutually embrace each other, whence ariseth the Sound in the Essence : and the desire *viz.* the *Fiat* receiveth this Sound, and maketh it *Substantiall* : this Substance is a *Spirit* of the Stars : which the Elements receive into them : and Coagulate it in them, and hatch it, as an Hen her Eggs : whence the true rationall life is in the Elements : and thus also the *Sydereall* Spirit is hatched, and Coagulated in all Creatures.

28. For the Male and Female, doe mutually cast a *Seed* into one another ; which is onely a Sulphur of the *Astrum* and foure Elements, afterward it is hatched in the Matrix, and Coagulated to a *living Spirit*.

29. And when the fire is enkindled in the Seed which is lowne in the Matrix : the Spirit severs it selfe againe from the body, as a *Propriate* ; as the light from the fire according to the right of the Eternall nature : and two become manifest in one, *viz.* a *Spirituall* body from the *Astrum*, and a fleshy body from the foure Elements.

30. And this *Sydereall* Spirit is the *Soule of the great world* which depends on *Punctum Solis* ; and receiveth its light and life from it : as all the Stars doe take light, and power from the *Sun* ; so likewise their Spirit.

31. The *Sun* is the Centre of the *Astrum* : and the *Earth* the Centre of the foure Elements : they are to one another as spirit, and body : or as man and wife : albeit the *Astrum* hath another wife, where it hatcheth its Essence, *viz.* the *Moone*, which is the wife of all the Stars ; but especilly of the *Sun* ; I meane it in the Essence of operation.

32. Not that we meane, that the *Astrum* is wholly arisen from the *Punctum* of *Sol*, in that I call it the Centre of the Stars ; it is the Centre of the Powers : the Cause that the Powers of the Stars doe Act in the *Essence* : it openeth their Powers, and giveth its Power into them ;

as a heart of the Powers, and they mutually rejoyce in its *Essence*, that they are moved to act or desire, in its *Essence*.

33. And even hereby the great Mystery of the *Creation*, viz. that the internall (viz. God) hath thus manifested himselfe with his Eternall Speaking Word (which he is himselfe) the externall is a Type of the internall: God is not alienate: in him all things live and move, each in its Principle, and degree.

34. The outward Properties dwell in themselves in the externall, viz. in the *expressed Word*, and are wholly externall: they cannot in their owne strength reach the Powers of the holy world: onely the holy world penetrates them: it dwelleth also in it selfe: but in the *Punctum* of Sol the eighth Number is open: viz. the Eternall Nature: the Eternall Magicall fire: and in the fire the Eternall *Tincture*: which is the ninth Number: and in the *Tincture* the Cross, where the Deity manifesteth it selfe: which is the tenth Number: and <sup>m</sup> beyond this manifestation is the Eternall understanding: viz. the ONE (that is God JEHOVAH) <sup>m</sup> Or fire viz. the *ABTSSE*.

35. Not That God is divided [or a far off] onely we speake of his manifestation: from what *Ability* and Power the Sun hath its shining Lustre: that the same is immutable, so long as time endureth; namely from the Lustre of the fiery *Tincture* of the Eternall Spirituall Magicall fire.

36. For its Lustre or shining light, hath a degree of a more deep Originall then the externall world hath manifest in it selfe, this the wise heathen have observed, and Adored it for God, seeing the True God, who dwelleth without all Nature in himselfe, was not known unto them.

## CHAP. XII.

*Of the six dayes Workes of the Creation.*

1. **T**Hat God hath created Heaven and earth, and all things in six dayes, as Moses saith; is the greatest Mystery, wholly hidden to the externall Reason: there is neither night, Morning or Evening in the Deep above the Moone; but a Continuall Day from the beginning out of the outward world even to the End of the same.

2. And albeit the Creation was finished in such a time as in the length of six dayes: yet the dayes-workes have a far more Subtle [or abstruse] meaning: for the Seven Properties are also understood therewith; Six whereof belong to the Active Dominion to good and Evill; and the Seventh (viz. the Essence) is the rest: wherein the other properties rest, which God hath expressed, and made visible.

3. We have in the Dominion of the Planetick Orbe the figure, how the six properties of the Active life (which rest in the Seventh) have in six dayes introduced and manifested themselves out of the inward Spirituall world in an externall visible world of foure Elements: for

the Planetick Orbe hath its rise from the *Punctum* of *Sol*: for there was the Royall Place of the Hierarchies; of which the whole Circle (between the Stars in the internall and externall) is a Member or *Corpus*.

4. But seeing the Prince of the Hierarchies (when he sate in the Heavently Essence in the rest) did fall, and Aspired for the Centre of the Eternall nature; he was cast into the darknesse: and God by his motion created him another Prince out of this Place (but without divine understanding) for a Ruler of the Essence; and that is the Sun.

5. From this Place proceeded in the Divine Motion the Seven Properties of nature: (understand the Planets) which governe the Essentiall Beeing in Good and Evill (in which [Essence] *Lucifer* sate, and whence he was cast) and lost his Dominion in the Essence; and as the Seven Properties have their Dominion in the beginning of Each day in the weeke: even so were the six dayes-workes of the Creation.

6. For *Lucifer* forsooke the Rest of his Hierarchies, and entred into the Eternall disquietnesse: now God hath created all things of this world in six dayes and rested on the Seventh day from the Creation, which is <sup>a</sup> Saturday according to the Scripture, that is, from the day of Rest, understand from the Eternall day of Rest he hath moved himselfe to the Creation; and in the first forme of nature he began the first day: that is; he hath brought it forth out of the Impression; and moved himself with his Word: this was the most inward motion according to the Speaking Word of Power.

<sup>a</sup> Dies Saturni  
vel Sabbathi.

7. Then began in the expressed Word Sunday, that is the Paradisicall Day, where the Powers did mutually worke in each other in great holinesse and glory; for on Sunday the Enkindled Sulphur, and Salniter of the Earthly Property was created out of the great deep of the whole Hierarchie, out of the Spirituall worlds into a <sup>o</sup> Masse (which is the Terrestriall Globe) and put forth out of the Austere Property of the first forme of Nature.

<sup>o</sup> Or Lump.

8. Even then began the first houre of the first day: and the Power of Nature did mutually rule in great joy in the expressed Word; out of which Power of joy the Sun was created on the fourth day in the Princely Place: so that this Power whereout the Sun was created, ruled the first houre of the beginning of the world; and so it began its Dominion, which continueth even unto the End of the world: and therefore the Sun ruleth the first houre on Sunday; and the day is rightly so called.

9. The words of *Moses* concerning the Creation are exceeding clear; yet unapprehensive to reason: for he writeth thus: In the beginning God created Heaven and Earth, and the Earth was desolate and void: and it was darke upon the deep; and the Spirit of God moved upon the water, and God said let there be light, and there was light: and God saw that the light was good: and God Severed the light from the darknesse; and called the light Day; and the Darknesse Night: and <sup>p</sup> out of the Evening and morning was the first Day.

Gen. I. v. 1, 2,  
3, 4.

<sup>p</sup> The Evening and Morning were the first day.

10. The whole Understanding is coucht in these words: for the beginning is the first motion: which came to passe when Prince *Michael* fought with the Dragon; when he was spewed out with the Creation of



of the Earth: for even then the Enkindled Essence (which with the Enkindling did Coagulate it selfe into Earth and stones) was cast out of the internall into the externall.

11. And he, viz. the Dragon fell from Heaven (viz. out of the holy world) upon the wrath of the Earth as lightning: as it is written: *I saw Sathan fall from Heaven as lightning* saith Christ: moreover it was wholly darke in the deep above the Earth: and the Austere enkindled wrath was manifest: for Hell was prepared for him, whereinto he fell viz. into the Great darknesse of the first Principle, wherein he liveth.

12. Here now lyeth the vaile before Reason, that it cannot looke into the eyes of Moses for he saith: *and the Earth was desolate and voide*: yea Desolate indeed; had not the Spirit of God moved upon the internall water (which was amassed with the Fiat in the Heaven) and had not God said, *let there be light*: the Earth should have been yet Desolate, and void.

### The first Day.

13. **V**With the Word, when God said, *Let it be light*; the Essence of the *Eni* did powerfully move it selfe in the lights Property, not onely in the Earth but also in the whole Deep: <sup>P</sup> whence on the fourth day the *Sun* was created, that is, enkindled in its Place; and in this word <sup>q</sup> *Fiat* the Earths Masse, and also the very Power which is called heaven, Amassed it selfe in the Essence all which before was onely a *Spirit*, a Spirituall Essence.

<sup>P</sup> Out of which Power or vertue in the lights Property.  
<sup>q</sup> Germ. Schuff.

14. And with the Speaking, as God spake; *let it be light*: the holy Power, which was amassed in the wrath; moved it selfe: and became light in the same Essence, in the Power; and with this comming to be light: the devills might and strength was wholly withdrawn from him in the Essence, for heere the light shone in the now anew awakened Power, in the darknesse; which the Prince of wrath could not comprehend; it was also of no benefit to him, for it was the light of nature, which is uselesse to him.

<sup>r</sup> Light.  
<sup>r</sup> Receive or perceive.

15. And Moses said: *God severed the light from the darknesse*; which is thus to be understood; the darknesse remained in the wrathfull Property, not onely in the Earth but also in the whole Deep: but in the lights Essence the light of nature did arise [or spring forth] from heaven, viz. from the quintessence, whence the *Astrum* was created; which Essence is Every where in the Earth, and above the Earth.

16. Thus the darknesse remained in the wraths Property in the Essence of the Earth, and also in the whole deep of this world, and the naturall [light] remained in the lights essence, as a working life; through which, the holy Element did operate, and worke; in which Operation, Paradise budded through the Earth, and beare fruit untill the Curse of God, and then the holy bloomings or growth, ceased, and the holy Element remained as an inward heaven stedfast, retired in it selfe; and yet it doth diffuse its Power through the light of nature, yet not so powerfully as in the beginning, for the Curse is the cause of its withdrawing; indeed there is no totall departing; but yet it is nothing so now as before the Sin of the Second created Prince, Adam.

<sup>r</sup> Sprang.

17. Thus

17. Thus in the first motion of the *Verbum Fiat*, the Heaven (that is, the Circle, so far as the *Verbum Fiat* reached it selfe forth to the Creation) was Amassed, or enclosed; and the Earth was amassed with the *Verbum Fiat*, and created to the Planetick Orbe; Thus by the Separation, viz. of the light and darknesse; and by the expelling of Prince *Lucifer*, we are to understand the Creation of the first day.

18. Now the first day with the manifested word did convey it selfe through the other five dayes-workes even into the day of Rest; where the beginning entreth againe into the End; and the End againe into the beginning; for the first motion of the word (where the light of nature hath enkindled it selfe in the Essence) is the joy of the Creation, or Creature; which did open it selfe with the other dayes through all the Properties of nature; where each Property may be called a heaven: for it hath and bringeth also its Peculiar operation and efficacy along in it selfe into the rest, and each day one Property did move and manifest it selfe; wherein a Peculiar Sundry worke was manifested, and revealed.

<sup>u</sup> Understand into the rest of the Properties or dayes.

### Of the Second Day.

19. **T**he Second day we call *Munday*, and therefore, because the Moone ruleth the first houre of the day: and it is very likely that the ancient \* wise men have understood somewhat thereof in the light of nature, which they have kept *Secret* and mysticall, rather deciphering it by figures then clearly explaining it: and it is to be seen in the Names of the seven Planets, that they have for certaine understood the same: in that they have given them names according to the Seven Properties of Nature; which doe so wholly agree and accord, as well with the Creation as Nature, that me thinks they have in part understood the ground of the Creation aright, seeing the names of the Planets have their rise and derivation so fully, and punctually out of the language of Nature: but the reason why it hath not been made clear plaine, and manifest is (as before mentioned) because of the false Magick that it might remaine hidden unto the Artists of *jugling* and Collusion in nature, by reason of the Great Abuse; wherefore we also shall still let it so remaine, and yet hint enough to the understanding of our School-fellows.

\* Philosophers.

20. Now of the Second day *Moses* writeth thus: and God said let there be a firmament between the waters: and let it divide betweene the waters: then God made the firmament; and divided the water under the firmament from the water above the firmament; and it was so; and God called the firmament heaven, and out of the Evening and morning was the Second day.

21. *Moses* saith; that out of the Evening and morning was the Second day; that is; out of the manifestation of the first, the Second manifestation proceeded and brake forth; and saith further; that on the Second day God created the firmament of Heaven: and Separated the waters; the water under the firmament from the water above the firmament; heere now lieth the hidden vaile, wherein we have hitherto been pointed and directed unto, a heaven *Scituate* a far off above the Stars without the place of this world: so very blinde is Reason as to God that it understands

derstands nothing of him; and doth not consider, that the Scripture saith of God: *am not I he, which filleth all things*: and that time and place cannot divide him; much lesse is it understood what the water above the firmament is which they will flatly hold to be a place afar distant, viz. above the Stars, whither also, we have been shewn into heaven.

22. But seeing that God out of Grace doth bestow upon us the understanding; therefore we will set it downe for our fellow-schollars who are able to apprehend it; and yet herein we shall write nothing for the *Selfish* wiselings of outward Reason: for they have it already in the eyes of their reason, and they cannot misse: they can judge all things: what the Spirit of God revealeth, that must be a Heresy unto them, albeit they doe not understand it: so that they remaine without, and doe not so much as once know God.

23. The Firmament is the Gulfe, betweene time and Eternity: but that God calleth it *heaven* and maketh a division of the waters; gives us to understand, that the heaven is in the world and the world is not in heaven.

24. The water above the firmament is in heaven and the water under the firmament is the externall Materiall water.

25. Heere we must understand the difference between the holy and the outward water: the water above the firmament is *Spirituell* in the birth of the holy Element; and the water under the firmament is *mortal*, for it is apprehended in the Darke Impression, the Curse and the Awaked vanity is therein, and yet one water is not without the other.

26. When I looke upon the externall water then I must also say, heere is also the water above the firmament in the water under the firmament: but the firmament is the middle, and the gulfe therein between time and Eternity; so that they are distinct; and I see with the externall eyes of this world *only the water under the firmament*: but the water above the firmament, is that, which God hath appointed in Christ to the Baptisme of Regeneration, after that the word of the divine Power had moved it selfe therein.

27. Now the outward water is the instrument of, the inward; and the inward water is understood [therein]; for the moving Spirit in the word is hee which ruleth the inward water in the Baptisme: deare Christians; let this be spoken to you: it is the *real* ground.

28. But that Moses saith, God created the firmament, and called it *heaven*; is the most intimate Secret, of which the earthly man is not able to understand any thing: the understanding is barely in the Power of the water above the firmament, viz. in the Heaven, or (as I might set it down) in the Spirit of God; if he be awaked in man in the water above the firmament, which disappeared in Adam, as to his life; that [man] seeth through all; otherwise there is no understanding heere; but all is dumb, and dead.

29. The creating of the heaven is understood; first how the Speaking Word hath amassed the manifested Powers of the Spirituall world, wherein it is manifest, worketh, and also ruleth: secondly, it is understood of the manifested Powers of the externall world, which the Spirit hath amassed into the Essence of foure Elements, and closed in to the externall firmament: that the Devill, viz. the Prince of Anger

Conceived  
or formed.



cannot reach them; by which he would worke with the internall water: so that the Powers of Eternity doe worke through the Powers of time, as the *Sun* illustrates the water, and the water comprehends it not, but feelles it onely; or as a *fire* doth through-heat an iron, and the iron remaineth iron: so likewise the outward heaven is passive, and the inward worketh through it, and draweth forth an externall fruit out of the outward; whereas yet the inward heaven lieth hidden therein in the *Firmament*: as God is hidden in the Time.

<sup>z</sup> Operate or worke-house.

<sup>a</sup> Or operation.

<sup>b</sup> Star, or Planet called the Moone.

30. And we are to understand with the Second dayes worke the manifestation of the internall heavenly and the externall heavenly Essence, viz. the manifestation of the water-Source, understand the Essence of the Seven Properties, viz. the Corporallity, or the <sup>z</sup> Laboratory of the other six; wherein the Soule or Spirit of the outward world worketh and ruleth in the externall: this <sup>a</sup> working is in the most externall, or inferiour heaven next the earth, ascribed unto the *Moone*, for it is the manifestation of the *Lunar* Property, not of the <sup>b</sup> *Star* which was first created into the externall on the fourth day to be a Governour therein, but this same Property [is] in the inanimate outward life, viz. in the vegetative life: the vegetative life was opened on the third day.

Verse 11, 12.

31. And when God had ordained the water into *Sundry* places upon the Earth, then he moved the externall expressed word in the vegetative life: now *Moses* saith, *God spake, Let the Earth put forth beards, and grasse yeelding seed, and fruitfull trees; each bearing fruit according to his kinde; and let each have its seed in it selfe: and when it came to passe, out of the Evening and morning was the third day.*

### Of the third day of the Creation.

32. **I**N the Originall of the Eternall nature, which is an Eternall Originall, the manifestation of the six dayes workes is very clearly to be found; how the Eternall Word hath unfolded them out of the invisible spirituall [Property] and brought them into the visible: also the forme thereof is to be found in the Planetick Orbe, if any hath skill to apprehend it.

<sup>c</sup> Or distinctions.

33. For in the Eternall natures birth there is an Eternall day; whatsoever God hath manifested, and made visible in six <sup>c</sup> diversalls, which are called dayes-workes, that standeth in the Eternall nature in six distinct degrees in the Essence, viz. in the Seventh Property, in which the six degrees of nature worke, and yet also doe eternally Rest from working, they are themselves the working, which they give in, to the Seventh, as into their owne Peculiar Rest, wherein their perfection, and manifestation consists.

<sup>d</sup> Lump or Chaos.

34. And we are to understand nothing else by the Creation; save that the *Verbum Fiat* hath amassed the Spirituall birth, and introduced it into a visible externall dominion, and Essence: for we see it very clearly in the writings of *Moses*; albeit we have a glasse besides to see: that when God the first day had created the Grosse part into a <sup>d</sup> masse, that he extracted the fine part out of the same first dayes worke, and Severed, and amassed the waters, viz. the Spirituall Essence, and produced

duced it out of the first day, *viz.* out of the holy Power into a *time*: that is, out of the Eternall Day into an inchoative day.

35. Now the third accomplishment of the third dayes worke, is the moving growing life, in which on the first day the light of nature did shine in the Essence of the *Ens* after an externall manner: it shone likewise now through the Second day, *viz.* through the *water* and the *heaven*: and in this shining light the expressed Word did move it self in the Essence, and wrought effectually; and even then the power of the expressed Word from the light of the inward nature did *pullulate*, and spring forth, through the externall nature out of the heaven through the *earth*: [and so] now the Potentate who was a King and great Prince hath lost his Domination; for the Essence of the *wrath* was captivated in the light of nature and he with it: and so he lyeth between time and Eternity, *imprisoned* in the darknesse, untill the judgement of God.

36. In the third dayes worke the *Sulphureous*, *Mercuriall*, and *Salts* life out of the Centre, was opened out of the Anguish in the outward worlds Property; and yet there is no anguish to be understood untill the fire, but onely a *sencelesse* forth-driving life, *viz.* a growth: for the fire-blaze ariseth out of the anguish, *viz.* out of the *third forme* of nature: and this is the *Salnitral* *Flagrat*, which Severizeth the Powers in the Properties, which was moved in the *third dayes worke*, where the Properties opened themselves, and were mutually unfolded in the *Salnitral* *Flagrat*, each out of it selfe; which the Impression did againe receive into it selfe, and made them *Corporeall* in the water; and thence arose and proceeded trees, hearbs and grasse: each Property became *excessive* in the *Salniter*, and did manifest it selfe with fruit: as we see plainely, how the Property of the darke world did mightily force it selfe along in the outward Power: whereupon some hearbs and plants are so *venemous* and malignant; for the Earth proceeded out of both the inward worlds into a Compaction.

\* Or putting  
or budding  
forth.

37. Now *Mars* on Tuesday hath the *first houre* of the day, in *\* dominion*: which day is the third in the Creation; and this *Salnitral* fire-*flagrat* is even the Property of *Mars*: as he is wrathfull and fiery: so is likewise this Property in the *Sulphur*: where we then doe understand the *Salnitral* *flagrat* for the poysonfull *Mars*; which is the Cause of motion and Stirring and the Compunction in the first Impression in the Eternall nature, *viz.* in the darke world.

38. In the third dayes worke, God moved the third Property of nature, *viz.* the Sulphurous Source, in which the *fire* Enkindled, and in the fire *Flagrat* is the division of the powers; where each Property became manifest in it selfe: now when God said, *Let the Earth bring forth grasse bearb, and trees*: that is nothing else, but that when he moved the expressed Word of the Powers in the properties, the properties found and felt the light of nature in them; whereupon they became *hungry*, and were impressed, that is, amassed and Compacted or Coagulated: now when as the light of nature found it selfe in a *Perceivance*, and the nature did feele it selfe in the sweet light; thereby arose in the Coagulation the dominion of *joy*; *viz.* the pullulation and growth: for all growth consisteth in the light, and water, when the

light penetrateth the Sulphur and water-Source; then *Mars* springeth up for great joy in the Sulphur.

39. This Opening began on the third day, and continueth unto the End of the world: on the first day the Earth was desolate and voide: <sup>\* Or Ability.</sup> for the *Possibility* to the growth was not yet opened: heere the earth was moved and the Properties opened, and not onely the Earth, but the whole deep, in the Centre of the outward nature; the inward nature made it selfe externall and yet remained also internall.

## CHAP. XIII.

### Of the Creation of the fourth Day.

1. **T**He fourth day *Mercurius* hath the first houre of the day, who causeth the *Sensitive* life: heere we understand very fully and exactly the ground of the manifestation of the inward nature into the externall: for on the fourth day the *Sun and Stars* were created, which are the right Mercuriall life: heere the fires property opened it selfe in the *Sulphurous* Source through the water, and the fift Essence became manifest through the light of nature, which is a *Mercurius Salnitri*, an incentive *Mercurius*, a quick perceptive *Mercurius*.

2. In the third forme of nature there is a Sencelesse life in *Sulphur* and *Mercurius*, but in the fourth there is a feeling life: for the Properties are made painefull in the fire: and in the *oleous* [life] they become meeke pleasant and full of joy: therefore now the motion in the oyle is feeling from the painefullnesse.

3. Heere we now understand very fundamentally how the Separation in the fire of the Eternall nature hath manifested it selfe in the Essence of the outward world, with forme, and shape: for in the Enkindling of the fire in the *Salnitral* *Flagrat*, two Essences doe Severize; viz. one watty from the Devoration in the fire: where the fire devoureth the rough harsh Source of the Impression in it selfe; then out of the Consuming there proceedeth a great Meeknesse, which is mortified to the fire, and is unsensible, and giveth the water-Source.

4. Secondly the fire-Source doth sever it selfe likewise into its Principle, viz. the properties to the fire-Source, (which now with the Enkindling of the fire are full of paine and sence); this fire-Source could not subsist, unlesse it did againe devoure [or take] the water into it selfe, whereby it doth strengthen it selfe: whence also the *Salnitral* *Flagrat* ariseth, where the wrath is dismayed at the Essence of the waters meeknesse; whence the feeling, so also the Lustre of the fire ariseth.

5. For that water which is devoured in the fire is dissolved into a Spirituall oyle, in which the fire shineth; and out of the oyle proceedeth the Aire, viz. the moving Spirit of the fire which is motive in the fire.

6. The Aire is nothing else, but the moving life, where the Speaking Word doth diffuse it selfe in the water-Source through nature, through



through the powers of nature; through the fire, in the oyle of the nature of the *light*: it is the fires life: but it is mortified to the fire, and yet it is made manifest by the fire; it is the *life* of nature according to the property of meeknesse.

7. Thus<sup>b</sup> in the enkindling of the fire in the *light* of the fire, which is the light of nature, *four* Properties are to be understood, *viz.* a fiery, an airy, and an oyley wherein the light is manifest, and a watry; all which, doe originally spring forth out of the *first desire* to nature; in that the free *Lubet* introduceth it selfe into a desire, and nature: and they all *display* themselves through the fire into a moving life; and yet there is *no intellectuall* life, but onely Properties to the true life: the *intellectuall* life is the *Spirated Word* which manifesteth it selfe through the properties: these properties are impressed in the *CreaT*; that is, in the *Verbum Fiat*, and brought into an *Essentiality*; wherefrom is come a *Sulphur Salnitri*, that is; a *Magicall Astrum*, in manner and mode as the *Minde* of man is; which also hath thence its *Reall Originall*.

<sup>b</sup> Or: by, or with.

8. This *Salnitral* and *Sulphureous* property, was brought forth out of the third dayes worke, *viz.* out of the fire *flagrat*; and thence the *fourth* motion is arisen, *viz.* the *Mercuriall*, which the *Fiat* hath amassed, and impressed it into it, and made it visible, which are the *Starres*; which are nothing else but properties of the powers of nature: whatsoever nature is in a little Sparke in it selfe, that the whole *Astrum* is in its Circle; and what nature is in its hiddenesse, and Secretenesse, the same the *Astrum* is, in an open working life: understand it thus.

9. Each Star hath the property of all Stars in it but *hidden* in nature; and it is manifest onely in *one sole* Property: else, if the whole nature were manifest in each thing, then all things, and Essences would be *but one thing* and Essence: and therefore God hath by his Speaking Word moved the *Sulphur Salnitri* according to the properties, that the *distinct Severation* might be manifest: and this manifestation is a *Mercurius*; for the the *Eternall Speaking Word*, which is called God, hath manifested his voice or will, through nature.

10. Therefore the whole *Astrum* is a pronounced voice (or breathed tone) of the Powers, an expressed Word; which doth againe give forth from it selfe its *spiration* and speaking out of the Properties; it is an *Eccho* out of Gods Love and Anger; out of the darké and light world.

11. After the *Astrum* are the *four Elements*, which also have their *Originall* out of this fountaine: which also, have their mutuall *Spiration* [or outbreathing]: they also speake forth their properties out of themselves, and they are as a *Body* of the Stars: for they speake, or breath forth from themselves, a *corporeall* Essence; and the Stars doe breath forth a *Spiritual* Essence: and this twofold Essence ruleth mutually in the visible world, as body, and Soule.

<sup>i</sup> Next the Stars.

12. And we give you this rightly to understand, in each Element there lieth a whole *Astrum*; the fire hath a whole *Astrum* in it, and also the aire, wter, and earth: but it is *not* manifest in them: therefore God hath enclosed [or encircled] the *Place* of this world with a manifest

nifest *Astrum*: that it might enkindle the other *Astrum* in the foure Elements, that the manifest *Astrum* might worke in the hidden Myfterie, viz. in the *Astrum* of the foure Elements, and procreate wonders; for so a wonderfull figure and Property may be produced out of a thing, which otherwise is impossible for nature to doe, in its owne [naked] Selfe.

<sup>k</sup> Or Constellations.

13. Also we are to know that there is an *Astrum* in the diuine Magick; which is the fountaine of the Eternall Minde of the Abyffe, whence nature, and all Essences are arisen: likewise there is an *Astrum* in the manifest heavenly world, and also an *Astrum* in the darke hellish world: and these <sup>k</sup> *Astrums* are but one onely *Astrum*, but they are Severized into distinct degrees and Principles; that which is in the outward world open and manifest in the Figure; the same is manifest in Power in the Spirituall world, and not in formes.

14. And we understand; that the *Verbum Fiat* on the fourth day moved the fourth Property of nature, viz. the fift Essence, and opened it out of the Sulphureous property out of the fire-flagrat, viz. out of the third Property: and thus an *Astrum* became manifest in the Aire which are the visible Stars; and an *Astrum* in the fire, which is the rational life of all Creatures: and an *Astrum* in the water, which is the vegetative life: and an *Astrum* in the Earth, which is the wrathfull Earthly life.

15. The Fiery, [viz. *Astrum*,] giveth Soule; and the aicry, Spirit; the watry, affordeth the mansion of the soule and the Spirit, viz. bloud; wherein the Tincture of the fire and light dwelleth; and the Earthly, giveth flesh: and every of the foure *Astrums*, giveth a Spirit, and body according to its Property: onely God hath thus associated one unto another, that the one might be manifest in the other, and be joyntly together one body: like as all the foure Elements are onely one Element but they divide themselves into foure Properties according to the Centre of nature.

<sup>l</sup> Constellations.

16. These foure <sup>l</sup> *Astrums* doe procreate out of themselves their Officer, viz. the outward nature, that is, the Soule of the outward world, as a constantly enduring Minde; wherein lieth the Omnipotency, as a manifest great Mystery: in this Officer God hath awakened and raised a King, or as I might set it down by way of Similitude a nature-God with six Counsellors, which are his assistants: that is, the Sun with the other six Planetick Stars, which were spoken forth out of the seven Properties out of the place of Sol; and in the Speaking were introduced into a roylng Sphaere according to the Property of the Eternall Generation in the Centre of nature: and this was opened in seven degrees out of the birth; where the first degree of the motion in the light of nature, (from the inward Spirituall fire and light world) was the Sun, which receiveth its Lustre from the Tincture of the inward fire and light world: it standeth as an opened *Punctum* to the fire-world.

<sup>m</sup> By reason of.

17. And with the Spiration, the sixfold life of the six degrees of the dayes-workes and formes of the Centre, came forth externally and Severized it selfe, after the kinde and pature of the eternall birth: as first, *Venus* which is the water-Source out of the meeknesse out of the mortification in the fire, which is a desire of meeknesse <sup>m</sup> from the fire,

fire, for the fire enkindleth the meeknesse whence is desirous, this is now the love-desire according to the Spirit, and according to its Essence, it is water, which water in the metalls affordeth the noble *Corpus Solis*.

18. This *Venus*, being shee (as to her owne naturall right) is mortified to the fire, is *submissive*, and giveth the holy water; understand as to her own peculiar Property: " which is holy in the Spirit, and yet in the Essence it is *captivated* in the wrath, where it giveth the materiall water according to the deadly property: it giveth body unto all the *Seven Metalls*, and Essence to all the *six Planets*; which we see in the metalls, for each Planet maketh its *Essence* in its Property according to it selfe: as the *Sun*, in gold; the *Moone* in Silver; *Jupiter* in tin; *Saturne* in Lead; *Mercurius* in quicksilver; *Mars* in Iron; and yet it is the Essence of the onely *Venus* Property: but they give their Power and Spirit into it, and hold the body for their owne, being they rule the same.

19. This *Venus* Property in the place of *Sol* sunck downewards in the first Egreffe: and the fire-Source above it, is *Mars*; and out of *Venus* Property beneath, the heauey Sound, and that is *Mercurius* out of the *Sulphur Salnitri* through the water: and upwards out of *Mars*, the power of the fire and light, that is *Jupiter*: and beneath from *Mercurius*, the Essence of the desire, where *Venus* comprehends the Essence in her fiery desire, as a body of the Powers, that is, *Luna*: and above *Jupiter*, *Saturnus*, viz. the expresse Impression of the first forme of nature.

20. These Properties were spherated in the Spiration, in manner as the birth of nature is in the Essence, which the *Verbum Fiat* received and amassed into a body, and ordained it for dominion unto the *four Astrums*, over which he hath appointed Angelicall Rulers as a *Supream Counsell*: which we give onely a hint of heere, being we have spoken thereof at large in another place.

## CHAP. XIV.

## Of the Creation of the fift Day.

1. **N**OW when God had Opened the *Astrum*, and *four Elements* as a moving life, wherein the Superiour *Astrum* gave the distinction in the moving life and actuated the *four Astrums* in the *four Elements*; then he Educated out of the Essence of all the *Astrums*, and Elements (through the motion of his Speaking Word in the *Verbum Fiat*, the Impresse, or expresse; as the Power of that same life, which was free from the paine, and amassed it through the *Verbum Fiat*, and spake forth that same life (by the holy Eternall Speaking Word through the *Fiat*) into formes and shapes, according to the properties of the *Astrums* in the Spirituall *Corpus*, in which the *Fiat*, or the desire attracted the Elements according to the outward Essence unto it selfe, as a body.

2. And



2. And thence were creatures produced in all the foure Elements; in each *Astrum* according to its Property: as birds in the *Astrum* of the Aire: fishes in the *Astrum* of the water: cattle and foure-footed beasts out of the *Astrum* of the earth, and foure Elements: so likewise Spirits in the fire-*Astrum*, which also is in the other Elements: and we see very exactly in the difference of the creatures that the degrees of the *Astrum* [or constellations] are so distinct, and various: for the wormes of the Earth live in the third degree, viz. in the fire-flagrat, in the Sulphur, Mars, and Mercury, in the life devoid of understanding; and whereas they have an understanding [or instinct] by the enkindling of the Superiour *Astrum*, in which third degree in the property, also grasse, hearbs, and trees doe stand, and yet they receive assisting influence from the Superiour [ *Astrum* ] in the Enkindling, by which they are otherwise qualified.

3. And we see, that each kinde hath a Spirit and body according to the Degree of its *Astrum*; for we understand, that out of one Constellation [or *Astrum*] many kindes of creatures doe proceed: the cause whereof is, that each *Astrum* hath againe its degrees in it: for there is in each *Astrum*, whatsoever all the *Astra* have; but yet in sundry distinct degrees in the manifestation; and therefore the Properties in each *Astrum* are manifold: so also divers sorts of creatures are proceeded from each *Astrum*, the Spirit of each kinde is from the *Astrum*, but all kindes must use the foure Elements; for they arise out of that fountaine whence all the *Astra* doe originally proceed:

4. On the fift day Jupiter hath the dominion the first houre of the day among the Planets: and that, because he hath his Originall in the Creation of the *Astrum* out of the fift Degree of nature, viz. out of the power of the Sulphureous and Salnitrell oyle, and that on the fift day, this joviall property was opened and educed, out of the fourth dayes property. as a pleasant powerfull life, out of all the Constellations: unto which life God created all Creatures (except man) each out of the property of his Constellation; out of his Degree; so that they might all live in the Soule of the outward nature, and be under the Government of one Officer; which is the outward Constellation, wherein the Sun is chiefe Regent.

5. Each Constellation hath its Compaction of Sulphur and Mercury: the Sulphur giueth Essence, and Mercurius give Spirit into the Essence: and from both these Sal is generated, viz. out of the sharp Fiat according to the property of Sulphur and Mercury: and out of these three properties, viz. out of Sulphur Mercurius and Sal all creatures entred into a life and creaturall being: and now such as the Sulphur was on each place in every *Punctum* in the property, as was taken or conceived in the Fiat, in the motion of the fift Property, in all the Elements; even such a creature was opened or brought forth, as the Compaction was Coagulated in each *Punctum*: and so each Kinde had its Spirit and Seed in it, to generate, and bring forth againe.

6. The two Sexes, viz. the male and its female arise from the Separation of the watry and fiery Tincture in Sulphur: for the Separation was in the Verbum Fiat: where, out of one Sulphur in one onely *Punctum* two Sexes came forth out of one Essence, viz. the fiery property

in it selfe to a *male*, and the lights or waters property, to a *female*, where then both tinctures severed.

7. And as we see, that the fire cannot burne without the water, and the water were a *nothing* without the fire, and they mutually beget one another, and also doe againe vehemently desire each other; and their right life consisteth in their *conjunction* in that they have produced each other and afterwards doe enter into, and mutually embrace, each other as *one*; where also they are againe changed in the fire into *one*: and yet doe againe proceed forth from the fire in one *Essence*, viz. in an oleous Property, in which they stand in the bond of the highest Love-desire; for their light shineth in the oyle: and as the fire-world desireth the light-world and the light-world the fire-world, as Father and Son: the like also is to be understood of the *two Sexes*.

8. The *Female* is from the *male*; as the tincture of the light and water is from the fire: and they joyntly belong together in nature as *one*: thus the one may not be without the other, and they have a very Ardent Longing after each other for the *Tincture* of the light, viz. *Venus Tincture* desireth the fires-tincture and the fire the lights, as its \* pleasing delight.

\* Meekning.

9. For *Venus* giveth *Essence*, and the fire taketh the *Essence* to its life, and yeeldeth out of the received *Essence* the *light*; and in the fiery light the *oyle*, and out of the oyle againe the *water* and *Essence*; and hence it is that all creatures doe desire copulation each with its owne kinde; and so they doe generate a third, viz. an *Assimulate* according to two in one: every *Ens* brings forth a Similitude according to it selfe.

10. And we see very clearly that each Kinde is created out of a sundry *Ens*, each out of a different degree: and how each kinde liveth in its mother whence it hath taken its Originall; and that it cannot live in another Degree: as the *Beasts* upon the earth; which are a *limus* of the earth and aire: therein they live; and thence they take their food and nourishment; for the *Fiat* extracted them out of the Earths Property and amassed them in the fift manifestation of the *Essence* as a Sulphur of the *fift Ens*; whereon the *four* depend.

11. The *Birds* were created in the Sulphur of the aire, therefore they flye in their mother: also the *fishes* in the Sulphur of the water: and the *wormes* in the Sulphur of the Earth: thus each thing liveth in its mother whence it was taken in the beginning, and the contrary is its death.

12. And the *Essence*, and life of this time is nothing else, but a *Contemplation* of the inward Spirituall world; what the possibility of Eternity hath in it, and what kinde of Spirituall play is in the *Ens* of the inward Spirituall world, accordingly it came forth into a creaturall being, out of good and evil, into a Time, and that through the *Divine Motion*.

13. And hereby the Kingdome and Dominion of the Prince of the place of this world was taken from him, for the *Ens* hath introduced it selfe into another Principle, wherein he *cannot* be; for he was not made a creature in this Principle, and he hath no life therein, save

N

onely

onely in the property of the awakened wrath in the *Vanity*.

## CHAP. XV.

## Of the Sixt dayes worke of the Creation.

1. **T**He Sixt day in the Creation is *Friday*, on which *Venus* ruleth the *first houre* of the day; which doth rightly signifie unto us the order of the degrees, how the Eterall-speaking Word hath manifested it selfe with nature, through the time; how the *Spirit* hath brought forth the six Properties of nature into *six degrees* or dayes, into a working life, and yet hath introduced them all againe into the *Seventh, viz.* into the *Rest*, or into the mansion, wherein they should worke; denoting, that all whatsoever they should worke manifest and produce out of the wonders of the Eternall wisdom, should re-enter into the *one, viz.* into the *Rest*; which is the Seventh Property; *viz.* a *house* of the working life, wherein it should stand as a *figure* to the Contemplation of the Great Glory of God.

2. Now when God had educed the five dayes of nature through five properties or degrees, into five Constellations, (all which are *not* indeed *Constellations*, but a fountaine of an Astrall Property) *viz.* into a Sundry Peculiar heaven; as it might be given and exprest to the understanding: then he did on the *Sixt* day educe out of the *Joviall* property, *viz.* out of the fifth Constellation, the sixth, *viz.* he produced out of the Joviall Power, the fiery Love-desire; wherewith he ruleth through *all* the *Constellations*: whence it is, that each life doth long after its likenesse; that is, it againe desireth such a creature as each life hath in it.

3. Each life desireth, in this *Venus* Property, to generate againe, such a creature as it is in it selfe: hence ariseth the strong ardent imagination and fiery *desire*, that the properties doe againe desire into *one, viz.* into the fountaine whence they proceeded; for in the same they may generate the Assimilate of themselves.

4. Now when God had educed this fiery Love-desire out of the Centre through all the properties, then nature was now desirous (in this Love-property) of the likenesse of God, *viz.* a Similitude according to, and in the *Generation* of the holy Love-desire; that so this holy Constellation of the Love-desire, might also be *creaturized*, and *figurized*.

5. And being this Love-desire was Educud out of all the properties of nature and the heavens, *viz.* out of the *Verbum Fiat*: wherein all the Creatures lay from *Eternity* in a Mystery; and introduced into a Separation, *viz.* into a sundry distinct Degree: therefore now the Property longed to be an *Image* of all degrees and properties: *viz.* a living rationall and *understanding* Image, according to the manifestation of this manifested property.

6. Now said the Speaking Word in the *Verbum Fiat*; *Let us make man*: that is out of the \* *Mess* of all Essences; out of the Property of all

\* Masse or Mixture.



all Powers and Constellations; the Love-desire desired a *Limus* out of all Essences for a living Image: *An Image that may be like and resemble Us: and let them have dominion over the fish of the Sea and over the fowle of the aire; over the Cattle and over all the Earth, and over every worme (or creeping thing) that creepeth upon the Earth.*

7. Understand this thus: the *sixt* Property of nature (*viz.* the Love-desire) was produced expressed or breathed forth out of all the properties, and was the desirous life in the joy, *viz.* in the light of nature: this was not it selfe a *Limus*; but it was the desire to the *limus*: for the Speaking Word which God expressed, moved therein: *viz.* the *intellectuall* life; God was therein manifest.

8. This manifested word of God, desired in this Love-desire a *limus* out of the earth, and all the created Essences, out of all the Constellations and degrees, for a \* Body, unto it selfe: therefore God said, *an Image* \* *Corpus.* *that may rule over fish, fowle, beasts, wormes, and over the Earth, and all the Essences of the Constellations:* now if it must have dominion therein, then it must be thereout, for each Spirit ruleth in its mother whence it is arisen and proceeded; and eateth of its mother.

9. But heere we must rightly understand this Love-desire in the expressed Word; the expressed Word had in this *Venus-desire* the desire of all heavens, that is of all entities and properties in it self, *viz.* the properties of the inward Spirituall *holy heaven*, which is the mansion of the power of God; and of the outward *created heaven* with the heavens of all constellations and Elements; yet not essentially [or in substance] but as a Spirituall desire: and these properties, desired in the Spirituall desire to be essentiall.

10. Now the Text in *Moses* speaketh very clearly and fully: where it saith; *and God created man in his owne Image; in the Image of God created hee him:* by the creating is understood the body, which is twofold, *viz.* a Spirituall body and a Corporeall; for the *Venus-desire* is a spirituell body, and that which it hath attracted unto it self in the *Fiat* into the desire of the spirituell body, that is a *fleshy* body: the *Verbum Fiat* it self did figurize and forme it into a Spirituall man, out of all the three Principles, *viz.* according to the inward divine world, both according to the fiery-light-world and the outward world.

11. And the Spirituall body is the Image of God: which the *Fiat* cloathed with the Essence out of all the Essences, *viz.* it cloathed it with the heavenly holy Essence, the heavenly holy Corporality of the inward holy Love-desire: and from the outward Love-desire it was cloathed with the *limus* of the Earth and the other Elements, together with the visible Constellation of the third Principle.

12. The inward holy man was in the heaven of God, and the outward man was in the outward heaven a *limus* of the outward heaven: and the inward man a *limus* of the holy Spirituall heaven: therefore saith *Moses* very right; *God created man in his Image, <sup>in</sup> <sup>to the</sup> Image of God:* for, *IN* (betakeneth that) he was known by the Spirit of God in this Essence from Eternity in the mystery of wisdom as a Constellation of Magicall Power: Into this knowledge God introduced the Essence and created the Essence *to the* Image of the Magicall Image of God.

13. Thus understand by the inward creating, the true heavenly Image, viz. an *holy Spirituall* man out of all the properties of the Angelicall divine world: understand the inward body for the *one only Element*, whence the foure were expresse: and understand the outward man for the outward world with the *Stars*, and *four Elements* viz. fire, aire, water, and Earth, and also for the outward Tincture, which is lincked with the inward in the holy expresse Word, and is onely Severed by a Principle: where also the inward putteth forth an externall life: the inward is holy and the outward [ life or Principle ] in the Tincture, were likewise *holy*, if the Curse were not come into it by reason of the awaked *vanity*: yet if the vanity be Severed \* by the Tincture: then it is holy and a *Paradise*, which shall open it selfe at the End of this world.

\* Or from.

14. And *Moses* saith further: *God breathed into man the breath of life, and he became a living Soule*: this signifyeth the living, Speaking, understanding Spirit, out of all the three Principles, viz. out of the inward fire-world; which is manifest through the darke world: and out of the holy light-world, and out of the outward Aeriall world; this is the *Soule*.

15. The inward fire-breath is the true Eternall Creaturall Soule, and the Lights-breath is the true understanding Spirit of the soul: wherein is an *Angell*: and the outward air-breath is the rationall Soule in the vegetative bestiall life, wherewith *man ruleth over all the Creatures of this world*.

16. As the onely understanding of the Abyssall unsearchable Deity, hath manifested it selfe with three Principles; so likewise he hath breathed in the true life out of all the three Principles into the Created Image: the body is a *limas* of all beeing, and the Soule is the expresse Word, viz. the Power and understanding of all Essences, viz. the manifestation of the divine Understanding.

17. The Spirit of God hath inspired or given in it selfe, from the properties of all the three Principles, into the Created Image: viz. the Father of all Essences hath breathed or spoken forth the Spirit out of all the three Principles through his Eternall Speaking Word out of the whole Essence of the Powers; or as I might see it down, he hath inspooken it, viz. the Egrested Sound or expresse voice of the understanding; which through the motion of God did Educe and manifest it selfe, through the Eternall and Temporall nature, the same [ Spirit ] God did again in Speake or as the Text in *Moses* hath it, *breath in to this onely Image, for a Ruler of the body and all other Creatures*.

18. And the Soul in its reall life and understanding, consists in three Kingdomes: the first is the Eternall nature, viz. the Potent might of Eternity, the dark and fire-world, according to which God calleth himself a *strong zealous Angry God* and a *consuming fire*, in which the Devill hath wholly plunged and diabolized himself.

19. The second is the holy light-world, where the Eternall understanding hath displayed it selfe through the fires sharpness, in the light of the great fiery Love desire, and turned the wrathfull dark and fiery property, to a Kingdome of joy; which is the true manifestation of the Deity; and its called the *holy heaven* of the Angelicall delight, and blisse.

20. The

20. The *third* Kingdome or world, is the outward Astrall and Elementall Kingdome, *viz.* the aire, with its domineering Constellation, wherein all the five *outward* Constellations rule, *viz.* the Superiour, and the inferiour of the foure Elements: out of which [constellation] the *five Senses* take their Originall: wherein the vegetable and reasonable life consisteth: this is the *animall* [or beftiall] Soule; which ruleth over all the creatures of this world; so also over all the outward heavens or Constellations; and over all the *Earth*, or Effences of the outward world.

21. Understand it thus: the *fire-breath* out of the first Principle ruleth in its Originall, *viz.* in its own mother, whence the Spirit of God amassed (or moulded) it, *viz.* in the Centre of the Eternall nature; in the *Might* of the darke-and fire-world; and it is the Cause of the light life: and also of the air-fire: if that were not, none of the other would be neither.

22. And the *lights-breath* ruleth in the Second Principle, *viz.* in the holy Kingdome of the manifested Power of God, which is the *Mansion* of the holy Spirit of God, the Temple of God, *viz.* in the heavenly holy Essence; understand in the holy Spirituall body of the holy *Pure Element*, which with its properties standeth in equall weight and measure; as a fit prepared Instrument of the Spirit; wherein he manifesteth Gods wonders out of the Eternall *wisdome*, and introduceth them into the melody of joy, *viz.* into the holy harmony of the Eternall Speaking Word of God, into the divine Kingdome of joy, *viz.* into the manifestation of the *divine Powers*; in which the holy Spirit is the true *Musician*.

23. And the *air-Spirit* hath dominion also in its mother whence it ruleth over the outward world over the *figure* and Similitude of the inward world, *viz.* over the outward Mystery of time, and manifesteth its mother, which is brought forth out of Eternity into a time, to the Contemplation of the Wonders of the wildome of God.

24. And yet they are not three Souls, but onely one; yet it standeth in three *Principles*; *viz.* in the Kingdome of Gods Anger, and in the Kingdome of Gods Love, and in the Kingdome of this world; and if this were not, then it could not be said, *the soule went into heaven or hell*, if <sup>a</sup> they were not in it; when the *Air*, *viz.* the outward Kingdome of time doth leave it, then is the Soule manifest either in the dark fire-Kingdome of God, or in the holy Kingdome of light, in the Love-fire of the Power of God; whereunto it hath given up it selfe in this life-time, *therein* it standeth, when it foregoeth the outward life.

<sup>a</sup> Heaven or Hell.

25. And we are in *no wise* to thinke, that the soule is God himf. lfe; (who is neither nature nor Creature, also dwelling in nothing save onely in himfelfe, and yet dwelleth through all things, and is neither ~~for~~ off or nigh unto any thing): but <sup>b</sup> it is the *expressed* Word; the *Formed Word*; it is the Spirit and the life of the three Principles of divine manifestation; but if it were God, then it were immoveable, uncontrouleable, and *no judgement* could passe upon it.

<sup>b</sup> The soule.

26. But a judgement may passe upon it, if it departeth out of that Order wherein God introduced it in the beginning; if it goeth out of the *divine harmony*, out of the Order of the manifested word of Gods



Power: if it doth manifest or produce another will in it selfe, viz. other properties, out of the Strong Might of the Eternall nature.

27. The whole man with body and Soul, is threefold; and yet but one cnelly man: the body is out of a threefold *Effence*: and the Soul is out of a threefold *property* of the Spirit: an example thereof you have in the fire light and aire: the fire hath another property then the light and aire have; the fiery body is the *Eternall Constellation*, viz. the *Magickall Constellation*, the *Great Mystery*, out of which the outward Constellation was produced, and brought into a creaturall Beeing.

28. The fire-Spirit, viz. the *fiery Soul* dwelleth in the fiery Spirituall body: And in the lights body (which is from the *holy Element*, viz. from the true *heavenly Image*, which consisteth in a Spirituall *Sulphur Mercurius* and *Sal*) dwelleth the *holy Soule*, viz. the true Spirit of the soul which is of a Temple of God: and in the outward Body (which is a *limus* of the Earth and the other Elements) viz. in the outward Constellation of the five Sences, the *outward Soule*, viz. the reall Spirit of the outward world; doth dwell.

29. Each Property of the Soule hath a *Corporeall* property in it self, which may be called an heaven, viz. a Sundry Speciall *Magickall Astrum*: As the fiery Property of the soul hath a body from the inward Constellation of the darke and fire-world, which is a *Spirituall Body*.

\* Or light.

30. And the \* *Lucid Property* of the Soul, hath a spirituall oleous, and watry Body, wherein the two properties, of the highest *Tincture* of the fire and light doth open the Lustre and beauty of the Colours wonders and vertue of the divine wisdom: this water is the *water above the Firmament*, of which *Moses* speaketh; and this oyle is the *holy Oyle* of the divine Powers, and this was a usuall *Type* in the old Testament, in that the reall oyle body of the heavenly property, did disappare in *Adam* in the awaked vanity, God ordained the *Type* of the new Regeneration with an unction of Oyl, wherein he powerfully wrought, through the promised *Covenant*, as in a *Type*.

31. The Third outward Property of the Soul, hath likewise every way, such a body of many *Constellations* in it, as the inward properties; all which multiplicity of properties, may be called *heavens*: for each property of the outward body hath a *Magickall Constellation*: as there is a body of the *Sulphurean Constellation* of the Earth: also a Body or Constellation of the *Mercuriall* poysonfull life: also a body of the *Salt-Powers* of Bodies: also a body of the soul of the outward world, viz. of the *upper Created Constellation*; all according as the outward Powers of the outward soul are: thus each Power hath a *Corporeall* property in it: and thus also the inward Powers of the Spirituall Property, are to be understood with the inward body.

## C H A P. XVI.

*Of the difference of the Heavenly and Earthly Man.*

1. **W**Hen we consider the *Image* of God which God created in Paradise unto the Eternall uncorruptible life, then we can in no wise say of the grosse *fleshy Image*, that the grosse property of the earthlineffe is the Image of God; which can possesse the holy world: for it is not of the same Essence and *Ens*; whereof also Christ speaketh *John 6. The Spirit is life; the flesh profiteth nothing: also flesh, and blond shall not inherit the Kingdome of Heaven: and yet verily the true Body is coucht in this bestiall grosse property; as the Gold in the Oare.*

2. All that is Earthly on man, that is bestiall and corruptible, and not man; Albeit God created Man an externall body out of the *limus* of the Earth: yet it is not to be considered of us, as now it is; for the true humane Body according to the *inward world*, is a Spirituall Sulphur, a Spirituall Mercurius, and a Spirituall Sal: each property of the Soul hath a Coporeall or Essentiall quality on it.

3. God created such a Body, as the Soul was in its Essence, *viz.* in the Spirated Word of the understanding; and breathed the Soule thereinto for the *Understanding*; also the outward Sulphurean body, is in no wise the Grosse Beast, which passeth away and returneth not againe; the true reall body which is *hidden* in the Grosseness, is a spirituell body, in comparison to the *Grossnesse*: it is created in deed in flesh and blond; but in a fixed stedfast [uncorruptible flesh and blond.]

4. By the Lust and Imagination of Adam, the Grosseness was manifest; the True outward body is a Sulphureous, Mercuriall, and Salty Property; a pure Essentiall Power according to the nature of the Soul: That which the Soule is in the *Spirit*, the same is the true humane body in the *Essence*, as a mansion of the Soul.

5. All the Properties of the inward holy Body, together with the outward, were (in the first man) composed in an equall harmony, none lived in *selfe-desire*, but they all gave up their desire unto the Soul, in which, the divine light was manifest, as in the holy *heaven*: the light shone through all the Properties and made an equall *Temperature* in the properties: all the properties gave their desire into the light, *viz.* into the manifested sweetness of God, which penetrated all the properties; in which Penetration they were all Tinctured with the Sweet Love: so that there was nothing but meer pleasing relish Love-desire and delight betwixt them.

6. The inward holy Corporallity \* from the pure Element penetrated \* of. through the foure Elements, and held the *limus* of the Earth (*viz.* the outward Sulphureous body) as it were swallowed up in it selfe; and it was really there, but in manner as the darkness dwelleth in the light, and yet its *darknesse* cannot be manifest for the light, but if the light extinguisheth, then the darknesse is manifest.

7. Thus

7. Thus the inward man held the Outward captive in it selfe, and penetrated it, as a fire through-heats an Iron, that it seemes as if it were *all* fire: but when the fire goeth out, then the dark *swart* Iron is manifest.

\* Before.

8. Thus likewise was the *first* man when he stood in Paradise, in his fixed condition, in manner, as time is before God, and God in the time; and they are *distinct*, but not parted asunder: as the time is a play before God, so also the outward life of man was a play \* unto the inward holy man, which was the reall Image of God.

9. The outward Spirit, and Body, was unto the inward as a wonder of divine manifestation, according to the fire-darke-and light world, a mirror of the Great *Omnipotence* and *Omniscience* of God: and the inward was given unto it for a Ruler, and Guide.

10. As God playeth with the time of this outward world, so likewise the inward *divine* man should play with the outward in the manifested wonders of God in this world, and open the divine wisdom in all Creatures (each according to his Property) so likewise in the Earth in stones and metalls, in which also there is a *two-fold* Essence, *viz.* one from the originall of the fire-dark-world, and one of the Originall of the holy-light-world.

11. All this was given him for his play: he had the knowledge of all *Tinctures*: all was subject to him, he ruled in heaven and earth and over all the Elements, so also over all the Constellations; and that because the *divine Power* was manifest in him: no heat nor cold did annoy him; as a Tincture penetrates a body and preserves it from sickness, and as the warmth of the *Sun* defends the body from cold; so likewise the highest *Tincture* of the fire and light, *viz.* the holy Power of the inward spirituall Body, penetrated the outward Body of flesh and blood, and took every outward Elementall property, as also the *limns* of the Earth, into its preservation or protection.

12. For as there was a Temperature in the body of the inward and outward man: so likewise there was nothing without the Body that could either destroy, or annoy this *Temperature*: as Gold indures in the fire, and as a Tincture penetrates all things, and yeelds or gives way unto nothing; so likewise, man was not subject unto any thing, save onely and alone to the onely God, who dwelt through him, and was *manifest* in him with the Power of the holy Essence; and this was an Image and likenesse of God, in whom the Spirit of God inhabited.

13. *Reason* will understand us amiss, and say, I speak of a twofold man: but I say *no*! I speak onely of one onely man, which is a *likenesse* according to God, *viz.* according to the manifested God; according to the expresse Formed word of the *divine Power*; of divine understanding.

<sup>d</sup> Text in Essence.

14. As all things are in God <sup>d</sup> Essentially, and yet he himselfe is not that very Essence; and yet that Essence *ruleth* every Essence according to its Property; so likewise the inward spirituall man is an Image of the formed Word of divine Power, and the outward an Image of the inward, *viz.* an *Instrument* of the inward; as a Master must have an Instrument wherewith to finish and performe his work; so likewise the outward man from the *limns* of the Earth and foure Elements, with its



its outward Constellation, is onely an Instrument of the inward, wherewith the inward frameth and maketh what the inward Spirit of the soul willeth.

15. As we see that the *Will* is the Master in all purposes and undertakings; and see further, that the inward man hath *divine* will and desire, but the outward a *bestiall* will, which is so by reason of the fall: the whole man is but one onely man: but his property lyeth in Sundry degrees according to the inward and outward heavens, viz. according to the divine manifestation through the Seven Properties of Nature.

### Of the Creation of the Seventh Day.

16. God created all things in six dayes out of the Seven properties, and introduced the six dayes workes of the manifestation of his Creature into the *Seventh*, wherein every life should worke as in one body; for the Seventh and first day belong mutually to one another as one: for the six properties of the Eternall nature are all couched in the Seventh, as in a Structure of the other six; the Seventh Property is a Myserie, or Essence of all the other: and out of the Seventh day the first day hath taken its Originall and beginning.

### Seventh Day, Saturnus.

17. For on the Seventh day, viz. Saturday, *Saturne* hath his dominion the first houre of the day in the Planetick Orb; which is a figure of the Seven-fold Generation of the Eternall nature; for like as the first forme of the Eternall nature is the Astringent desire, viz. the *Fiat*, which in the desire impresseth the Free Libet (which is as a shin nothing in the Eternall will of God, in the divine understanding) and introduceth it into a Spirituall Essence, in which Desires Essence, all the properties doe arise as is above mentioned.

18. So likewise *Saturne*, or the Seventh Property of the Seventh day, is the *Rest*, or mansion of the other six dayes works, wherein they worke as a Spirit in the body: the Seventh Property standeth still as a fenceless life.

19. But that now *Moses* saith: God rested on the Seventh day from all his workes, and sanctified the Seventh day for rest: this hath a very peculiar Emphaticall deep meaning, and yet it were but plaine and child-like, if we were in Paradise and dwell in the Sabbath: understand it thus.

20. Out of the *Verbum Fiat*, viz. out of the divine Word, and out of the divine desire, which is the *Fiat* in the Word, wherewith the Word formeth it self, or introduceth it selfe in the Spirituall Essence to the dark fire-and-light-world; the six properties of the Eternall and Temporall nature, proceeded; and each hath introduced it selfe into a sundry degree of a sundry Property, which degree may be called a Heaven, or a Magicall Spirituall-Constellation.

21. For each Property is a Spirated Essence, viz. a Heaven: for doth properly and exactly denote and signifie, in the language of nature, a Spiration, or formation; where the *Fiat* formeth what

<sup>c</sup> Operate or work-house.

\* Text  
Himmell, expounded in the Language of Nature.

the Word Speaketh or breatheth forth ; and thus the Spiration , or Speaking was introduced into six degrees or dayes-works.

22. Each Spiration continued a time, viz. the length of a day and night in the formation and Conception ; and each property of a day was mutually spoken or breathed forth out of the other, even unto the *Sixt*, in which the Formed word was manifest, which in the fift form, viz. in the Love-desire did receive its *Aspect* or illustration through the fire from the light ; and Amassed or formed it self in the sixt forme of nature ; in which formation, the Image of God (man) was Created, as an Image of the formed Word, which God introduced into the Sabbath, viz. into the Seventh day, understand into the *Verbum Fiat*, viz. into the first divine desire to nature, wherein Paradise and the Eternall Day was

f As to the word.  
Sun Evening,  
or the Evening of the Sun.  
In our English Saturday.  
s The Evening of reconciliation: or Saving day.  
h Text, In verbo Domini.

For in the Seventh Property lieth the Eternall day, whence the dayes of Time are proceeded ; and the Ancient have called it *Sonabend* ; but it is rightly called *Subnabend* ; wherein Gods Love, doth appeare and Atone the Anger ; as when the six properties in the Operate, doe kindle themselves in the Impression in the wraths property, they are atoned and reconciled in the Seventh property, viz. In the manifested holy power of God in the Love-desire ; (which holy power manifesteth it selfe in the fift and sixt Property, and doth encircle the Operate of all the rest as an holy heaven) and so are introduced into one onely Essence, wherein they Rest, as in the Word of the Lord, which hath introduced it self with the seven properties into Nature and Essence, and thereof Moses speaketh rightly ; God rested on the Seventh day from all his works, and hallowed the Seventh day.

24. Understand it heere aright : God Rested with his Formed Word (which he first introduceth into darkness and fire) viz. into the first Principle, according to which, he is called a Consuming fire, in the Second Principle, viz. in the formed holy Word, where he educeth himself through the fire in the light in the love-desire, viz. in the holy Fiat ; and resteth Eternally with his manifested Word therein ; his Rest therein, is a Dominion of joy ; where the Anguish-Source of Gods wrath, of the Eternall nature, is changed into a divine Kingdome of joy.

25. And this Rest is the holy heaven in the Naturall heaven, where time worketh in it self, and setteth forth its operate for the day of Rest, viz. the day of Separation, where, at the end of the dayes of this world, the evill shall be Separated from the good and each thing shall possess its owne heaven ; viz. the property of its originall [or source] Spirit, whence it was Generated.

26. But in this time, Gods Love and Anger must mutually work in one another, and manifest the Wonders of God both according to the fire and light world, and the *Verbum Domini* resteth in the Seventh manifestation of the properties, and shineth with its power into the operation of the Six dayes, viz. into the six properties ; and affordeth ayd and help to every life.

27. In the seventh property all things are brought into their End, viz. into the first day of the beginning of all Essences ; for the Seventh day,

i And vertue.

first  
the  
in  
the  
of

day, viz. the Seventh property of the Eternall nature, is the transparent *Glassy Sea* before the throne of the *Ancient* in the Revelation, whence, as out of the Grand Mystery, this world was created into sundry Peculiar heavens and formes, and Formed in the *Verbum Fiat*: the Seventh day was from Eternity without and beyond all Time, for it is the Formed Word of the *Divine understanding*; in it, the Eternall wisdom of God is manifest, viz. the Powers and Wonders of the divine understanding, in which the *Deity* worketh.

*Ex Mysterio  
Magno.*

## CHAP. XVII.

## Of Paradise.

1. **M**oses saith; that when God had made man, that he planted a Garden in Eden, and there he put man, to till and keep the same; and caused all manner of fruits to grow, pleasant for the sight and good for food: and planted the Tree of Life also and the Tree of knowledge of good and evill, in the midst.

2. Heerelyeth the vaile before the face of Moses; in that he had a bright shining Countenance, that Sinfull *Israell* cannot look him in the face; for the man of vanity is not worthy to know what *Paradise* is; and albeit it be given us to know it according to the hidden man: yet by this description, we shall remaine as dumb, to the *Beast*, but yet be sufficiently understood by our fellow-schollars.

3. The Garden *Eden* was a place upon the Earth where man was Tempted: and the *Paradise* was in heaven; and yet was in the *Garden Eden*; for as *Adam* before his *Eve* [was made out of him,] before his sleep was as to his inward man in heaven, and as to the outward, upon the Earth; and as the inward holy man penetrated the outward, as a fire through-heats an iron: so also the heavenly Power out of the Pure Element penetrated the foure Elements, and sprang forth through the Earth, and bare fruits, which were heavenly and Earthly, and were qualified [sweetly Tempered] of the divine Power: and the vanity in the fruit was held as it were swallowed up, as the day hideth the night, and holdeth it captive in it self, that it is not knowne and manifest.

4. *Paradise* was nothing else but the Seventh dayes property; the heavenly Essentiality of the second Principle is couched or shut up in the Earth, the curse of God hath hidden it, it budded (in the beginning of the world) through the Earthly Essentiality, as the Eternity is in the time, and the divine Power is through all things; and yet is neither comprehended or understood of any earthly thing in selfhood.

5. But in *Paradise* the Essence of the divine world penetrated the Essence of time, as the Sun penetrates the fruit upon a tree, and effectually works it into a pleasantness, that it is lovely to looke upon and good to eat: the like also we are to understand of the Garden in *Eden*.



|| *Ede* expounded according to the Language of Nature.  
\* Void.

6. The word || *Ede* is nothing else, but what *Moses* saith of the Earth: *that it was* \* *eed*, and *empty*: that is, it should not manifest its Might according to the wrath of vanity, it should be still, as a mother to bring forth: for the internall would *rule* through the externall, as the Spirituall world through time, heaven through the Earth; the *Earth* was empty without fruit: but the heaven was its husband, which made it fruitfull, and bare fruit by it untill the *Curse*, where heaven did hide [disappeare, or withdraw] it self, from the Earth.

7. The whole world would have been a meer *Paradise*, if *Lucifer* had not corrupted it, who was in the beginning of his Creation, an Hierarch in the place of this world; but seeing God knew well, that *Adam* would fall; therefore *Paradise* sprang forth and budded onely in one certaine Place, to introduce and confirme *Man* therein; whom, (albeit God saw that he would again depart thence,) he would againe introduce thereinto, by *Christ*, and establish him anew in *Christ*, to Eternity in *Paradise*.

8. For *Lucifer* poysoned the first *Paradise* with his false and wicked desire, therefore God promised to regenerate it anew in *Christ*; for the seventh day which God appointed for Rest, is nothing else but *Paradise* regenerate anew in the Spirit of *Christ* in the humane property, wherein the poore soul shall rest Eternally from the Source of the six dayes workes, viz. of the six properties of the life.

9. Also it is the Seventh time or manifestation of God, in which the *Mystery of Gods Kingdome* shall be finished, when it shall be againe Pure in the place of this world, when heaven shall be againe manifest in the world, and the Devill driven out with his wickednesse: wherein to no unclean thing shall any more enter; for this world, in which, *Adam* was, before his *Eve*; must againe returne, as it was, before the *Curse*, in which, *Righteousnesse* shall rule; but the vanity shall be purged away through the fire of Gods Anger, and given to the dark world.

10. But that *Moses* saith, the *Tree of life* stood in the midst of the Garden; and presently next after setteth down, and the *Tree of Knowledge of good and Evill*: Heere lieth the vaile before his eyes, that the earthly Sinfull man, cannot behold him; for he is not worthy of it; for his earthliness in the *Curse* of the bestiall vanity, shall not inherit *Paradise*.

11. The precious Pearl lieth in [the knowledge of] the difference of the two Trees; and yet it is but onely one, but manifest in two Kingdomes for the *Tree of life* standeth wholly in the midst of the Garden: for it standeth in two Principles, in the midst, viz. in the holy world, between the Eternall dark world of Gods anger, where God is an angry zealous God, and a Consuming fire; and the outward visible world.

12. The holy Power of God in the Tree, was the middlemost Kingdom, and *Paradise* was the outermost Kingdom; for the middlemost penetrated, the outermost and manifested it self with the outward; this was the Knowledge of the Good; which *Adam* should have as little known, in its Originall, as the Evill: he was created for an Instrument of God, with whom God would manifest his wonders in figures; he should onely keep a child-like minde, and be resigned unto God.

13. Now the *Tree of the Knowledge of evill*, was the dark world, which also

<sup>1</sup> Text evill  
Eilence.

also was manifest on this Tree; likewise the vanity, as <sup>m</sup> now it is; all earthly fruit <sup>n</sup> was manifest therein: therefore *Moses* distinguisheth the Tree, and saith, *the Tree of life*; thereby he understandeth the property of the Eternall life in the Tree; viz. the Second Principle; and by the words of *the Tree of the Knowledge of Good and Evil* he <sup>n</sup> understandeth the wrath of the Anger of God, which was manifest by the Essence of the outward world, in earthlinesse in *this Tree*, of which *Adam* should not eat; for he should <sup>o</sup> have eaten with the inward mouth, and not with the Earthly desire but with the heavenly; for he had such fruit growing for him, which the inward mouth could enjoy; indeed the outward mouth did also eat thereof, but not into the wormes *Carkasse*.

14. For as the light <sup>p</sup> swalloweth up the darknesse, so the celestiaall swallowed up the Terrestriall, and changed it again into *That*, whence it proceeded; or as the Eternity swalloweth up the Time, and in it, is as a nothing; so likewise there were two Centres in *Adam's* mouth, for the Kingdom of God stands in Power; and *Adam* also before his *Eve* stood in the Kingdome of God; for he was male and female with both divine heavenly Tinctures: and neither the Fires or Lights Tincture or desire, should be manifest in him, for they should stand in Equall weight [in the true Temperature] resigned in God.

15. But in *the Tree of the Knowledge of good and Evil*, the properties, viz. of Gods Love, and also the earthlinesse, as it is at this day in the *Curse*, were peculiarly manifest, each in it self; and did eagerly put themselves forth, that is, they were departed out of the *likenesse* out of the equall harmonious Accord; and all the three Principles were each of them, in an especiall manner, manifest in this Tree, and therefore *Moses* calleth it, *the Tree of the knowledge of good and evil*.

16. Reason saith: *wherefore* did God suffer this Tree to grow seeing man should not eat thereof? did he not bring it forth for the Fall of man? and must it not needs be the cause of mans destruction? This is that, about which, the high schooles contend, and understand it not; for they goe about to seek and apprehend the inward in the outward, and it remaineth hidden and dead unto them, they understand not what Man is.

17. Man was created out of all the three Principles; and was placed in the principle, in the properties of the inward and outward world; in equall number weight and measure: none of the Principles did exceed the other: there was an agreeing harmony: the Divine light temperized all the properties, so that there was a mutuall melody and play of unanimous Love between them.

18. The Fiery dark world rejoyced in the holy light-world, and the light-world in the outward [world], as in its manifestation; again, the outward world joyed it selfe in both the inward worlds; as in its life: and there was a meer pleasing harmonious will, pleasure, and sweet delight, between them: the *Mercury*, viz. the Sounding, hearing, and feeling life, viz. the manifestation of the divine Word in the *Fiat*, did mutually penetrate all Essences, in a very exceeding joyfull Property.

19. The property or essence of all the Three worlds reached with the

<sup>m</sup> As at this Day.

<sup>n</sup> Or meaneth.

<sup>o</sup> Or eat.

<sup>p</sup> Avalleth.

<sup>q</sup> O. to.

<sup>r</sup> Or let their desire upon the light.

the desire after the light; and in the light the expressed Word was holy; this holy word gave its power and vertue to the *Sound* of the inward dark fireworld; and also into the *Sound* of the outward *Elementall* world; viz. it gave it selfe into the inward *fiery* Word, or *life*, and also into the outward *earthly* life.

20. Thus the holy divine World was *predominant* through all the three Principles of the humane Property, and there was an Equall Accord; and no Enmity or *opposite* will was manifest betwixt the Principles, but a meer harmonious affection and inclination of will, pleasing relish, ravishing melody, sweet Smell, a friendly smiling, and most pleasant Aspect, a meek and kinde fence, and mutuall fruition of delight.

21. For, Man was on the sixth day, taken and created unto a divine *likenesse* and *Image* in the sixth manifestation of the Seven properties of the divine harmonious manifestation in the *Expressed* Power, which hath diffused and manifested it selfe through the sixth property, viz. through the fiery Love-desire; his true lifes-Centre was the sixth property of the Eternall nature, viz. the *fiery Love-desire*; which held the Fire, and darknesse, hidden [or shut up] in it self, and used it to its joy and delight.

22. But it is very needfull for us to understand aright in this place, whence the desire to fall away from the Equall Accord did arise both in the Hierarch *Lucifer*, and also in *Adam* the second Hierarch or Royall Prince in the Divine Image.

23. When the Eternall Onely God once moved himself through the Eternall Spirituall nature, viz. in the Eternall great *Abyssall* Mystery, and Comprized [or amassed] this Mystery into a Circumference or Place, to manifest his great wonders; and introduced the Eternall *wisdom* into a formall visible contemplation, and manifested all the seven Properties of the inward Eternall Spirituall world, and introduced them into a Creation of the *Angells*; then all the properties were moved, and affected, and each desired to be in a Creaturall forme, in the Place, so far as the *Verbum Fiat*, had<sup>r</sup> put it selfe forth to motion and manifestation.

<sup>r</sup> Or given it selfe in.

24. And the Angelicall Princes also with their Legions, were taken and created out of the properties in the *Verbum Fiat*, even from the first Centre where the Eternall *Lubet* betaketh it selfe into a desire, and introduceth it selfe into nature, unto the most externall manifestation, each hierarchy in its heaven or *Property*.

25. But being *Lucifer*, was in his Creation or formation of the properties apprehended in the Principle of the Property, where the Enkindling fire ariseth, where the light is manifest, *thereupon* he became so Aspiring in himselfe, as the *most Mighty* Prince; and being in the root of his Creaturall Originall, he understood the great Magicall Constellation, viz. the Mystery of the Ground of all beeing, but yet in the dark property, which yet was now moved and affected; which Magicall *constellations* also<sup>r</sup> desired to be manifest and creaturall in the darke world.) thereupon it set its desire upon this mighty Prince and Hierarch.

<sup>r</sup> Or would be.

26. And hee, viz. *Lucifer*, turned himselfe away from the divine light into



into the fiery Mystery, towards the darknesse, whence the fire ariseth; and so the Magicall *Astrum* of the Grand Mystery of the dark world, apprehended him; for, his desire, which the *Verbum Fiat* had extruded through the fire in the light, turned it selfe back againe thereinto, and would be like the Creatour of all beeinges, and change himselfe and the Essence according to his owne pleasure.

27. Thus he contemned the meeknesse in the light, viz. the Second Principle, which [ariseth] through the fire-death, (where the wrath or the *Spiritual Essentiality* of the wrathfull dark Property, dyeth in the fire; and out of which death of Devoration, the Second Principle, viz. the holy Love-world of great meekness and humility, is generated) and went back into the first Principle, viz. in *magiam naturæ* into the Originall of the Eternall Nature; and would be an Omniscient Artist: he would rule and domineer, in and above the whole Creation; and be a Co-former in all Properties.

28. Thus the light was extinct to him, for he made his *Angelical* Essence which stood in great meeknesse and in fiery Love-desire, wholly rough, Austere, cold, wrathfull and fiery, in the darke wrathfull property; and the properties of Enmity instantly arose in him, for, in the light they could not be manifest; but when the light *extinguished* they were manifest; and he became a *Devill* and was driven out of the Angelical world out of his own heaven of the Second Principle.

29. Thus we are to know, that the fall befell him from his creature, for had he not turned away his creaturall desire from the divine meekness and Love, in Pride, and stubborn will to rule in the *Matrix* of the Pregnatresse which tooke him as a Player; he had remained an Angel: had he continued under Gods Love-Spirit and will, then his anger-Spirit and will, had not captivated him.

30. But seeing he hath freely and willingly broken himselfe off from Gods Love-will; he hath now Gods Anger-will in him, wherein he must be a Manifestour and worker of the darke worlds Property, for it would also be creaturall; Heere it hath a right captive, that can artificially act in Apes sport; and now as the darke world is in its property in its desire; such is also its *Hierarch* or Creaturall Prince.

31. And heere it is very requisite for us to know aright, how man came to fall. Man was created in the stead and place of extruded *Lucifer*, understand the inward Spirituall man; he was created in the same heaven according to the inward humane Soul, and should possesse the Hierarchy which *Lucifer* had lost; and hence the *Devills* Envy against man is arisen.

32. But seeing God did well know; that the *Devill* would Tempt him; and not beteeke him that honour; the deepest Love of God (viz. the high Name *Jesus* out of *JEHQVAH*) hath freely given it selfe herein, to regenerate this Hierarchy which *Lucifer* had defiled; and to purge it through the fire, and to introduce his highest Love thereinto, and to overcome the wrath (which *Lucifer* had awakened) with Love, and change it again into divine joy, viz. into an holy heaven; in which place the *Last Judgement* standeth: and this is that which Saint Paul saith; *Man was chosen* [or elected] in *Christ Jesus* before the foundation of the world was laid.

" Or unto which end the last judgement is appointed.

33. And

33. And for *this end*, God created man out of three Principles in One, that [being] he did not live wholly in the Place of Lucifer, that so he might help him; for God saw very well, according to the property of his wrath, that *Man would fall*; but he would bring him again through and in the Name *Jesus* through the corruptible Death, into the Royall Kingdome whence *Lucifer* was fallen; in whose stead the *Man Christ* God and man in one Person, should sit as an Hierarck, high Priest, or the Great Prince of men, in the Name and Power of *Jesus* out of *JEHOVA*.

34. Therefore we are heere rightly to consider of the fall of man; how he stood in Paradise and was tempted; and what the Paradise was: man stood in three Principles, which indeed stood in man himselfe, viz. in body and Soul, in equall Accord and harmony, but not without him; for the dark world hath another desire then the light-world; now the Image of God stood between three Principles; all which three did set their desire upon *this Image*; each would be manifest in *Adam*, and have him in their Dominion for a Ruler, and manifest their wonders through him.

35. But hee, viz. the man, should have introduced his desire onely into the *Sixt* Property of the divine manifestation, wherein he was created to an Image of God; he should be wholly resigned to God: he should onely live in the manifested *Divine Word*, in obedience to God, and not enter into his own will, but introduce his desire into Gods will, viz. into the *sixt* Property; that so the manifested Word of God might be his will, knowing, and Doing: even as the holy Angells doe so live and rejoyce onely in the Divine Will, and melodise in the holy Ghost, as he doth open and manifest himself in them according to the Divine wisdom; and thus they live, will, and Act, with a child-like minde and will.

36. Paradise or the Garden in *Eden* did indeed stand with its properties, in equall Concord as to man: but the properties were in themselves an Awaked hunger, each in it selfe; which verily the Divine light did againe introduce into a *Temperature*: but the Devill opposed man, in his Enkindled Envy, and insinuated his venomous *Imagination* into the humane Property, and Enkindled the humane properties in the Centre in the first Principle of the Soules Property, wherein the Soul standeth in like Essence and Being, with the Angells and Devils.

37. Whence *Adams* Imagination, and earnest hunger did arise, that he would eat of the *Evill and Good*, and live in his own will; that is, his will departed out of the equall Concord into the multiplicity of the properties; for he would prove, taste, heare, smell, and see them; as the Devill did perswade them also in the Serpent; they should be as God and their eyes should be open in the properties, which also happened unto them in the Fall, that they knew tasted law and felt Evill, and Good; whence arose unto them sickness, disease, paines, and Corruption, or the dissolution of this carcase.

38. And being the Divine Providence, did afore know that the Devill would tempt man, and bring him into strange lust; least he should long after the Centre of the dark world, and become a Devill as *Lucifer* did,

did, God did represent unto him, *the Tree of life, and of the knowledge of Good and Evil*, wherein the dissolution of the outward life was manifest.

39. For it was long of *Adam*, when he was yet in *Paradise*, when he lusted after vanity, and brought his Imagination into the Earth, viz. into that *Essence*, whence the *limus* of the outward body was extracted; and desired out of his mother to assay of the *Enkindled vanity* which the *Devill* had inflamed, thereupon the *Fiat* drew him forth such a Plant out of the *Matrix* of the Earth, whence also it had extracted *Adams* body, so that *Adams* hunger, had to eat.

40. For the *Essence* in the *Tree* of the knowledge of Good and Evil, and the hunger of the desire in *Adam*, were alike; what he desired was represented unto him by the *Fiat*; *Adams* Imagination was the Cause of it.

41. Reason saith; wherefore did God suffer it to come to passe? *Christ* said, if you had Faith as a graine of Mustard-Seed, and should say to this Mountaine be cast into the Sea, it should be done: I preethee, was not the Soules Spirit sprung forth out of the Great Divine Omnipotence out of the Centre of the Eternall Spirituall nature, whence all Beings were created, and should it not then be potent?

42. He was a fire-spark of Gods *Might*, but when he was formed into a creaturall being of the *Creatures*, he withdrew into *Selfe* lust, and brake himself off from the *Universall* Being, and entred into a selfefullnesse, and so he wrought his own destruction, and this he had had, if Gods Love had not redeemed him.

43. The Soules power was so potent before the vanity, that it was not subject to any thing; and so it is still powerfull, if the understanding were not taken away from it: it can by *Magick* alter all things whatsoever are in the outward worlds *Essence*, and introduce them into another *Essence*, but the vanity in the outward Aires Domination hath brought a darknesse thereinto, so that it doth not know it selfe, the *Curse* of God hath cast the defiled childe into the dirt, that it must pray for a *Laver*; and must be in this life time its own Enemy, that it may learne to be humble, and continue in the divine Harmony, and not become a *Devill*.

## CHAP. XVIII.

*Of the Paradisicall \* State, shewing how it should have been if Adam had not fallen.*

\* Dominion  
life or condi-  
tion.

1. I Know the \* Sophister will heere cavill at me; and cry it down as a thing impossible for me to know; being I was not there, and saw it my selfe: To him I saw, that I in the *Essence* of my Soul, and body, when I was not as yet I, but when I was in *Adams* *Essence*, was there, and did my selfe foole away my Glory in *Adam*; but being *Christ* hath restored it againe unto me, I see in the Spirit of *Christ*,

\* Or Sophist.

7 Negligently  
lose.

P

what



what I was in *Paradise*; and what I am now in *Sin*, and what I shall be againe: and therefore let none cry it out as a thing un-knowable; for although I indeed know it not; yet the Spirit of Christ knoweth *is in me*; from which knowledge I shall write.

<sup>a</sup> A husband  
and also a  
wife.

2. *Adam* was a <sup>a</sup> Man, and also a woman, and yet none of them [*dis-  
fined*] but a Virgin full of chastity, modesty and purity, *viz.* the  
Image of God: He had both the Tinctures of the fire, and light, in  
him; in the Conjunction of which, the own Love, *viz.* the Virgi-  
nell Centre stood; being the faire Paradisicall Rose-Garden of delight,  
wherein he loved himselfe; as vve also in the Resurrection of the  
Dead shall be such; as Christ telleth us: *Matth. 13. and 22.* that we shall  
neither marry, nor be given in marriage, but be like the Angells of God.

3. Such a Man, as *Adam* was before his *Eve*, shall arise and againe  
enter into, and eternally possesse *Paradise*, not a Man, or Woman, but  
as the Scripture saith, they are Virgins, and follow God, and the Lamb, they  
are like to the Angells of God, yet not onely pure Spirit, as the Angells,  
but in heavenly bodies, in which the Spirituall Angelicall body in-  
habiteb.

4. Seeing then *Adam* was created in *Paradise* to the Life Eternall in  
the Image of God; and God himselfe breathed his life and Spirit, into  
him; therefore we can well describe him, how he was in his inno-  
cency, and how he fell, and what he is now, and shall againe be at last.

<sup>a</sup> Or for.

5. If God had created him <sup>a</sup> unto the Earthly corruptible, miserable,  
naked, sick, beastiall, toilsome life, then he had not brought him in,  
to *Paradise*; if <sup>b</sup> he had desired [or willed] the beastiall copulation,  
and propagation, then he would instantly in the beginning have cre-  
ated Man, and woman, and both Sexes had come forth in the *Verbum  
Fiat*, into the division of both Tinctures, as it was in the other earthly  
creatures.

<sup>c</sup> Or mothers  
body.

6. Every creature bringeth its cloathing from its <sup>c</sup> Dam; but *Man*  
cometh miserable, naked, and bare, in deepest poverty, and un-abili-  
ty; and is able to doe nothing; and in his arrival to this world he is  
the poorest miserablest, forlornest, and most shiftlesse Creature amongst  
all kindes, which cannot at all help himselfe; which doth sufficiently  
shew unto us, that he was not created of God unto *this* misery, but  
<sup>d</sup> in his perfection, as all other creatures were, which [Perfection]  
the first man fooled away [or lost] by false lust; whereupon God after-  
ward in his sleep did first figurize him in the outward *Fiat* to the Natu-  
rall life in Man, and Woman, according to the Property of all earth-  
ly Creatures, and hung upon him the wormes-Carkasse with the bea-  
stiall members for propagation, of which the poore soule is to this  
day ashamed, that it must beare a beastiall forme on the body.

<sup>d</sup> Or unto.

7. Two fixt and stedfast Essences were in *Adam*; *viz.* the Spiritu-  
all body <sup>e</sup> from the Love-Essentiality of the inward Heaven; which  
was Gods Temple; and the outward body, *viz.* the *limus* of the earth,  
which was the mansion, and habitation of the inward Spirituall bo-  
dy, which in no wise was manifest according to the vanity of the  
Earth, for it was a *limus*, an extract of the good part of the earth;  
which at the last Judgement shall be severed in the Earth from the  
vanity of the Curse, and Corruption of the Devill.

<sup>e</sup> Or of.

8. These

8. These two beeing, viz. the inward heavenly, and the outward heavenly, were mutually espoused to each other, and formed into one body, wherein was the most *Holy Tincture* of the fire and light; viz. the great joyfull Love-desire, which did inflame the Essence, so that both Essences did very earnestly and ardently desire each other in the Love-desire, and loved one another: the inward loved the outward as its manifestation, and *sensation*, and the outward loved the inward, as its greatest *sweetnesse*, and joyfulness, as its precious Pearle and most beloved Spouse, and consort; and yet they were not two bodies, but onely one; but of a *twofold* Essence, viz. one inward, heavenly holy; and one from the Essence of time; which were espoused and betrothed to each other to an *Eternall* [beeing.]

<sup>f</sup> Text, Cor.  
pu.

<sup>g</sup> Or eternally.

9. And the *Magickall Impregnation* [or conception] and birth did stand in this fiery Love-desire; for the Tincture penetrated through both Essences; through the inward and outward, and did awaken (or stir up) the desire; and the Desire was the *Fiat*, which the Love-Liber [or Imagination] <sup>h</sup> tooke, and brought into a Substance; thus the likenesse of the *expresse Image* was formed in this Substance being a Spirituall Image according to the first: As the *Fiat* had conceived, and formed the first Image, viz. *Adam*, so also the likenesse was conceived out of the first for propagation; and in this Conception also the *Magickall birth* was forthwith (effected,) where, in the birth, the *Spirituall body* became externall.

<sup>h</sup> Conceived.

10. Understand, if it had been that *Adam* had stood, then the *Magickall birth* had been thus [effected,] not by a sundry peculiar *issue* from *Adam*'s body, as now; but as the Sun through-shineth the water, and sends (or teares) it not; even so, the Spirituall body, viz. the birth, had been brought forth, and in its coming forth had become *Substantiall*, without paines care and distresse, in a great joyfullnesse, and delight; it had been in a manner, as both seeds of man and woman doe receive in their Conjunction a pleasant Aspect; even so also the *magickall Impregnation* and birth, had been a Virgin-like Image wholly perfect according to the first.

11. Which afterward, when *Venus's Matrix* was taken from *Adam*, and formed into a woman, must be done through Anguish trouble smart, pangs, and distresse; as God said to Eve; *I will multiply thy Sorrows when thou conceivest, thou shalt now bring forth Children with sorrow, and thy will (shall be) subject to thy Husband*; Wherefore? because it was sprung forth from the Mans will: Eve was halfe the *Adam*, viz. the Part wherein *Adam* should have loved and Impregnated himselfe; the same, when as he stood not, was taken from him in his sleep, and formed into a woman: therefore when *Adam* saw her, he said; she shall be called \* *woman*, because she is taken out of man.

<sup>\*</sup> Or Mamelet

12. Man should have walked naked upon the Earth, for the heavenly (part) penetrated the outward, and was his *cloathing*; he stood in great beauty glory, joy, and delight, in a childe-like minde; he should have eaten, and drunk in a *magickall* manner; not into the body, as now, but in the *mouth*, there was the *Separation*; for so likewise was the fruit of Paradise.

13. All things were made for his sport, and delight; no sleep was

<sup>i</sup> Glorified,  
illustrious.  
<sup>k</sup> in his own  
genuine in-  
nate light.

in him; the night was in him as the day; for he saw with pure eyes in peculiar light; the inward man, viz. the inward Eye saw through the outward; as we in the other world shall need no Sun; for we [shall] see in the divine Sight, in the light of the Peculiar nature. No heat, nor cold had touched them; there had also no winter been manifest upon the earth; for in Paradise there was an equal Temperature.

14. The Tincture of the Earth had been their delight and pastime; they had had all metall for their play, untill the time that God had changed the outward World: no feare or terrour had been in them, also no Law from anything, or to any things; for all had been free unto them; Adam had been their chiefe Prince; and they had lived in the world and also in heaven, inhabiting in both worlds at once; Paradise had been through the whole world.

15. But seeing the divine Providence did well know, that Adam would not stand, being the earth was corrupted by its former Prince; in that the wrath of God had moved it selfe, and Amassed the Essence into an Impression; therefore God created all manner of fruits and beasts, also all sorts of Medicines for the future sicknesse of man; and likewise all kindes of meat; that the man might have food, and rayment also in this world.

16. For he had determined to send another Prince, by whom he would redeeme man from his sicknesse and death, and purifie, and purge the earth through the fire of God, and introduce it into the holy (being) as it was when Lucifer was an Angell; before it came into such a creature.

17. And Adam was created onely unto the divine Image which should be eternall; and though it was known in the wrath of God, that man would fall; yeti the Regenerator was also known in Gods Love; to whom this Hierarchy should be given for a Royall Possession in Lucifers stead.

18. But that the Fall \* might not proceed (or come) from the divine Appointment, God made man perfect, and created, and ordained him unto Paradise, and forbad him the false lust, which the Devill stirred up through the limus of the earth, in Adams outvvard body, with his false Imagination, and Hungry desire.

19. And Adam was (before his Eve) forty dayes in Paradise, in the Temptation; before God made the woman out of him; if he had stood stedfast, then God had so confirmed him to Eternity.

20. But that I write of forty dayes, contrary to the Custome [and opinion] of other writers, is, that we have certaine knowledge and sufficient ground of the same, not onely by conjecture, but from another knowledge, of this also we will shew you the Types. As (first) of Moses upon Mount Sinai when God gave him the Law, this vvas done in forty dayes, and Israel was tryed vvwhether they would continue in divine obedience; but seeing they made a Calfe, and an Idoll, and fell from God, therefore Moses must break the first Tables of the Lavv, signifying, the first Adam in the divine Lavv, vvho departed from it: therefore the same vvas broken from him, and he fell into the breaking of his body, as Moses brake the Tables in peece.

21. And God gave Moses another Scripture or writing upon a Table of

<sup>r</sup> Dist-ugion.  
<sup>s</sup> Round ball,  
or Globe.

<sup>l</sup> Or tooke

<sup>m</sup> Or Sovere-  
raine healing  
Animalls ve-  
getables and  
minerals.

<sup>n</sup> Or Creatu-  
rall being.

<sup>o</sup> Or in.

<sup>p</sup> Or restorer.

<sup>q</sup> Text, for.

<sup>\*</sup> Or might  
not so much  
as appeare to  
arise from the  
divine decree.



of Stone; which signifieth the *Second Adam* (Christ) who should restore the first, and againe introduce *his Law* into *his Table of the heart*, viz. into the life into the humanity, and write it with the living Spirit in the *sweet Name JESU*; thus the other Law was also written, how Gods Love would destroy or break in peeces the Anger; of which the Covenant in the Law was a type, as shall be hereafter mentioned in *Moses*.

22. The *Second figure of Adam* in Paradise are the *forty yeares* in the wildernesse; where *Israell* was tryed in the Law with the Heavenly *Manna*, whether or no they would be obedient to God, that the Anger might not so much devour them. The *Third figure* is the true reall one, viz. *Adams* hard encounter with Christ in the wildernesse, where he stood in *Adams* stead before the Devill and Gods Anger, where he did eat *forty dayes* magically, viz. of the *word of the Lord*, in which *Adam* also was tempted, whether he would remaine wholly resigned unto Gods will, Christ was Tempted in *Adams* <sup>x</sup> *stead* in *Adams* Temptation, and with all that whatsoever wherein *Adam* was tempted, as shall be mentioned hereafter.

<sup>c</sup> Combate.

<sup>u</sup> Text of the *Verbum Domini*.

<sup>x</sup> Place or lieu.

23. The *fourth Figure* are the *forty houres* of Christ in the Grave, where he awaked *Adam* out of his *first sleep*. The *fift Figure* are the *forty dayes* of Christ after his Resurrection in the last *Proba*, where the humanity was last of all tryed, whether it vould now stand and be wholly resigned in God, being that death was destroyed, and the invvard humane life new-borne in God.

24. These five figures belong unto the *five degrees* of nature; from the first forme of nature even to the fift, viz. to the *holy Centre* of the Love-birth; if it were not too large we would set it forth very clearly, it shall be shewn in its place.

25. These *forty dayes Adam* was tryed in his Innocency, whether or no he would or could stand, to possesse the Throne of *Lucifer*, as an Hierarch, and Prince of God; but seeing God knew that this would not be, he determined to move himselfe with his *deepest Love* in this *Adamicall*, *Angelicall* Image of the inward holy man, which did <sup>z</sup> disappare in *Adam*, and to regenerate him anew, viz. in the *seed of the woman*, understand in the Love-desire's Seed, wherein *Adam* should have impregnated generated or brought forth himselfe in a *Magicall* manner. In this seed the *Mark* or Bound of the promised Covenant <sup>a</sup> in Christ was set; who should restore the Angels-Image, viz. the divine man, as it is effected.

<sup>y</sup> Or stood in the *Proba*.

<sup>z</sup> Vanish or withdraw.

<sup>a</sup> Or with.

26. These *forty dayes Adam*, viz. the Soule of *Adam* in the flesh, vvas tempted betwixt three Principles; for each Principle drew the Soule in the flesh, and would have the upper-hand or Dominion.

27. This was the Right <sup>b</sup> *Probra* of what the *free will* of the Soul would doe; whether it would remaine in the divine Harmony, or whether it vould enter into the *Selfehood*; Here it was tryed in Soul and body, and drawn by all the three Principles, each vould accomplish [or vvorke forth] its wonders <sup>c</sup> in him.

<sup>b</sup> Tryall.

<sup>c</sup> With or by him.

28. Nor that the three Principles did stand in un-equall measure, and weight, in *Adam*, they were in equall weight in him, but not without him; moreover the Devill was very busie in Gods Anger in the first

Principle, vvith his false Desire; and introduced continually his *Imagination* into the Soule, and into the outward flesh, viz. into the *Limus* of the Earth, and insinuated it into the first Principle, viz. into the fiery property of the Soule, even into the Eternall Nature; whereupon the first Principle in the soule was *moved* to speculate it selfe in the Devills Imagination (or glasse of phancy) viz. to contemplate in the magicall birth, how, and what, Evill and Good were; how it would relish, and be, in the \* unlikeness of the Essence, whence the Lust did arise in the soul:

\* In the dissimilitude or various disparity of the properties which were without it selfe.

\* Or crafts-master.

29. *Viz.* The *Earthly* lust to eat of the manifold properties did arise in the outward part of the Soule; and in the inward fiery part of the soule the lust of *Pride* did arise, to know and prove evill and good; desiring to belike God, as the Devill also did, when he would be an Artist in the magicall birth; after vvhich *Adam* heere also lusted.

30. Albeit *Adam* did not desire to prove the first Principle, as *Lucifer* hath done, for his lust was onely bent to taste, and prove evill and good, viz. the *vanity* of the Earth, the outward Soule was awakened so, that the hunger entred into its mother, where from it was drawn, and introduced into another Source.

31. And when this *hunger* entered into the Earth to eat of Evill and good, then the desire in the *Fiat* drew forth the Tree of Temptation, and set it before *Adam*; then came the Severe command from God, and said to *Adam*: *thou shalt not eat of the Tree of the Knowledges of good, and evill, in that day that thou eatest thereof thou shalt dye the death.*

32. And *Adam* also did not eat thereof in the mouth, onely with the Imagination or desire he did eat thereof, whereby the heavenly Tincture disappeared, which stood in a fiery Love; and the earthly one did awake in the outward Soules property, whereby the heavenly Image was obscured.

<sup>f</sup> Or had stood.

<sup>s</sup> Or them.

<sup>b</sup> Or Rest.

<sup>i</sup> Constant permanent.

33. Thus the magicall birth was spoiled, and it could not then be, although *Adam* <sup>f</sup> stood in Paradise, yet it had not availed <sup>s</sup> him; for in the Imagination or *hunger* after evill and good the outward man did awake in him, and obtained the Dominion; then *Adams* faire Image *fell* into a Svbound, and drew neer to the <sup>b</sup> Cessation of its operation; for the heavenly Tincture was captivated in the earthly desire; for the outward desire impressed into it its essence out of the vanity, whereby the man was *darkned*, and lost his cleare pure <sup>i</sup> Steady Eyes and Sight, which was from the divine Essence, from whence before, he had his sight [or Seeing.]

Gen. 2. v. 18.

34. Now *Moses* saith; that, the Lord God said, *it is not good that this man should be alone, we will make an help meet for him*; vvhen God had created all creatures with the vvhole creaturall host, *Moses* saith; and God beheld all things which he had made; and loe! it was very Good; and confirmed all to its propagation; but heere he saith of man; *it is not good that he should be alone*; for he saw his miserable Fall, that he could not magically propagate himselfe; and said, *we will make an help for him.*

## CHAP. XIX.

*Of the \*building of the Woman; shewing how Man was* \* Or framing.  
*ordained to the outward Naturall Life.*

AND Moses saith, God caused a deep sleep to fall upon the man, and he slept, and he tooke one of the ribbes out of his side, and built a woman thereof, and closed up the place with flesh. Moses saith the woman was made of a rib out of Adams side; who vvill understand this, without divinelight? but heere lieth the vail before the brightnesse of Moses's face, by reason of the unworthinesse of the bestiall Man.

Gen. I. v. 21.

2. For we finde, that the woman was taken and formed in the Fiat out of Adams Essence; both in body and soule. But the Rib betokeneth Adams dissolution, or breaking; viz. that this body should, and would be \* dissolved; for in the place of this rib Longinus's Speer must afterward, when Christ vvas crucified, enter into the same, and tincture, and heale the breach in the wrath of God with heavenly blood.

\* Or out of his body and Soule.

\* Or destroyed.

3. Now when Adams hunger was set after the earthlinesse; it did by its magnetick power, impress into his faire Image, the vanity of evill and good; whereupon the heavenly Image of the Angelicall worlds Essence did disappareare; as if a man should insinuate some strange matter into a burning and light-shining candle, whereby it should become darke and at last wholly extinguish: so it went also with Adam, for he brought his will and desire from God into selfehood, and vanity, and brake himselfe off from God, viz. from the Divine Harmony.

4. Even then, he forthwith sunke down into a<sup>1</sup> svvound, into sleep, viz. into an unability, which signifieth the death: for the Image of God vvhich is immutable, doth not sleep: whatsoever is eternall hath no time in it; but<sup>m</sup> by the sleep the time was manifest in man, for he slept in the Angelicall world, and awaked to the outvvard world.

<sup>1</sup> faintnesse, or impotency.<sup>m</sup> Or with.

5. His sleep \* is the Rest of Christ in the Grave, where the new regenerate life in Christs Humanity, must enter into Adams sleep, and awaken it againe to the Eternall life, and bring it out of time into the Eternall beeing.

\* Signifieth or was the reall type.

<sup>n</sup> Or was to.

6. But the breaking [or dividing] of Adams Essence, when the woman was taken out of him, is the breaking or bruising of Christs body on the Crosse, from the sixt house unto the ninth; for so long was the Fiat in Adams Sleep<sup>o</sup> in the Separating of the Man and Woman; for in such a space of time the woman was compleatly finished [or brought forth] out of Adam into a female person [or Image.]

<sup>o</sup> Or a making the Sex of Male and Female.

7. And when Christ on the Crosse had againe accomplished this Redemption of our Virgin-like Image from the divided<sup>p</sup> Sex of Male, and female, and tinctured it with his heavenly blood, in the di-

<sup>p</sup> Text, from the Man and woman.

vine



vine Love; He said, *it is finished*: for before, he stood in *Adams* thirst: As *Adam* did thirst after the vanity; so *Christ* did now fill or *satiate* this thirst of vanity, with the holy divine Love-thirst, and turned about the will of the Soul, that it might againe introduce its thirst into God: and when this was brought to passe, he said; now *it is finished*, and converted; *Christ* turned back *Adam* in his sleep from the vanity, and from the Man, and woman, againe into the Angelicall Image. Great and wonderfull are these *Mysteries*, which the world cannot apprehend; for it is as blinde in them, as a man that is borne blinde; is, to behold this world; but he that Regardeth and *findeth* them, hath great joy therein.

Understand, as to the right life which was then manifest, but afterward disappeared, for in her lay the womans seed, which was to breake the monstrous Serpent of the earthly Eve.  
r Conception.

8. *Eve* is the right<sup>r</sup> magicall childe; for she is the *Matrix* in which the Love-desire stood in *Adam*; viz. the Magicall Impregnation and birth; she was *Adams* Paradisicall Rose-Garden in peculiar Love, wherein he loved himselfe; For the Amassing [or conceiving] of the Magicall Impregnation, or *Incarnation*, or divine formation of propagation, was [or did stand,] in the conjunction of both *Figures*.

9. And God said, after the eating of the Apple, unto them, *the womans Seed shall bruise the Serpents Head*; the Ground, and Corner-stone lyeth here in this *Matrix*; for the womans *Matrix* wherein the divine formation stood; was as to the Right life, heavenly, being out of the heavenly Essentiality, vvherein consisted the Right Paradise.

r Out of, or by reason of.

10. But *Adam* with his Imagination brought earthlinesse and vanity thereinto, viz. *Selfe-will*; and then the holy part, viz. *Venus's* desire, which was the divine Centre in the humanity, viz. the manifested Love-word in the Image of God did disappear in this *Matrix*; therefore *Eve*<sup>r</sup> from this strange will introduced into the *Matrix* brought forth at first a selfe-willed proud *murderer*; for *Adam* vvith his false Imagination had introduced this vanity, so also the *Devills* desire, [thereinto.]

r Ayme, mark or limit.

11. But the divine Love-will vvould not forsake this disappeared Angelicall *matrix*; and gave himselfe by promise thereinto with the Deare and precious *Name of Jesus*, who should againe awaken it in the Holinesse's property; and bruise the head of the *Devills insinuated* desire and false *Rebellious will*, that is, destroy, and take away the Might of its life, and introduce it againe, through divine Love, into the First life; and even in this holy *matrix*, which the word, and power of God did againe awaken in the sweet *Name* [of] *Jesus* in the Seed of *Mary* in the<sup>r</sup> Bound of the Covenant, the *Serpents* poyson in the Soule and flesh, was destroyed.

r Text, the promised marke of the Covenant.

12. And this is the *Seed of the woman*: dear bretheren, observe it, it is highly known: The<sup>r</sup> Ayme of the Covenant of Promise was pight [or set] into this *Matrix*: but *Eve* was not the very childe; for the part of the Heavenly *Matrix* stood disappeared in her but [yet it was] in the Covenant of God, as the dry rod of *Aaron* (which budded forth afresh) did tipify unto us.

13. Shee was indeed the whole *Matrix* of *Adam*, but the holy part was shut up in her; and the outward part of the outwrrd world with evill and good, viz. the *matrix* of the third Principle, which had indeed

deed an halfe *soule-like* property; but (captivated) in the prison of Gods anger: the holy Covenant of Love Rested in the disappeared part, in the midst of the awaked anger; from which Covenant, the *Prophetical Spirit* in the old Testament spake, and prophecied of the future opening (or manifestation) in the Covenant.

14. The greatest mystery is to be understood in the formation of *Eve*; for a man must very entirely, and intimately understand and apprehend the *birth of nature*, and the originall of man, if he will see the ground; for she is the *halfe Adam*; not taken onely and wholly out of *Adams* flesh, but out of his Essence out of the female part: she is *Adams Matrix*.

15. The woman received no more from *Adams* flesh and bones, save the rib in his side, and the *halfe Crosse* in the <sup>x</sup> Head which was the life's birth-Crosse, whereon Christ destroyed death: The *Matrix* of the heavenly part was in *Adam*,<sup>y</sup> *Magicall*, that is moving in the Essence; but the outward part of the outward world was made fleshie; and both were mutually bound [or espoused] to one another; as the Time with the Eternity: the *Holy* part was in heaven, and the heaven it selfe; and the outward fleshie part was in the outward world in <sup>z</sup> *matrice mundi*.

16. Thus the Female property was in the *Fiat* extracted out of *Adams* Essence, as his dearest Rose-garden, and he kept the *limbus* celestially and terrestrially, according to the Eternall Fathers manifested Property, viz. the fire-soules *matrix's* property; and the woman [kept] the part of the Spirits Soules-property; the woman had the Centre of the angelicall world, in her disappeared part of the Soule-like property, viz. the manifested Love-word, viz. the fift property of the Eternall nature; and the man had in his *limbus* the divine fire-world, viz. the centre of <sup>a</sup> of the light world; the Centre of all be-  
ings. <sup>a</sup> Or to.

17. The mans *limbus* which he kept when the woman was made out of him, was the Fathers property, according to all beeing; and the woman out of [or proceed from] the man, was the Sons property, according to all beeing, understand the *heavenly* part (both of the *limbus*, and *matrix*) therefore Christ became man in the womans part, and brought the mans part againe into the holy *matrix*, so that the *limbus* and female *matrix* were againe one <sup>b</sup> Image, viz. a manly *Virgin*, above and in all the three Principles, as a creaturall formed God, in whom the Eternall unformed God dwelt, with universall fullness; both in the formed, and without the Formed [divine creature or God-man;] for thus was *Adam* also, before his *Eve*, and so must we also be in Christ, if we would be the Image and Temple of God. <sup>b</sup> Or persons

18. Now when the pregnant *matrix* was taken from *Adam*, the woman was every way formed with such members for propagation as she is at this day; and so *Adam* also; for before vwhen *Adam* was *Male* and *Female*, he needed no such members; for his birth vvas *Magicall*, his Conception moving in the *Matrix* [was to be] done through *Imagination*; for the *Fiat* was manifest in him.

19. And the bestiall wormes carkasse of the bowells, with the formation of other inward *Principall* members pertaining to the earthly life,

life, was hung upon *Adam* in *stead* of the female *Matrix*; and the like wormes-carkasse was also hung upon the woman in *stead* of the heavenly *limbus*, that they might stuff in, a deale of vanity, and live like the Beasts, seeing they did so eagerly lust after Evill, and Good.

20. Reason will object against me, and say; God created *Adam* in the beginning such a man, and even with all members *as he now is*; which, notwithstanding it cannot make out or demonstrate; seeing the soule is ashamed of this bestiall property: also I would faine know of this selfe-full Reason; whether or no such an *Adam* (if he were created so miserable, destitute, naked, and bare, unto this bestiall life) were created to eternall life without defect, and also without need distresse, and death? and whether this Sinck [or filthy carkasse of earthly flesh and bloud] were the *Paradise*, and *Temple of God*; and how could he have been able to defend himselfe from hurt, and ruine? for such a *beast-like* man may be drowned in the water, and burnt in the fire, and also crused to pieces with Rocks, and stones.

21. But if thou saist, that God did vvell know, that it should be so with *Adam*, therefore he created him so at the very first? Against this the Scripture declareth, saying, *God created man in his Image, yea to the Image of God created he him*; not to the bestiall Image; what Sin would God have imputed or charged upon man, if he had created him in a bestiall Image; what then would the *new birth* availe him [to what end then should he be borne againe?] The new birth contains in reall Summe, this; That the Angelicall Image *must be borne againe*, which God created in *Adam*. God formed *Adam* in the Image of God, and though he knew, that he would *not stand*; yet he appointed him the Saviour, who should bring him againe into the *first Image*, and therein establish him for ever.

22. Nowv it plainly appeares that *Adam* stood in the *Divine Image* and not in the *bestiall*, for he knew the property of all creatures, and gave Names to all creatures from their essence, forme and property; He understood the Language of nature, viz. the manifested and formed Word in every ones Essence, for thence the Name of every Creature is arisen.

<sup>c</sup> Text, stood in the forme.  
<sup>d</sup> Or make a meer animall of him, as the schooles in their brutish reason doe, who understand not what *Adam* was, before he lost the Image of God.

23. Now being he knew how the vvord of Power was <sup>c</sup> formed in every creature, thereupon we cannot esteeme him <sup>d</sup> *Bestiall*; he was vvithout doubt *Angelicall*; for none other man shall arise, but such an one as *Adam* was before his *Eve*: God created him perfect, but he stood not in the *Proba*; whereupon it must now follow; that God suffered him to fall into the *outward Magick*; and ordained him to the Image of this world; and set him into the naturall life, viz. into the <sup>c</sup> Corruption and new birth, for in *heaven* there is neither Male nor Female, but all one kinde in peculiar Love vvithout further propagation, in an *Eternall Confirmation*.

<sup>e</sup> Degeneration, and Regeneration.

24. This therefore doth set forth unto us, that *Adam* dyed in *Paradise*, as God said unto him; *if thou eatest of the Tree, thou dyest*: he dyed to the holy [heavenly] Image, and lived to the awaked bestiall Image. For now, vvhen *Adam* did awake from sleep, he was indeed still in *Paradise*, for the vanity in the flesh and Soule did *not* yet actually and effectually worke, and was yet dumb, still, and sencelesse, *untill they did*



did eat of the forbidden fruit; and then the earthly Dominion began to rise; then the vanity awaked, viz. the formes of the life, each in its selfhood, and forsooke severally their mutuall harmony, and forthwith heat, and cold fell upon them; for the outward (Image or being) did assimilate [or ensource] with the inward, and the heavenly Image at last quite disappeared; which in *Adams* sleep, and also in his awaking, did yet live both in *Adam* and *Eve*, but in a very obscure, and impotent manner.

25. *Adam* in his Perfection, while he was man and vvife, and had the magicall conception in him, did amuse himselfe on (or Imagine after) the *Beasts*, and introduced himself into beastiall lust, to eat and generate according as the beasts doe: and so likewise the *Fiat* tooke in the same lust, and formed him in his sleep even as the lust was; and every member was formed in its place to the Conjunction of the beast-like copulation; for each Desire hath obtained its mouth to manifestation: Thus the Image of God formed it selfe in the *Verbum Fiat* into such a *beast* as we are still to this day; and this same (was done) in it selfe, viz. *Mans own Fiat*, viz. the first forme of nature, which is the desire of Gods manifestation, did effect it, and none other maker from without him.

26. We are not to conceive, that there was any thing else upon *Adam*, which made his *Eve* out of him, or that formed them both to the outward naturall life, save onely the *Verbum Fiat* in them, their own very propriate, and not any alienate (or any thing strange,) from vvithout them, as the first creation of *Adam* and all kindes of creatures, was so brought to passe; the *Verbum Fiat* Coagulated each *Ens*, and the manifested word Severed it selfe in the *Ens* according to its property, and formed the Creature according to its *Astrum* and kinde; where also in every *Ens* the *Matrix* was separated from the *limbus*, and formed into a Male, and Female, [into an He, and She.]

27. The picturing of God as a man in making *Adam*, and aftervvard standing over *Adam* as he sleepeth, and making a woman out of him, is more Idolatrous then reall; and God hath earnestly forbidden in *Moses* to make the likenesse of any God, for he is no Image save onely in the Creatures, according to the Expressed Formed Word, both according to the creatures of Eternity, and of time: he is no [such] maker, but a former of the properties, a creatour, and not (such a) maker.

28. The Creating is the *Fiat* vvhich amasseth [or formeth], and the Word in the power of the Amassed [or conceived being,] gives the distinction according to the *Ens*: As the *Ens* is in the generation of the Spirit, so a thing is formed; for the body or substance of all things is nothing else but a *Signature* or mansion<sup>e</sup> according to the Spirit, as the Birth is in the *Ens* where the Spirit formeth it selfe, so is likewise the body of all kindes of Creatures both in Animalls, and vegetables; as we plainly see, that the first Creatour, who hath moved himselfe and brought himselfe into a Creaturall Manifestation, hath left in all creatures a Power to their own Multiplication, or Encreasing, propagation, and procreation, and incorporated the *Fiat* in them as a Maker,<sup>e</sup> for their own propriety [or most innate Instinct]

<sup>r</sup> Or of.

<sup>e</sup> Text, maketh  
ing.

## CHAP. XX.

Of the lamentable and miserable fall and Corruption  
of Man.

**N**OW when *Adam* did awake from sleep, he saw his wife *Eve* standing before him, and tooke her unto him; for he knew that she was his owne; that she was his *Matrix*; and cast the property of his desire upon her, as he had done before when he loved himself, so now also the Fiery Tincture of *Adams* soule entered into the Spirits or lights Tincture in *Eve*.

2. But they both stood yet in *Paradise* in the Garden in *Eden*, and knew neither Evill, nor Good; for they lived yet in joy, and delight, in the Kingdome of Heaven, and it was *Eves* first longing to eat of good and evill: for *Adams* desire had introduced and imprinted it into the Magicall Image while it was yet in *Adams* Essence, as a childe receiveth a marke [or Impresse] in the wombe, which the mother imprints on it.

3. Thus also *Adam* did Impress the false desire into his Essence, whence the woman was made: therefore the woman so soone lusted after the vanity; as to this day, meer earthly Lust of the flesh is found in most of them: so soone as this Sex comes but to any yeares, the selvishe lust [and will] doth predominantly appeare in pride and glistering shewes of fleshly desires, and they soone long after the forbidden tree, contrary to the Virgin-like modesty, chastity, and angelicall humility.

4. The Abomination which *Adam* introduced into his *Matrix*, is so exceeding strong in them, that they are as 'twere<sup>b</sup> in Naked shame, before the Image of God which God himselfe created in *Adam*, therefore they must be subject to the man, in that they are the cause, that the vanity was enkindled, to which the Devill also was a strong<sup>i</sup> promotour.

<sup>b</sup> Or very weake, and poore.

<sup>i</sup> Sollicitour.

5. For when he saw *Eve*, he then knew his insinuated desire in her, which he had introduced into *Adam*; the same did shew forth and discover it selfe in *Eves* lust; therefore the Devill came now in a strange forme, viz. in the Serpents Essence, which vvas the most suttle Beast, and laid himselfe on the tree of temptation towards *Eve*, that the introduced Concupiscence in *Eve* which the Devill had also infected, did<sup>\*</sup> amuse it selfe upon the outward Serpent, and so one lust tooke another; whereupon *Eve* did strongly Imagine, and long after the forbidden fruit, which the Devill perswaded her to eat; and then her eyes should be opened, and she be as God, and know Evill and Good.

<sup>\*</sup> Was much taken wth.

6. Which indeed was true; this knowledge did stick in the fruit; for the Essences were discordant, and un-like therein; but he told her not that the enmity would awaken in the Essences of her body and that heat, and cold, moreover sicknesse, and death would force into her; Herein he was silent, and fairely coloured it over, and drew her in

in by collusion; as if God had withheld some great thing from them, which they might finde as a treasure; so craftily did he deceive Eve.

7. And when she yeelded to discourse with the Serpent, she was taken in the voice; for the Devill infected the same with false delight, untill he perswaded her, *she should be wise, if she did eat thereof.*

8. For the Devill thought, that if Eve should bring forth children in Paradise, then his <sup>1</sup> Designe would miscarry: they might then possesse his Angelicall Kingdome.

<sup>1</sup> Text, h's cause might prove naught.

9. Now the question is: wherefore the Devill did deceive Eve by the Serpent onely, and not by some other meanes? could he not doe it in his owne forme, why did he even speake <sup>m</sup> through the Serpent to Eve? and wherefore did the Serpent addresse it selfe to the Tree to perswade her, against Gods prohibition?

<sup>m</sup> Or in.

10. Heere the vaile lyeth before Moses his cleare eyes, for he sets down the Hystory very right, but how can an un-illuminated minde understand it; in that he writeth of the Serpent; saying, *that the Serpent spake with Eve, and deceived her*; whereas indeed it cannot speak, and also is onely a beast, without divine understanding, and in its selfe cannot know the Image of God, much lesse did the Serpent understand the heavenly Powers, or the Prohibition.

11. But heare what Moses saith: *the Serpent was more subtilt then any beast of the field, which the Lord God had made*: Here the first question is, whence its fittlety came, that even the Devill would chuse to speake through its fittlety, and deceive Eve: Herein sticketh the Mystery.

12. When God moved himselfe according to his Expressed Word, in the *Verbum Fiat*, according to both the inward worlds, viz. according to Gods Love and anger, according to the Eternall Nature of the darknesse, and according to the Eternall nature and power of the light; then all the properties in evill and good did <sup>n</sup> amasse themselves; for the *Fiat* was the Centre in all those properties, as well as in those wherein the divine Power vvas manifest in *holinesse*: now according as each [centrall] point was opened; understand, according as the *Lubet* to the manifestation of the Grand mystery of all beeing [was in every *punctum*], even so the *Fiat*, viz. the first forme to nature, did apprehend and bring forth an *Ens*, or *linus*, out of the earth, and so also above the earth in each Magicall *Astrum* according to the degrees of Severation; and so in the same *Ens* there was a Spirit according to the same degree or magicall *Astrum*, and the *Fiat* did figure, and shape even such a body or *corpus* as the same Spirit was.

<sup>n</sup> Or were brought into a Compaction.

<sup>o</sup> Star.

13. Now being that Prince Lucifer did sit as an Hierach in divine pomp, and would domineere in divine power in the fires-might, above and in all, and contemned Gods Love, and humility, and entred with his false desire into the Essence of the expressed Word in the *Fiat*, as a <sup>p</sup> Jugler or wicked Impostor, that would also forme and make [according to his proud perverse will,] thereupon he infected that same Essence, according to the darke worlds property; which came forth also in the *Fiat* into a Compaction, viz. into an *Ens*, wherein evill and good are mutually linckt together. For he (viz. the Devill) did as an Apostate rebellious Jugler desire the greatest fittlety proceeding

<sup>p</sup> Or false Magician.



from the Centre of nature, and would domineere in the *Revealed* Magick in the *Fiat*.

14. And out of the like *Ens* proceeding from this Infected *Ens* (where Evill and Good was manifest in great Power), the Serpent was created in the *Fiat*: therefore *Moses* saith very right; it was more subtil then all the beasts of the field; for the Devills will, viz. his desire, which he introduced into that *Ens*, whence it was created, was in it; it had the Devills subtilty, and will; and as the Devill was an Angell in the beginning, and was from a good Essence, and yet introduced himselfe into an evill one: so likewise the Serpents *Ens* was good before the Devills infection, before its creation, but in the Devills desire it was brought into a property of subtilty, and craft.

15. For the Devills desire drew forth the Compunctive *Stinging* thorny sharp subtilty out of the Centre of nature, and introduced it through the Enkindling of the fire into the Heavenly Salniter, viz. into that property wherein he sate and was an Angell; and heere that very craft came forth along in the same *Ens* into a Compaction in the *Fiat*.

16. For the Serpents *Ens* was as to one part, viz. as to the Heavenly, a great Power; as also there was a great Heavenly power in the Devill; for he was a Prince of God; and so he brought his extracted subtilty and lies into a povverfull *Ens* desiring to play his enchanting feats thereby as a peculiar un-controulable God.

17. This the learned Searchers of nature doe in like manner understand, viz. that there lieth excellent Art, and also vertue, in the *Ens* of the Serpent; if the Devills poyson be taken from it, the greatest Cure doth then lie in it for the Healing of all fiery venemous hurts and distempers; yea the best Antidote, against poyson, and all whatsoever hath the Semblance of a fiery poyson; for therein the divine Povver lieth in a fiery Hunger, but hidden in the Curse of the Anger of God.

18. As God doth dwell hiddenly in the Curfed Earth; so likewise it is heere; yet it is given to the wise Godly Searcher of the Art, and he need not be astonished or afraid of the Curse: for he shall rule in divine power in faith over all creatures; if he were not so much captivated in a beastiall and proud manner in the Serpents Essence, our sence and meaning might be opened unto him, and he might here well finde the *Arcanum* [or Secret] of the world.

19. This crafty Serpent vvas now in externall shew and Semblance, an exceeding well-favoured, comely, handsome, neat, fine, brave, pretty beast, accurately drest, and set forth, according to the pride of the Devill; not that we are to conceive, that the Devill was a creatour of the Serpent, but the *Fiat* was manifest in it according to Gods great good power, and also very potently manifest according to the power of his wrathfull Anger.

20. This Serpent was a living figure of the Tree of Temptation; like as the Tempting Tree was a dumb power [or livelesse resemblance] so the Serpent was a living power, and therefore the Serpent applyed it selfe to this tree as to its likenesse, even the likenesse of its Essence; which the Devill saw, and possessed the Serpent in the part of his infected, and introduced poyson, and armed its tongue, and spake out

of

of its great Subtlety to *Eve*, so that she knew not the horrible Enemy, and very hideous ugly Guest the Devill.

21. And the Devill *therefore* brought the Serpent to the Tree of Temptation, (being he saw that *Eve* was taken much with *beholding* of the Tree, and faine would eat of its fruit) that so he might make *Eve* <sup>a</sup> monstrous by the Serpent; and the true eye-marke [to reach the, reall understanding of the Serpents deceiving *Eve*] is *this*.

<sup>a</sup> Or, forme  
strange Ima-  
ginations of  
pride, in  
seeing the  
faire Serpent.

22. *Eve* did now long after the fruit of the tree of the Knowledge of Good, and Evill; for *Adam* had introduced this lust into his *Ens* whence *Eve* was created: but now the Command stood against it, and she feared God, and *would not* doe contrary to the prohibition; therefore the Devill *cunningly* insinuated into the Serpents *Ens*, viz. into the greatest *Subtlety*; and yet craftily puts forth the great power and wit in the Serpents *Essence*; that *Eve* might see, and know how prudent wise and *subtill* the Serpent was; and *hung* there upon the Forbidden tree, and it did it no hurt, and she looked upon the Serpent and set her minde amusing after it, in manner as a woman *with childe* doth amuse her selfe and strangely or monstrously forme her selfe [in her minde] and bringeth such a *figure* upon the childe, even so did *Eve* amuse her selfe upon the wit, and craft of the Serpent, and also upon its nimble Agility, and Art, whereupon she longed to eat of the tree; for the Serpent perswaded her by the Devills voice, and speech, and pretended that it had its craft, and Art from the Tree.

23. *Eves* *Essence* was heavenly, but already somewhat poysoned and infected by *Adams* Imagination; now *Eves* good desire of the good *Essence* in her, entred into the Serpents great power and inward vertue, which it had from the heavenly *Essence*, viz. from the good part of the *Ens* of the Earth; and the infected property of *Eve*, which *Adam* had insinuated, and let in by Imagination, entred into the Serpents *Craft*, viz. into the Centre of the darke world, into Gods anger; and on the other side the Devills strong desire, and Imagination, entred through the *Essence* of the Serpent, into *Eves* *Essence*; both by the sound and voice in their *intercourse* of speech, and also by the Conjunction of both desires.

24. And heere *Eves* desire, and the Devills desire, were espoused [or united] in this *conjunction*; for the Devills desire made *Eves* lust wholly monstrous, and did so egg or force her on in the lust, till he overcame her; and she gave full consent thereto in her desire; she would faine also eat of the Tree of understanding, and vwise *subtlety*; and desired likewise to be, or be made so wise, prudent, and crafty, as the Serpent.

25. For the Devill said: the fruit would not hurt, but the eyes of her sharp understanding *would be opened*; and *they should be as God*; this *Eve* did like of very well; that she should be a Goddesse, and wholly consented thereunto; and in this full consent she fell from the divine Harmony, from the Resignation in God, and from the divine desire, and entred with her owne desire into the *Craft*, *distemper*, and vanity of the Serpent, and the Devill.

26. Heere in this juncture [or point of time] the Devills desire, tooke full *possession* of *Eves* will, and introduced it into a Serpentine Substance;

\* Or was.

Substance ; and even heere *Eve* became monstrous in her owne Essence, according to the Essence of the Serpent ; and heere the Devill built up his *Fort Rampant*, and strong hold, in the Humane Essence ; and heere<sup>\*</sup> is the *Death* of the Heavenly Essence, viz. of the Heavenly being ; Heere the *Holy Spirit* of God departed from *Eve* her Essence : thus in this point [ of time ] the heavenly part of man, viz. the heavenly *limbus*, in the flesh, did disappare ; and this is it, which God said, *in that day that thou eatest thereof thou shalt dye the Death*,

† Or: as to.

27. When *Eve* had turned her will from the obedience of God, and introduced it into the Serpents craft, then the power of the heavenly meeknesse and humility in the heavenly *Limbus*, did disappare ; not that she fully received the darke worlds Essence into her Essence ; but as God said to her ; *thou shalt dye* ; that is dye or disappare<sup>†</sup>, in the Kingdome of heaven ; for the Kingdome of heaven receiveth no true Death ; onely when the light of the divine Principle *extinguisheth*, then that Essence wherein it did burne, and from whence it shoane, is dumb, and as 'twere dead, without feeling, and understanding, as a Nothing ; like as a candle burning in a darke place maketh the whole Roome light, but if it goeth out, there is *not* the print or impressiion of it, to be seen, its power entreth into the Nothing, in manner as God made all things of Nothing.

28. Not that we are to understand that mans Heavenly *Ens* became a Nothing ; it remained in man ; but it was as 'twere a nothing to man in *its* life ; for it stood hidden in God ; and was un-apprehensible without life, *to man* ; Nothing dieth in God ; but the holy *Ens* in the humane life, did disappare.

29. And as *Eve* did now reach to the Tree, take the fruit, and pluck it off ; the same she had already done by the earthly *limbus* ; and by the will of the Soule, which desired the fittlety from the Centre of nature ; which fittlety [ or discretion ] she already perceived in her, in the *Centre*, and yet was not manifest in the divine Power, and in the Resigned Humility : In this essay the devills desire, reacheth along in her monstrous Image, to the *fruit* ; and when she tooke the fruit into the mouth, and did eat thereof, that her bodies Essence, received in, this Essence, the humane Essence took the Essence in the Tree.

30. And being she did not forthwith *fall down* and dye, she thought it would *not* hurt her, for the Anger-source yet rested *still* in her, and she perswaded *Adam*, that he also did eat thereof, being he *saw* that it hurt not *Eve*.

\* Or hidden-  
nesse.

31. But now when they *had eaten*, the wrath of Gods Anger did awake in the monstrous Image, viz. the properties of the darke world, viz. the Devills introduced desire, which now had its *Seat* in the monstrous Image in the Serpents Essence : in this instant, all the formes of fittlety and craftines did awake in the Humane<sup>\*</sup> Mystery ; for so long as man stood resigned in God, in the Equall Accord, in the divine Harmony, the heavenly part, viz. the *life* of the heavenly *limbus*, penetrated the earthly *limbus* ; and the properties could not be manifest ; for they were all in equall measure and weight ; as the time is in God and God in the time.

32. But when mans owne will began effectually, and actually to worke,



worke, then also the properties of the universall *Magicall Astrum* began also to worke in him each [*Astrum* or Star] in its selfhood; for the universall *Magicall Astrum* lay in man; for he was created on the first day in the first manifestation of the divine Mystery, as a *limus* of all beeing; a *limus*, or externe [or extracted] birth, whence all the creatures were created; an *Astrum* of the universall *Astrum*; for he should rule above all creatures of this world, and be Lord over all creatures, and yet not be ruled or lorded over by any.

33. For he stood in Equall Essence; but now every *Astrum* of every Essence of all the creatures doe depart from their mutuall accord, and each steps into its selfhood; whence the strife, contrariety, and *enmity* arose in the Essence, that one property doth oppose it selfe against the other: thus likewise the outward Spirit of the outward *Astrum*, and foure Elements did presently domineere in them, and heat, and cold were also manifest in their body; moreover the property of all evill and good *Beasts*: all which properties before did lye hidden.

34. Heere the craft, and subtlety of the Serpent was manifest, and the pretious Image was corrupted, and became according to the *limus* of the Earth, a *Beast* of all beasts; whereupon there are now so many and various properties in man; as one a Fox, Wolfe, Beare, Lion, Dogg, Bull, Cat, Horse, Cock, Toad, Serpent; and in brieft as many kindes of creatures as are upon the earth, so many and *various* properties likewise there are in the earthly man; each of one or other; all according to the predominant Stars which make such a property in the *Seed*, in the time of the Seeding, by reason of their predomination or [potent influence,] that *Astrum* which is most predominant in the *Constellation*, that hath its desire in the Seed, and if it be sown, such a property is hatched forth in the earthly part of man.

35. Not that the whole man is such a [very brute beast in outward shape] but there is such a *figure* of the desire in the earthly Essence; and the man must beare such a Beast in the body, which stirs him up and drives him to the beaftiall property; *not* that he hath this forme according to the outward [person]; but *really* in the earthly Essence: according to the outward [personall shape] he remaines in the first *formation* [or platforme.]

36. Yet this Beast doth somewhat put forth its *Signature* externally in every one; if one doe but heed and well minde the same, he may finde it: Hence Christ called the Pharisees a *generation of Vipers*, and the *Seed of Serpents*; also others he called *wolves*, *ravening wolves*, *foxes*, *doggs* and the like; for they were such in the earthly Essence: and He taught us; *that we must be borne anew*; and forsake this beaftiall property; *and become as children or we should not possesse the Kingdome of God.*

37. For as the Essence is in the body, even so the Spirit doth figure, and *forme* it selfe internally, and the poore soule stands in this prison, bound, and married to such a beast, unlesse that a man be borne anew: for which ground [and end] God ordained the *Circumcision* in the old Testament; and in the new the *Baptisme* in the Spirit of Christ.

38. Heere we are highly to consider, what horreur lamentation

R

and

and misery; Anguish, feare, and distresse, did arise and awake in man; and was manifest as a false life and will in man; of which we have a type in the Death of Christ, when he destroyed the Death in our Humane awakened property, upon the Crosse; and overcame [it] with the great Love in his heavenly blood, which he introduced thereinto; that even then the earth, viz. the *limus* of the earth, whence Adams outward Essence was extracted did tremble and shake at it; now when the great Love forced into the humane earth wherein the anger of God was living and effectually working, in the Curse, [I say] when it now was to dye, and to be changed into another Source, it did tremble before this great Love-fire; like as the Love-fire in Adam and Eve did tremble in the awakening of the anger in them; whereby they were astonished, and crept behinde the trees in the Garden; and were afraid, for the dread and horror of Gods anger was awakened in their Essence, and they knew their beastiall properties.

## CHAP. XXI.

Of the Impression, and Originall of the Beastiall man; and of the beginning and ground of his sicknesse and mortality.

WHEN Adam, and Eve were become monstrous; the Holy Spirit, proceeding from the part of the heavenly *limbus*, departed; for the part of the Heavenly property disappeared in the Soule, in which [part] the divine light shone; and in which the Divine power of the holy *Tincture* dwelt.

<sup>u</sup> Or with-  
draw.

2. Understand, the power of the light<sup>u</sup> departed from him into the Centre, in manner as a shining light which flameth forth from a candle, extinguisheth, and the fire-Source onely, of the light, remaineth; even so likewise the Magicall fire-source onely of the *soules* property remained, viz. the Centre of the Eternall nature, viz. the Fire-world, and the darknesse.

<sup>x</sup> Or matter  
outward  
Essence  
<sup>y</sup> Or *limus*.

3. And on the outward part of the soul, the Air-Spirit with its *Astrum*, remained, wherein the light of the outward nature shone, which now, the fire-soule must make use of; for the *Fiat* was enraged in the wrath of God, viz. in the fiery property of the soul, and also of the body, and in a fiery hunger, in the awakened Flagrat of Gods anger, had entred into, and taken possession, of the Essence in soul and body, and with hard Attraction did presse it selfe in the Essence of the<sup>x</sup> substance, in the<sup>y</sup> *limbus* of the body, whereupon the flesh became grosse hard thick and corruptible.

<sup>z</sup> Or a loath-  
somnesse to  
another.  
<sup>a</sup> Or arose in  
them.

4. For in the Flagrat of the wrath, all the properties of each *Astrum* according to the property of all the creatures, did awake in the Essence, whence the enmity antipathy, and contrariety, did arise in the Essence of the body and soul, so that one property is against another, one taste<sup>z</sup> against anothers: for all departed out of the Temperament, paine, tormenting malady and sickness<sup>a</sup> hapned unto them.

5. For

5. For if an *oppoſite* Eſſence entreth into another, it makes an enmity, and an hatefull overmaſtring, and deſtroying each the other: one property annoyes weakens, and deſtroyes another: whence the death, and *difſolution* of the body is ariſen.

6. For whatſoever ſtands not in the Temperature cannot ſubſiſt eternally; but whatſoever ſtandeth in the Temperature, that hath no deſtroyer; for all properties doe [there] mutually love one another: and in the Love is the growth, and preſervation of the life.

7. And we are heere fundamentally to underſtand, how the groſſe properties in the wrath of the *Fiat* in the Eſſence of the body have obſcured and wholly ſhut up the heavenly eſſentiality in the Sulphury ſo that the heavenly man was no longer knowne; as Lead doth hold the Golds ſpirit b availed in it ſelfe, that it is not knowne [or diſcerned.]

b Or blended.

8. For the *deſire* viz. the firſt forme of nature, which is the *Fiat*, hath ſwallowed, in the groſſeneſs, the heavenly part both in man and Metalls: like as all the ſoverain power, of [or from] the *body* worlds Eſſence, which is in all hearbs, and all other fruits, lieth ſhut up in the wrath and Curſe of God, in the darke worlds property in the Earth; and ſpringeth forth by the ſtrength of the *ſun*, and the light of the outward nature, in the Eſſence, through the Curſe, and wrath, which budding or pullulation giveth a Sovereain power, and healing vertue for the malignant Eſſence in the living bodies, whence the *Phyſitian* is ariſen, who ſeeketh and learneth to know the vertue [and temperature thereof,] that he may reſiſt and remedie the oppoſite Eſſence in the body; which notwithstanding is onely a luke warme, and faint ſparckle thereof, if he be not able and ſkilfull, firſt to ſeparate the groſſe ravy wildneſs, (which is from the darke worlds property) from his *Cure*.

c Or with.

9. For if the captivated Eſſence of the heavenly worlds property, may be redeemed from the Curſe and wrath of nature, then it ſtandeth in the Temperature; and if it then ſo cometh into a living body, it doth awaken alſo the ſhut up [or imprifoned] life of the heavenly worlds *En*, if that likewiſe be in the body, and expelleth the wrath, whereby the *Sickeſſe* is deſtroyed, and the Eſſence entreth into the Temperature.

10. That this is certainly thus, we may ſee by *Adam* and *Eve*, when the wrath did awaken in their Eſſence, and the *Fiat* did Impreſs the beaſtiall properties, and formed (them) in the Eſſence, that when the ſoul, viz. the Image of God, did experimentally know this, it was aſhamed of the beaſtiall deformity, and of its being in a beaſtiall veſſell, viz. in another Principle.

11. For the outward part of the Soul, viz. the Aire with its *Aſtrum*, did ariſe, and obtaine the upperhand; as we may plainly ſee, that amongst the greateſt part of men, the outward part of the Soule beareth the ſway and domination over the whole body, in that the beaſtiall man doth onely ſeek and labour after the pleaſure of this world, viz. after externall honours, authority, and beauty, and alſo how to pamper, fill and gluttonize the Beſt; and ſo to vapour and proudly pranck with the beaſt as with a God, and yet it is onely a Corruptible



Evill Beast, in which the reall true man lieth shut up *without life*.

12. Also this Grosse Beast shall not possesse the Kingdome of God; and also it profiteth not at all; John 6. but the *Hidden man*, which lyeth shut up in this beast, as the Gold in the grosse Oare, which [hidden inward] man the grosse beast scarce regardeth or gives any respect unto, save onely that it doth sometimes a little play the *hypocrite* with it, and comforteth it with *devout words*, but exalteth it selfe in its place as a proud Peacock; and bravely trimmeth adorneth and fatneth his beast, that the Devill may have an horse to ride upon, and thereby mock God: and herideth thereupon in the *vanity* [of this world] in the Kingdome of Gods anger, as upon a false *Whore* which desireth to live in its own selffull might and wit.

13. For such a [beast] the Serpents craft did awaken and stir up in *Eve*; in her awakened *beastiall* monstrous property; that now every man almost carrieth a *beast* in the body which doth plague molest, and but then the poore captive *soul*, whereby it doth make it selfe also Monstrous, and amuse it selfe on the beast, and brings it selfe into a *beastiall figure*; which, so long as it hath this Image and figure in it, *cannot see, or seele the Kingdome of God*: it must be againe transmuted into an Angells forme, or else there is no remedy for it; therefore saith Christ, *unlesse ye be borne anew, you shall not see the Kingdome of God*.

14. The enclosed body of the heavenly part must be again borne anew in the water of the heaven, viz. in the Pure Elements-water, in the *Matrix* of the water, and in the *Spirit of Christ*, out of the heavenly Essence; that the Soules holy part of the Angelicall world may be revived and quickned, and live and worke in its disappeared, and again new-borne body in the divine heavenly Essence; and therein receive its food from the *divine Power* of the Second Principle; otherwise the heavenly Image which God created in *Adam* is not capable of the Kingdome of God; and without the same also it cannot possess it: no glistering shewes of devout hypocrisie, flattery, [seeming holiness, or soothing the minde with an outward application of Christs merits] or tickling consolations, doe availe any thing; it must be borne [anew] or quite forlorne; for the Pearle-tree is withered in *Adam*, and *Eve*, it must re-obtaine divine Essence and Dye to the *Beast*; or else it cannot spring forth, and beare fruit for the *soule* to eat.

15. Now when *Adam* and *Eve* were awakened in the *beastiall* property, the *beast* stood then *naked* and bare; for before, the heavens Image did wholly penetrate the outward man, and *cloathed* it with divine Power; for the *beast* was not afore manifest: this property lay hidden in the temperature, as likewise it is so, *without* the creature; but now when the Image of the heavenly Essence did disappare, then the *beast*, viz. the *beastiall* property was manifest; so that now the poor soule which vvas from the first Principle, stood forth encompassed with this *beast* wholly *naked*, and bare.

16. But if the *Beast* had been manifest in the beginning of man, then it had also brought its cloathing along with it from its Essence as other Beasts did; but the man was not created unto the *beastiall* life; and though *God knew*, that it would so come to pass; for which end he created so many kindes and sorts of beasts for his Food and Rayment;

ment; yet he created man in and unto the true *Image* of God out of the heavenly Essence; so that if this Image fell, he might againe bring it, through a new motion and *Regeneration* into its first state, as it is brought to pass in Christ.

17. The Scope and eye-marke of our writing is, to search out the Image of God; how it was created, and how it is corrupted, and how it shall come againe into its first estate: thereby to understand aright the new-birth out of Christ, and to know the inward and outward man, even what the *mortall* and *immortall* [man] is, and how he is become mortall; and what he is to *doe* that he may come againe into his first estate.

## CHAP. XXII.

*Of the Originall of Actvall Sin, and of the \* Awakening of Gods Anger in the humane Property.*

\* Enkindling stirring up or provocation.

THE Scripture saith God hath made all things by his word, and without the same, nothing was made which is made, John 1. out of his Expressed Word (which was Essentiall in the *Verbum Fiat*) all things came forth into formings: first into an *Ens*, or desire of a property, and out of the same propriety, into a compaction of Sulphur, Mercury, and Salt, as into a formed nature; and out of the same *Ens* in the formed nature the word becomes a creatarall life; and brings it selfe forth out of the Compaction of Sulphur Mercury, and Salt <sup>d</sup> out of the Body, that is, it manifests it selfe in a plaine visible being; to which end God hath created nature and creature.

<sup>d</sup> Or into a body.

2. Thus each creature hath a Centre to its re-expressing, or breathing forth of the formed word, in it selfe, both the Eternall, and temporall creatures, the irrational, as well as man: for the first *Ens* was spoken forth out of Gods breath through the wisdom out of the Center to the fire and light, and taken into the *Fiat* and brought into a Compaction.

3. This same *Ens* is out of the Eternity, but the compaction of the foure Elements are out of Time: thus an Eternall [*Ens*] lyeth hidden in every thing in the Time, in all things with life, or without life, in Elements and creatures, in vegetative and un-vegetative; The first *Ens* is in every thing, whence the forme of Compaction, (which is arisen from the time,) was spoken forth out of the spirituall worlds being, as an Eternall *Ens* out of the Eternall-Speaking Word, through the wisdom into a time, viz. into a formed Essence according to the Spirituall *Ens*; which *Ens* cannot be destroyed by any Element or thing whatsoever.

<sup>e</sup> Or eternall being.

4. And although the Elementall Compaction, viz. the body (which the *Ens* hath attracted to it selfe, that is, breathed it forth from it selfe, as an externall Degree) doth vanish and come to nothing; (for it hath a temporall beginning); yet the first *Ens* cannot perish: As we also see,

that all things enter againe into their mother from whence they are arisen and come forth, viz. into the *four Elements*.

<sup>c</sup> Intellectual  
faculty.

5. Now, in this Consideration, we finde the true ground of *Sins* Originall: Seeing that the living powerfull understanding *speaking* Word, was breathed forth out of all the three Principles into the *Ens* of Mans Image, for his <sup>e</sup> understanding, that he should and could rule the properties of the compaction of Sulphur Mercury and Salt, but he hath now introduced this *understanding*, viz. the *speaking* powerfull Word againe, into the Compaction of time, viz. into the earthly *limus*: where also the *Fiat* of time is Awakened in the body, and hath taken the understanding, viz. the *inspired* <sup>e</sup> breath captive in it selfe, and placed it self master over the understanding.

<sup>e</sup> Sound or  
harmony.

<sup>h</sup> With great  
lamentation.

6. So that we doe now see by wofull <sup>h</sup> experience, how it is now with us; that when we would speak (albeit the understanding Word doth [Idea or] conceive it selfe in the inward *Ens*, and desires to manifest the truth) yet the awakened *vanity* in the earthly *limus* of the body, doth soone forthwith catch it, and [cunningly blendes] and works it forth, into its own property, [or Serpentine subtlety]; so that the word of the humane *understanding* doth breath forth *Lies*, iniquity, malice, falsehood, and such cunning *vanity*, and foppery, in which voice the Devils desire doth mix it selfe, and makes it to a *Substance* of Sin, which the Kingdome of Gods *Anger* doth receive.

7. For in what property every word doth forme and manifest it selfe in *Mans Speech*, when he speaks it forth, let it be either in Gods Love, viz. in the holy *Ens*, or in the *Ens* of Gods anger, of the same it is againe received, when it is *spoken*, the false word proceeding from the false *Ens* being infected by the Devil, and Sealed to destruction, is also taken into the Mystery of the *wrath*, viz. into the property of the *darke world*: Every thing entreth with its *Ens* into that, whence it takes its originall.

<sup>i</sup> Or speaketh.

8. Seeing then the *speaking* Word is a divine manifestation, where-with the Eternall word of God hath manifested it selfe, and that this same *speaking* Word is *inspired* into man, we are therefore heere to consider what Man doth manifest with this *speaking* Word: understand it thus: if the humane *Libet* and desire (which is the *Fiat* or the creating of the humane word) doth conceive the forme of the word, in the holy *Ens*, viz. in the heavenly part of the humanity, then the word <sup>i</sup> soundeth from an holy Pover, and the mouth speaketh *Truth*.

<sup>k</sup> *Ens*.

<sup>l</sup> Worketh.

<sup>m</sup> Text, into  
the mansion  
house of his  
Tone or  
Hearing fa-  
culty.

<sup>n</sup> Text,  
Thornes, or  
jerk  
Taunts.

9. But if it be from the vanity, from the Serpents craft, which *Eze* imprinted into her selfe, and thereby awakened its *subtlety*, then the word sounds from the *Ens* of the *darke world*, viz. it proceeds from the Centre to the fire-word; and thereinto also it entreth (in its *End*) when it goeth forth out of the forme, viz. out of the mouth, and whithersoever it goeth, it <sup>l</sup> bringeth forth fruit.

10. If it entreth into another mans <sup>m</sup> *Hearing*, in whom the hunger of craft, and vanity, stands in open desire, it is loon received as into a fruitfull *Soyle*, and takes deep spreading root and brings forth such evill fruit; whence also such *sharp* words and stinging <sup>n</sup> Taunts of the Devil are hatched in the devillish essence.

11. But



11. But if it proceeds forth empty and bare onely, into the false Imagination, then it ascends into the will of the *Minde*, and conceives it selfe in the *Minde* into a Substance, for a *Seat* of the Devills desire, even for his murdering Fort which he hath in Man.

12. But if the false word be uttered against an holy man, in reviling, and reproaching him, and the holy man will not let it *take place* in him, and not stirre or move himselfe in the evill part of his property with the *like* evill word, then the wrath of God receives it from without the man, and is thereby mightily Enkindled; and not onely the inward *Ens* of Gods anger according to the Spirituall darke worlds property is thereby enraged, but also the outward *Ens* of the wrath in *Turba magna* is inflamed, and hangs over the wicked mans *Head*, and doth even encompasse him, and he is therewith taken, and posselt as if he sate in the Hellish [flames of] fire.

13. Of which Christ said, *that when the wicked did curse us we should blesse him*, that is, Eccho forth the word of Love against his fiery word, and not suffer his malicious word to enter into us for to take root, and then it goeth backe againe, and apprehends the wicked Reviler himselfe, for Christ said: *we heap fiery coales upon his head*.

14. For every word of man proceeds from an Eternall *Ens*; either from the *Ens* of Gods Love, or from the *Ens* of Gods Anger; and if now it be brought forth out of the *Ens*, *viz.* out of its owne place, or mother, it will have againe a place of its *Rest*, wherein it may work.

15. Now if it cannot take rest and worke in its likeneffe, without the wicked man, who hath awakened and brought it forth out of his *Ens*, and introduced it into a Sound, or ° wordy Substance, then it catcheth or surrounds its Expresser [or author] who hath brought it into a Substance, and entreth againe with its root into its mother whence it did arise; that is, with the Enkindled *Spirit*, and with the Substance (of its contrived *matter*) it doth lay hold of and apprehend the *P Inventers* Body; *viz.* the outward Essence of the outward *Sulphur*.

° Vocall.

P Or expressors Speakers.

16. For every word when it is expressed, is *outwardly* made and formed; for in the expressing or pronouncing thereof the outward *Spirit*, *viz.* the *outward part* of the Soule receives it to its own Substance; and afterward beeing enkindled in the wrath, and infected by the Devill in its coming forth, in its witty glancing suttlety of the Serpent, doth enter again into the Soul and Body of the *monstrous Image*; and worketh according to its property Enkindled and infected by the Devill, and continually bringeth forth such evill fruits, and words; as wee plainly see, that out of many a wicked mouth nothing but *vanity* proceeds.

17. Moreover we have a very great and weighty point here to consider of, concerning the Serpents craft; that if the Devill hath infected the word (when it is borne in the *Heart* and formed in its *Ens*, and have taken possession of the will, and made it substantiall) this Serpents craft doth then hold and entertaine the same in the *Devills* murdering Fort, as a fine adorned pleasant & brat; as the Serpent lying on the Tree spake very *pleasingly* and takingly with *Eve*, untill it could

° Text, Kirtling.

by

by its friendly intercouſe, catch her in the deſire: even ſo likewiſe the falſe, crafty, conceived Serpents word, which proceedeth from the falſe heart doth hold forth it ſelfe as a very lovely *Eloquent* perſwaſive *Syrene*, and calls it ſelfe *holy*, till it can diſcover mans deſire ſet open for it, there it layes open its very heart, and entreth in to the deſire [of him], and maketh it ſelfe a place to worke, and re-procreate [its like.]

18. Hence now doe comethe falſe *cloſe* backbiters tale-bearers, perverters and wrong interpreters of other mens ſayings, ſecret lyars who are very faire before and behinde are a Serpent, Revilers and foule mouthed ſlanderers who take away a mans good Name from him; and in this falſe ſmooth and well-coloured and adorned Serpents property, the Devill hath his Counſell *Chamber*, his ſchoole, where he learneth the children of *Eve* his Art, viz. jugling deluſions, fopperry, pride, Covetouſneſs, Envy, Anger, and all vices and abominations proceeding from the Abyſſe of the darke worlds property.

19. Thus the Devill ruleth man in Body and Soule by the crafty Eſſence of the Serpent, and worketh abomination with abomination, *iniquity with iniquity*, Sin with Sin; and this is even the firſt *Originall* of Actuell Sin, that *Eve* and *Adam* did introduce the Serpents crafty Eſſence which the Devill had infected, into their [will and] deſire; and ſo made themſelves forthwith Monſtrous in the Serpent, whereupon the darke worlds Eſſence did awake in them, that ſo ſoon as this was brought to paſſe, the will did imagine into this monſtrous property, and formed it ſelfe into a Subſtantiall word.

20. Even thus the word was now alſo manifeſt in man in the property of Gods Anger, viz. in the darke worlds *Ens*; and thus man doth now ſpeake lies and truth; for there is a *twofold Ens* in him, viz. one from the darke world awakened and ſtirred up by the deſire of the Serpent, and Devill; and one from the Heavenly *linus* which is now ſtirring in man, wherein the free will taketh the word that is, whence it doth generate a fruit, out of the divine Expreſſed, and formed word, which is againe received of the *likenesse*, either in heaven or hell, that is in the darkneſs or light.

21. For the two worlds are in each other as one, the wicked formeth and maketh [for] God a good word in his wrath unto Death, viz. unto the ſting of Death, and Hell; and the holy man formeth and maketh [to] God, out of his good *Ens*, a good word unto the holy life, and Operation, as the Scripture ſpeaketh very clearly: the holy is to God a ſweet ſavour unto life, and the wicked a ſweet ſavour unto death, viz. to the darke world.

22. Now every man is a creatour [or framer] of his words powers, and Doings; that which he maketh and frameth out of his free will, the ſame is received as a worke of the manifeſted word, into each properties likenesse.

23. For Gods word is alſo manifeſt in the darke world; but onely according to its property, as the Scripture ſaith, *ſuch as the people is, ſuch a God they alſo have*: Gods word is manifeſt in all things, in each thing according to its *Ens*, whence the free will proceedeth; the free will is the creatour or maker, whereby the creature maketh [formeth and worketh] in the manifeſted Word.

\* Or revealed.

24. There is no hearb or thing whatsoever that can be named, wherein there lieth not an *Ens* from the manifested Word of God, an *Ens* both according to Gods Love, and Anger, according to the dark and light world: for this visible world was breathed forth out of this same Word; now each *Ens* of the forth-breathed Word, hath a free will againe to breath forth out of its *Ens* a likenesse according to it selfe.

<sup>r</sup> Its owne likenesse.

25. But this is now the *Greatest Evill*, that the *Ens* in its Centre is departed out of the likenesse [and harmony] of the property into an Elevation, viz. out of one onely *Ens* into many entities, into many properties; of which, the Devill being an *Hierarch* of the place of this world, and also the Curse of God upon the Earth, is a cause, which *Curse* man stirred up and awakened.

26. For now, an *evill Ens*, which is from the Awakened property, doth infuse it selfe into a *good vessell* and corrupteth the vessell, whence the free will should draw from a good property: but the *evill* doth mix it selfe into the good; and both come forth againe in the formed Word, into a Substance; as an *evill* man doth oftentimes stir up an *evill* word and worke in a *good* man which he never before conceived [or purposed] in his will.

<sup>r</sup> Text, or is borne carried in, &c.  
<sup>u</sup> Or create.

27. For the Anger is become stirring [or quick] in the humane *Ens*, and adhereth to the good *Ens*, and the will of the fire soule is free, it conceiveth as soone in the *Ens* of anger, as in the *Ens* of Love, nay, in many a one the *Love-Ens* is wholly impotent, and as twere dead or extinct, He worketh onely from the craftynesse of the Serpent, fruit, unto Gods Anger, and though his mouth doth flatter in the Serpents craft, and make a devout shew of the *holy Word*, and sets forth it selfe as an Angell, yet it is onely the *Ens* and forme of the crafty Serpent, in the light of the earthly nature, and the man deceiveth himselfe.

<sup>r</sup> Formeth, createth or draweth forth.

28. Therefore Christ saith, *unlesse that ye be converted, and become as children, ye cannot see the Kingdom of God*: the free will must wholly goe out from the *Ens* of the Serpent, and enter againe, in the Spirit of Christ, into its heavenly *Ens*, which did disappare in Adam, and againe awaken and stir up this *Ens* in the hunger of its desire, that it also may be againe awakened and borne unto a living *Ens*, in the new Regenerated Word in the humanity of Christ, and which did arise, and powerfully quicken it selfe, in the great Love-property in the mans property, in the person of Christ: where also, the free will becomes a new innocent childe, and neither willet nor letteth in the Serpents Craft, otherwise the free will cannot forme and manifest Gods *holy Word* in it selfe, the free will must draw onely out of the good *Ens*, if it will worke and live in the *holy Word*.

29. Now understand aright our writing concerning the Serpents Craft, and its Adorned Art, and false vertue; (I say) understand our very profound and high meaning, opened out of the *Counsell of God*, thus: The Serpents *Ens* and Originall was a virgin of heavenly pomp, a Queen of Heaven, and Princess of the Beeings of God, apprehended, and formed in the *Fir* of the divine desire, through the fire in the light: in like manner as Hierarch Lucifer was so, and Prince



Lucifer late in heavenly pompe in the Serpents *Ens*, who had infected the *Ens* out of which the Serpent was created, and therein awakened the darke worlds property, *viz.* the Centre of the Eternall nature, whence evill, and good doe take their Originall, but when the Good did in the Fire, sever it selfe into the light, and the Evill into the darknes, the Serpents *Ens* which vvas good; was then infected, filled, and possessed, with the darknesse; and from hence cometh its Craft.

30. For even such a craft the Devill desired, which also tooke him in the *Eternall-Speaking* word, in such a property, and confirmed him therein to<sup>y</sup> Eternity; for it is also a *Wonder* in God, how an Evill could come to be, out of a Good, that the good might be known, and manifest, and the creature might leame to *fear before God*, and hold<sup>z</sup> still to the Spirit of God; that he onely might act, and worke in the *Eternall-Speaking Word*, and make, and doe what he please with and by the creature.

<sup>y</sup> For ever.

<sup>z</sup> Willingly submit to.

31. And to this *End* Lucifer was swallowed up in the wrath, seeing his free will went forth from the Resignation and departed from Gods Spirit, into the *Centre*, to be its owne selfe-full maker and creatour; that the Angells now have an <sup>a</sup> example in this revolted fallen Prince and Puissant *Hierarch*; for the Kingdome of God, which is [peculiarly and properly] called Gods Kingdome, stands in the deepest Humility, and love, and not at all in the wrathfull fires-might, but in the lights Ardent might, *viz.* in Power.

<sup>a</sup> Warning, Text, Looking glasse.

32. But the Devills Kingdome, after which he longed, and laboured, stood in the *wrathfull* fires-might, but the same was <sup>b</sup> *Essentially* taken from him in his place, and he was spevved out into the eternall hunger of the darknes.

<sup>b</sup> In the being Essence or Substance.

33. And that he had infected and possessed the *Ens* of the Serpent which was so crafty, may be seen in its Body, which is onely a dry, hungry *Skin*, and fills it selfe with poyson in the *Taile*, in which property the great craft ariseth, and therefore the Serpent carrieth the poyson in the *Taile*, which may soone be pulled off, in that the same in the beginning was introduced into its virgin-like *Ens*.

34. For the Serpent is therefore called a Virgine according to the Right of Eternity, because it hath *both* Tinctures; which is in no kinde of earthly creatures besides; but it is now in the curse of God, yet if the *Artist* knew what its peatle was, he would rejoyce at it: yet by reason of the worlds false desire, which seeketh onely the *false magick*, it remaines Hidden, also [it is not manifest] that the wicked may beare his *Rebuke*.

34. For the Pearle of the whole world is trodden under foot; and there is nothing more common then the same, yet it is hidden; so that the holy *Ens* might not be introduced into an *ungodly one* which is not worthy of it; and so Gods power and Word in the Virgin-like Essence be thereby brought into a Serpentine [*Ens*] as it is to be understood in the Serpent: enough for our schoole-fellowes.

36. Thus we doe fundamentally understand the Originall of *Sins* birth; how Sin was borne, and opened in the *Humane Word*; and how God is provoked to anger in his Expressed Word by the *Humane* Re-expressing:

Re-expressing: for man beareth the Word which created Heaven and Earth in his *Ens*, for the same word is brought to Substance.

37. Now God hath inspired into mans *Ens*, viz. into the formed Compacted Word, *the living Soule*, viz. the Originall out of all the three Principles, as a Spirit of the formed Word; this understanding hath now power and might to re-conceive, and to Generate againe a formall *Voice* in the *Ens*, viz. in the Formed Compacted Word.

<sup>c</sup> Or understanding.

38. But being the Serpents craft, viz. the Devills introduced desire, became manifest in the *Ens* of *Adam* and *Eve*, viz. in their Compacted, and formed Word: thereupon the free will doth now draw forth from this Serpents Essence, meere *Adders* poyson, and death, and formeth its word therein, unless the holy *Ens* or *Seed of the woman* be againe awakened in the new-borne Love of God in Christ; then the free will may conceive in this same holy *Ens*, and *bruise the head of the Serpents*, and Devills *Ens* in the Anger of God; that is, reject and abhorre the evill will, which desireth to, *Idea*, and imprint it selfe, from the Serpents *Ens* in the formation of the words, and bruise it in the will of the *Thoughts*, with the *Ens* of the woman, viz. of Christ, and esteeme it as the Devills Mire, and Dirt, which in the children of God is a continuall Combate and strife between the *Ens* of the Serpent in the flesh, and betweene the Regenerate *Ens* of the heavenly part.

39. Also know this: Every Thought which is formed in the *Will*, so that a man consenteth unto lies, or any thing else which is false, or if his will hath conceived [and contrived] any thing that is unjust, and he bringeth that contrivance into the desire, that he would very willingly doe it, or express it in the *false Evill* formed word, if he could, or knew how, and yet must let it alone, either for feare, or shame sake; this same is all *Sin*; for the will hath formed it selfe in the Serpents *Ens*.

40. But understand it well; if a good will doth <sup>d</sup> conceive in a good *Ens*, and yet the *evill* desire doth adhere to it, and willet to poyson the good; if then [I say] the good conceived will overcome the evill, and casts it out, that the evill cannot also be formed or received into the Compaction or Substance; it is *no Sin*; and though the evill desire which adhereth to the good be *Sin*, yet if the good will doth not close with it and bring it into *Substance*, but rejects it out of the good will, as an Evill, then the sinfull desire cannot come into *Essence*, and the good will hath not hereby wrought any Evill, if it hath not consented to the Craft of the Serpent.

<sup>d</sup> Or forme it selfe.

41. Every *Sin* is borne of the strange *Ens*; if the free vwill departs from the *Ens*, vwherein God hath created it; then the *Sin* which is conceived in the will in false desire, and brought to Essence in the *Ens* of the will (so that man would faine doe *wickedly* or *unjustly* if he could but bring his intent to pass) is also great in the sight of God; but if it proceeds so far as to hurt, and injure any one, by word or deed, then the *Sin* is *double*; for it is formed in its owne *Ens*, and formeth it selfe also in that whereinto it introduceth the false word, so far as the false word in its Speaking findes a place of Rest to work [and bring forth its evill fruit.]

42. And therefore the *holy word* shall judge the False; as also at the

e Carved  
work of  
phancy.

end of this time the holy word shall cast out from it selfe all *false* Idoll *Opinions*, and all whatsoever hath been formed in the Serpents *Ens*, and give them to the darke world.

43. All those that take, or conceive the word in them, in their devillish, and Serpentine *Ens*, and use it against Gods children, in whom the holy *Ens* is manifest, and doe stir up also an offence [or occasion of stumbling] in the children of God, that the free will in *them* doth also conceiveit selfe in the Serpents *Ens*, viz. in Anger, and averfenesse, where alwayes the holy *Ens* doth likewise forme it selfe, and the Spirit of zeale ariseth: these false authors beginners and Caufers, doe all *sin* against the holy Ghost.

44. For they doe extremely despight, and defye him, that he must even proceed forth, through the anger of the children of God, whereby he is stirred up, and oftentimes shewes himselfe in the *Turba* of the children of God, and fallies upon the neck of the wicked; as may bee seen by *Elias*, and *Moses*, and also by *Elisha*, who cursed the Boyes, that the Beares came out and tore them to pieces; for thus the sword of God comes forth, through the mouth of the *Saints*; if the holy Spirit be extremely displeased, and set into a fiery zeale: then he awaketh *Turba magna*, which draweth the Sword against a wicked people, and devoureth them.

45. Thus understand it in its full scope, and meaning; Man hath Gods Word *in him*, which created him; understand; the word hath imprinted, and formed it selfe with the Creating; both in its *Holiness*, and also in the *Anger*; and that also in the outward world; for the *limus* of the Earth, or the Earth it selfe was amassed and compacted, through the word; so that the formed Word which tooke its beginning in the divine desire, viz. in the *Fiat*, is an exhalation forth-breathed from the Spirit of God out of Love and Anger: therefore it is evill and good, but the Evill was *bidden*, and as it were wholly swallowed up in the light, as the night in the day.

f Or out of.

46. But the sinfull desire in *Lucifer* and *Adam*, hath awakened the Anger, so that it is become *essentially* manifest: now the Gates of the formed Word both in Love, and Anger, doe stand open in the earth, and also in the *limus* of the earth, viz. in man, and also in the free will of man, whatsoever he doth now forme and amasse in his *free will*, that he hath made, be it either evill or good.

Note.

47. But now the Evill shall in the judgement of God be separated from the Good; and in what part [either of the evill or good] the humane *understanding*, viz. the soule shall be found, thereinto it must enter, with all whatsoever it hath done, as into its owne made habitation; and therefore Christ saith; *their workes shall follow them*, and be purged (or proved) by the fire: also at the end, when the bookes of the Essence shall be opened, they shall be judged according to their workes; for the worke be it evill or good doth embrace the soule, unlesse it doth wholly depart from the [evill] and destroy it againe, by reconciliation of his offended and wronged brother, and drown the Substance in the Bloud and Death of Christ, else there is no remedy.

48. Therefore a man must vvell consider what he will speake; for he speaketh from the formed *Ens* of Gods manifestation; and well bethinke



*bethinke* and ponder with himselfe, before he intendeth [or conceiveth in the will] to doe any thing; and by no meanes *consent* unto any false backbitings or approve by a yea, neither privately nor openly.

49. For all forged tales, and sharp taunts, proceed from the Serpents *Ens*; all Cursings, and swearings, and stinging girds, proceed from the Serpents *Ens*; yea though they be but in *jest*, yet the Serpents *Ens* hath stuck it selfe with them to the good, and compacted them with the word: therefore Christ saith, *swear not at all: let your speech be yea yea, nay, nay; for whatsoever is more then these cometh of evil*; that is, it is borne of the Serpents *Ens*. Note.

50. All Cursers, and swearers, have introduced their free will, *viz.* the poore soul, into the vanity of the Serpents *Ens*, and forme their Curses, and Oaths, vvith all their lewd wanton talke, which is wrought, in the Serpents *Ens*, and sow into Gods anger: and on the contrary all Gods children, who are in right earnest, doe forme their words in the holy *ens*, especially the *Prayer*, when the free will of the soul, doth amasse or conceive it selfe in the holy *Ens* (which is opened by Christs humanity) then it *formeth* the true essentiall word of God in it selfe, so as it comes to *Substance*.

51. Therefore Saint Paul saith; *the Spirit of God doth mightily intercede for us in the sight of God as it pleaseth him*; for the Spirit of God is formed in the desire of the holy word; he is taken (or apprehended) and this taking or receiving is that, which Christ said, *he would give us his flesh for food, and his bloud for drink*.

52. The soules will taketh Christs *Ens*, and in Christs *Ens*, the word of Christ became man, which the soules desire, or *Fiat* doth receive or impresse into its holy *Ens* disappeared in *Adam*; and here *Adam* ariseth in Christ, and becomes Christ [the second *Adam* or the Anointed one] according to the heavenly *Ens* and divine word, and from this *Ens* of Christ, proceeds forth, divine knowledge, out of the word of God.

53. Thus the children of God are *the Temple of the holy Ghost which dwelleth in them*, and so they speake Gods Word; and without this there is no true knowing or willing, but meere fable, and Babel, a Confusion of the crafty Serpent.

54. Therefore Christ called the Pharisees, *a Seed of Serpents, and a generation of Vipers*, and although they were the High Priests, yet he knew them to be so in their essence, for they had formed their will in the Serpents *Ens*; they carried the words of *Moses* in their mouth, and therein they mixed the Serpents *Ens*; as many still doe to this day; where the incarnate Devill carrieth *Gods word* upon his tongue; and yet doth onely hide the Serpents *Ens* thereby, and introduceth the Diabolicall *Ens* into the *litterall word*, whence *Babell* the mother of all Spirituall whoredome is borne, a meere verball contention, and wrangling about Words, where the *Ens* of the Devill and the Serpent, doth oppose the divine *Ens* in the Formed Divine Word.

55. But so it must be, that the formed and Conceived Word in Gods children may be *stirred up*, whetted and exercised, and the truth come forth to light; Deare brethren: this is the *Inheritance* which we have received from *Adam* and *Eve*; and that is the cause that the Body must

Dye, and wholly putrifie, and entet againe into its first *Ens*; for the Serpents *Ens* must be wholly done away, *it cannot inherit the Kingdome of God.*

56. The first *Ens* in the *limus* of the Earth which was coagulated in in the *Verbum Fiat*, must be wholly renewed in the Spirit of Christ, if it will possesse the Kingdome of God, but if it remaineth captivated in the Serpents *Ens*, it shall never be any more manifest, understand the holy *Ens* which disappeared in *Adam*, and was captivated in the Serpents *Ens*, whereby Death came into the flesh.

57. Therefore a man must consider what he speaketh, thinketh, and doth, least he conceive his Thoughts in the Serpents *Ens*, and frame a will in the Minde, in the *Ens* of the Serpent; for else the Devill doth set himselfe therein, and hatcheth a Basilisk, *viz.* an hellish forme in the word.

58. For all wrath which is conceived in man for Revenge, doth primarily arise in its *Centre* out of the nature and property of the darke world, *viz.* in Gods anger, and formes it selfe further in the Serpents *Ens* to *Substance*; let it be what zeale it will, if it brings it selfe into a wrath to its *owne Revenge*, it is formed in the *Ens* of the Serpent, and is devillish.

59. And though the same were a Prophet, and an Apostle, and yet would bring himselfe in the wrath to his *owne Revenge*, then this Substance is formed from the Anger of God in the Serpents *Ens*, and goeth into the wrath of God; and the Anger of God is therein zealous, which oftentimes doth so stir up and forme it selfe in the *holy* children of God, that \* they must against their purposed will, bring down the *Turba* upon the house of the wicked, also upon his Body and Soule, as may be seene by *Moses*, upon *Chorah*, *Dathan*, and *Abiram*, whom the Earth swallowed up; so also by *Elias* in the Fire, concerning the two Captaines over *fittie*, whom the fire devoured, also by *Elisha*, and many other Prophets.

\* The Saints.

60. And there are many remarkable examples to be found concerning this in in the holy Histories, how oftentimes the children of God have been forced to carry the Sword of the *Turba* in them; a great example whereof we see in *Sampson*, and also in *Jeshua* with his warres, and likewise in *Abraham*; how the zeale of God did enkindle it selfe in them; that they in their spirit of zeale have oftentimes awakened the *Turba magna* in the Anger of God, and raised great Rebukes judgments, and plagues, upon whole Countries, as *Moses* in *Egypt* did with the plagues upon the Egyptians.

61. But we must heere distinguish, if the zeale of God should awaken it selfe in an holy man without his purposed will, and give him the Sword of Gods anger, such a one differs much from those who in their *owne Thoughts* contrive and plot, in the wrath, and introduce the Conceived or purposed will into the Serpents *Ens* and make it to Substance, for that is *Sin*, yea though the most holy man should do it.

\* The greatest Saint.

26. Therefore Christ so emphatically and punctually teacheth us in the new birth, *Love Humility* and *Meeknesse*; and would that a Christian should not at all Revenge, also not be Angry, for he saith, that *whose-*

Note.

ever

ever is angry with his brother is guilty of the judgement; for the Anger is a conception in the Serpents *Ens*, which must be cut off, by the judgement of God, from the Good Being: and whosoever shall say unto his brother *Racha*, shall be in danger of the Counsell: for the desire of \* *Racha* \* Or Revenge. ariseth in the Centre of the darke fiery wheele of the Eternall nature; therefore in the fire-soule there is a forme of the fire-word [in manner] of a wheele like a madnesse; and the soules fiery-forme stands in the *Racha* as a mad furious wheele, which confounds the Essence in the Body, and destroyes or shatters in peeces the understanding: for every *Racha* desireth to destroy Gods Image: thus the soule hangeth on the wheele of the Eternall nature, viz. on the Centre of the horrible Anxious birth; as is before mentioned concerning the Centre of the birth of nature.

63. Moreover Christ saith; Whosoever saith to his brother thou foole shall be in danger of hell fire: this is thus wrought, when the Conceived will hath formed it selfe in the furious wrath of Gods anger, and introduced it into the Serpents *Ens*, then it standeth in the furious wheele as mad, and if it doth now purposely goe on, and so forme the word, and casts or speaks it forth against its brother, and enkindles in him also an hatefull enmity in the Serpents *Ens*, the same burneth in his Expressed Word in the fire of Gods anger, and he is guilty of it, for he hath enkindled it in his *Racha*.

64. Therefore said Christ, if thou wilt offer thy Gift, goe first, and be reconciled to thy offended brother or neighbour, for otherwise he bringeth his wrath into thy offering, and withholdeth thee in thy desire towards God, that thou canst not reach the holy *Ens* which else washeth away the Turba in thy Enkindled vanity.

65. For, the Word foole, is in it selfe in the Essence, nothing else but an enkindled wrathfull fiery wheele, an outrageous madness; and he that so calleth his neighbour without a cause, he hath brought forth a word in the fire-wheele in Gods wrath, and is guilty of it; for the forth-produced word is arisen out of the *Ens* of the Soule and Body.

66. Every word vwhen it is formed; doth first awaken its owne *Ens*, whence it taketh its originall, then it leads it selfe forth through the Counsell of the five Senses against its brother: now whosoever useth such a wrathfull devouring fire-word against his brother, he soweth into the Anger of God and is in danger to reape the fruit which he hath so sown, when it springeth up, and groweth.

67. Therefore take heed and beware O Man what thou thinkest speakest, or desirest to doe, looke vvell alwayes in what zeale thou standest, whether it be divine, or onely of thy own ppysonfull nature! thou Father, thou mother, thou brother, and Sister, which proceed and come from one blood, from one *Ens*, and mutually Assimilate each with other as a tree in its branches: thinke and consider what kinde of Sound [or tune] thou introduceth into the vitall *Ens* of thy fellow-twiggs and branches, whether it be Gods Love-word, or his Word of Anger, if yee doe not destroy the introduced Evill againe with Love, and introduce againe the Love-*Ens* into the Anger [to overcome and reconcile it] then the Substance must come \* into the judgement \* Or before.



judgement of God and be separated in the fire of God; as the Devil is Severed from the good *Ens*; and so shalt thou oh wicked man with thy vicked formed *Word*, [which thou hast conceived], out of the *Ens* of Gods Anger.

68. And therefore God hath introduced his *holy Word* out of his deepest Love *again* into the humane *Ens*; being the same was introduced into *Adam* and *Eve* in the Anger; that man might conceive [or forme his will and doings]; *again* in the introduced Love of God in Christ Jesus, and in him destroy the wrathfull anger: and therefore Christ teacheth us that *he is the Gate which leads us into God*, that *he is the way and the light*, whereupon we may enter in to God, and in him Regenerate [or quicken again to life] the *holy Ens*.

69. And therefore Christ *forbids us to be angry*; and conceive our will and word in the *Revenge*: but if *any one did curse us we ought to blesse him*; and if *any did strike us him we should not resist*; least our *Turba* should be stirred up in the new-borne Holy *Ens* of Christ, and introduce the Serpents craft, iniquity, and *Ens*, thereinto.

70. But *we should be as children in Love*, who understand nothing of the Serpents craft; therefore we declare in divine Knowledge, as a dear and pretious truth, that all contention, covetousnesse, Envy, Anger, War, false desire, or whatsoever may be of the like name [and *nature*] doth take its originall out of the Centre of the *Revenge* of the wrath of God, out of the darke world, and is brought in the Serpents *Ens* to a Substance, wherein the false Serpents *Ens* will behold and contemplate it selfe, in Pride.

<sup>h</sup> Or devoure-  
ing property  
or wolvisih  
gulse.

71. Whatsoever doth *strive*, and contend in this world about selfehood, selvisih interest, temporall honour, its own profit, for its owne advancement; the same is bred and borne of the Serpents *Ens*; be it either rich or poore, in Superiour or inferiour, no order ranke or condition whatsoever excepted: all men who would be called Christians, or children of the Love, they must be borne againe in their First *Ens* (which disappeared, and corrupted in *Adam*) out of the Divine Love in the holy and heavenly *Ens*, or else none of them can be a childe of the Love of God: All the greedinesse, and covetousnesse of all Places and Politick Powers under what name or Title soever doth wholly proceed from the Serpents *Ens*.

72. I speake not of the Offices but of the falsehood of the *Officers*: the Office in its place and station is Gods Ordinance, if it be carried on in *holy desire*, and ariseth out of a divme roote for good, if not, but that it riseth onely out of a root for selfehood, and pride, then it is from the Serpents craft, and goeth into *Destruction*.

73. *All warre* however blanchd over, and under what pretence soever taketh its originall out of Gods Anger; and he that *beginneth* it, doth it from a selfe-full desire to, Selvisih interest, from the Serpents *Ens*: unlesse that war ariseth from the Command and injuncti-  
on of God, that a Nation hath brought forth (it selfe) in his wrath, that he would his Anger should devoure it, and ordaine an *Houer* in the roome, as was brought to passe by Israel among the Gentiles, otherwise it is wholly borne in the Selfefull *Turba* in selfehood. It doth not belong to any true Christian borne of Christ to raise the

Sword

Sword of the Turba, unlesse the zealous Spirit of God doth stir it up in him, who often will Rebuke Sin: whatsoever exalts itself in the wrath about its own Honour, and pride, and brings it selfe to Revenge [or bloud-shed] is from the Devill, be it either by Nobles or ignobles, none excepted; before God they be all alike.

74. Earthly Domipion and Government hath its Originall from the Fall, in the Serpents craft; being man departed from the Love-will, from the Obedience of God, therefore he must have a Judge to Rebuke the false desire in its Substance, and destroy the false Substance; therefore *Magistracy*, and *Superiority*, is ordained of God for a defence of the Righteous Substance and will, and not for its Selvish interest, and its owne perverse will, to break down and destroy Governments at its pleasure, and to appresse the poore and impotent, whatsoever doth that, is arisen from the Serpents *Ens*; let it glister and colour over it selfe with what Hypocrisie it will; and though it were cloathed with Gold, and Pearles, yea even with the Sun, it is bred and borne out of the Serpents *Ens*, and hath the Serpents *Ens* in its Government, and tendeth into Destruction, unlesse it be borne anew [in the *Ens* of Christ.] Note.

75. Whatsoever is not borne out of the *Ens* of Love, and beareth forth a will of righteousness, and truth, to worke something that is good upon the earth for the Service and profit of his neighbour, the same is *Idolatrous*; for in Adam we all are one Tree; we are all sprung from one onely Root.

76. And God hath begotten us in his Love, and brought us into Paradise, but the Serpents craft hath set us at variance, so that we are departed out of Paradise, and come into its villanous futtle craft, into *Selvishness*; whence we must again depart, and enter into a Childes Coat.

77. We have nothing in this world for our own propriety but a shirt whereby we cover our shame before the Angells of God, that our Abomination may not appeare naked; and that is our owne and nothing else, the other is all common: *Whosoever hath two coats, and sees that his brother hath none, the other coat is his brothers*, as Christ teacheth us:

78. For we come naked into this world, and carry away scarce our shirt with us, which is the covering of our shame, the Rest we possesse either by necessity of Office, or else out of covetousnesse, out of the Serpents false desire: Every man should seeke the profit and preservation of his neighbour, how he might serve and be helpfull to him; as one branch of a tree giveth its power Essence and vertue to the other, and they grow and bear fruit in one desire; even so we are all one Tree in Adam.

79. But we are in Adam withered in the Serpents *Ens* as to the Love-will; and we must all be new-borne in Christs Love-*Ens*, and will; without that, none is a childe of the Love of God; and though there may be Something of the divine Love in many an one, yet it is wholly covered with the Serpents *Ens*; which devillish *Ens* doth continually spring forth above the love, and beareth fruit.

80. There is not any who doth good in selfehood, and owne will; unlesse that he forsake in the owne (appropriating) will, all whatsoever he hath, even to the Infants-shirt, that he must keep for his owne and Note.

give it none; for it is the *Covering* of his shame, the other is all *Common*, and he is onely a servant and Steward of the same; a Guardian, and distributour to every one in his place.

81. whosoever *suffereth the poore and miserable to be in want* and distresse under his charge; and gathereth into his Minde Temporall Goods for his own property, he is no Christian but a childe of the *Serpent*, for he suffereth his under branches to wither, and keepeth away his sap and power from them, and will not work forth fruits by his fellow-branches.

82. We doe not hereby meane the wicked Idle Crew which will onely suck the sweet, and *not worke* and bring forth fruit themselves in the Tree, that they should be pampered, to exercise pleasure and vanity: but we speake of the twigs which stand in the tree, and *co-operate*, and would faine grow and beare fruit, from whom the great branches of this world doe *withdraw* the Sap and hold it in themselves, that they as leane overdript twiggss doe wither, by and under *their* charge: such are the rich, Potentates, and Nobles; with them, the Spirit of zeale doth heere speak; so far as they doe keep and hold their Sap within themselves, and suffer their small branches to dry up and wither, and wholly withdraw the Sap from them, they are branches on the tree of the *Serpent*, which is grown up in the *Curse* of Gods anger, and is reserved for the fire of Gods Anger; saith the Spirit of Wonders.

## CHAP. XXIII.

*How God re-called Adam and his Eve when they were entred into Sin and vanity, and awaked in the Serpents Ens; and laid upon them the \* Order of this toilsome laborious world, and ordained the Serpent-bruifer for an Help (or Sauiour) to them.*

\* Estate or  
calling, or  
Ordinance.

Gen. 3. v. 7.  
**N**OW when *Adam* and *Eve* had eaten of the tree of the Knowledge of Good and Evill, and were become Monstrous by the *Serpent*; *Moses* writeth of it thus: *Their eyes were opened, and they knew that they were naked, and they sewed Figg-leaves together and made themselves Aprons*: Heere the Soule did even now know the monstrous Image, and was ashamed of it; that such a grosse *beast* with grosse flesh and hard bones should awaken [or shew it selfe], with a beastiall wormes-carkase of vanity in their tender delicate Body; and they would have covered the same from the eyes of God, and for shame crept behinde the trees; so very ashamed were they of the foule deformity of the beast, for the *Beastiall Ens* had swallowed up the heavenly, and got the upper hand, which they had not before known; now they could not tell for shame what they should doe.

2. The Serpents craft would *not* Heere cover the shame, but did lay it



it onely more open; and accused them, as revolting faithlesse Rebels; for Gods anger did awake in them, and arraigned them now before the Severe judgement, to devoure them into it selfe, as into the darke world, as hapned to Lucifer.

3. And this is the <sup>\*</sup> Place whereby the Earth trembled in the death of Christ, and the Rocks clove in sunder: Heere Gods Anger shut up the holy Ens of the heavenly humanity in Death; which, Christ vwhen he destroyed death on the Crosse, did againe Open, at which the wrath, in the Curse of the Earth, and rocks, shooke and trembled.

\* State, Condition or Thing which caused the Earth to Tremble, &c.

4. And heere was the Soare combate before Gods Anger, in which combate Christ in the Garden (when he prayed, and was to overcome this Anger) did sweat drops of bloud, when he said; father, if it be possible let this Cup passe from me; but if it be not possible but that I must drink it, thy will be done.

5. Christ on the Crosse must drinke dovvn this wrathfull anger, which was awakened in Adams Essence, into his holy heavenly Ens, and change it with Great Love into divine joy; of which the drinke of gall and vinegar, being a mixed Draught which the Jewes gave him was a type, signifying what was done invvardly in the humanity of Christ.

6. For the outward Image of man should also be redeemed from the Anger and death and again arise out of the Earth: therefore Christs outward humanity from the Kingdome of this world must also drinke of this Cup, which God the Father had filled to Adam in his anger; the same, Christ must drink off, and change the anger into Love; therefore said Christ, is it possible then let it passe from me: but it was not possible to overcome the anger, unlesse the sweet Name Jesus, drinke it into it selfe, and change it into joy: then said Christ, Father! thy will be done, and not the will of my humanity.

7. Gods will should also have been fulfilled in Adam, but he exalted his owne will by the Serpents craft: now the Humanity of Christ upon the Crosse must give this own selfe-will unto the Anger for to devoure it: but the holy name Jesus brought it into the death of selfhood, that it must dye in the wrathfull death; and enter again through death in his Resurrection into the true Resignation viz. into the divine Harmony.

8. Adam when he had awakened the Anger in him stood in Paradise in great shame and soorne, before God and all holy Angells; and the Devils did mock and deride him: that this Image of God which should possesse his Royall Throne, vvas become a monstrous Beast: and into this scorne Christ must enter, and suffer himself to be reviled, mocked, spit upon, whipped, crowned with Thornes, as a false King; for Adam was a King and Hierarch, but become false, and Rebellious.

9. Heere Christ stood in his stead; and was condemned to death; for Adam also should have been judged by Gods Anger; Heere Adam that is Christ in Adams humanity, stood in his stead: Adam should have been rejected as a curse, even as a scorne before Heaven and Earth, and and in Sum, the vvhole processe of Christ from his Incarnation unto his Ascension, and sending of the holy Ghost, is Adams estate, what Adam had merited as a malefactor; Christ himselfe must take upon him

him in Adams person, and bring againe the life out of death.

10. Adam was made by the word of God, but he fell from Gods Love-word into his Anger-word; thus God out of *meer* grace did againe awaken his Love-word in the deepest humility Love and mercy in Adams wrathfull Image, and introduced the great Love-Ens into the *Ens* of the awakened anger; and changed the Angry Adam in Christ into *an* holy ONE.

Verse 8:

11. Moses describeth it very clearly, but the vaile lyeth before the beastiall man; that he doth not know him: for he saith: *And they heard the voice of the Lord God, which walked in the Garden, when the day grew coole, and Adam and his wife hid themselves from the presence of the Lord God amongst the Trees.*

12. Moses saith; they heard the voice of the Lord God, which walked in the Garden: what is now this voice which was [or stirred] in the Garden? for Adams eares were dead to the Divine hearing, and were awakened in the wrath; he could not in his own might heare any more Gods holy voice, for he was dead as to the Kingdome of Heaven, as to the divine holinesse; as God told him: *in that day that thou eatest of this Tree thou shalt dye.*

13. The voice was Gods Anger, which forced in to Adams Essence, when the day became coole; understand the Eternall day in Adams Essence vvas awakened in cold, and heat; therefore now they heard the voice of God the Lord in his Anger in their Essence; for the Turba was awakened: the Tone or Hearing of the darke world did Sound [or ring its sad knell.]

14. But that which walked in the Garden, and recalled Adam was another voice which brake forth out of the Anger; and walked [or moved] in the Garden for the word (<sup>Der gieng im Garten</sup> which <sup>in the</sup> <sup>Garten</sup> walked in the Garden) is the difference, or note of distinction, and signifieth the voice JESUS proceeding from \* JENOVAH; the voice was \* TETRAGRAMMA, but that which walked in the Garden was TON, viz. the Centre of the light world; and the voice TETRAGRAMMA is the Centre to the fire-world; viz. the first Principle; and the TON, the Second Principle; as fire and light are one; but they Sever themselves in their coming forth to manifestation into a twofold Source; the like also is to be considered concerning this.

\* תהי \*

\* Tetragramma  
μαρον.  
Nomen Qua-  
tuor Litera-  
rum.  
That Name  
of foure Let-  
ters.

\* Text,  
Der.

15. The voice of the fire-world entred into the Essence of Adam and Eve; the same they heard, therefore they were afraid; and crept among the Trees: but the voice of the light-world is this, whereof Moses spake, <sup>Der gieng im Garten</sup> which <sup>in the</sup> <sup>Garten</sup> walked in the Garden: the holy voice walked in the Garden of Paradise, for the Word (\* <sup>Der</sup> which) denoteth the Person of Christ; who vwalked in the Spirit, in the Garden, and went forth from the fires Centre, vvho took possession of Paradise, and would invest Adam again with it.

Verse 9.

16. Therefore saith Moses now: and the Lord God called unto Adam: and said unto him, where art thou? wherefore said he not Adam and Eve where are ye? no, He called to Adam; viz. to the first Image which he created in Paradise; and not unto the man, and woman; for He that called, was He which walked in the Garden; viz. the word of the light-world, the voice of the Second Principle, which called back

back againe in [and from] the enkindled Anger, and espoused it selfe again unto the disappeared heavenly *Ens*, that it would arise, and stir up it selfe againe therein, in the Name *Iesus*, viz. in the deepest love of the Deity, and unite, and manifest it selfe in the fulnesse of time, in the disappeared *Ens* with the introduction of the holy divine *Ens* of the heavenly worlds-Essence thereinto, and open Paradise again; and in the meane time *bruiſe the Head of the Serpents Ens*; this Serpent-bruifer said to *Adam*; *where art thou?*

17. Now saith Reason; He saw him well enough, wherefore said he then, where art thou? he did indeed see \**Adam*, but *Adam* did not see him; for his eyes were departed from \**Adonai*, from the divine vworld, into time, viz. into the outward world; into the Serpents *Ens* [both] evill and good; into the *Death* and Corruptibility, out of these Monstrous eyes *Adam* saw in the property of the *Fires Tincture*; but the property of the lights Tincture, which he had wretchedly lost, said unto him, *where art thou Adam?* which is as much as if he had said, Seek me; and see me againe: I am come to give my selfe again unto thee; and *Adam* said *I heard thy voice in the garden and was afraid for I am naked.* Verse 10.

18. This Calling him was nothing else, but the voice or Sound of the holy word introducing it selfe againe into the vitall light, else *Adam* could not have heard this voice: therefore he said; *I am naked, and afraid.*

19. Of what was he afraid? he felt in him the world of Gods anger, and feared, that it would wholly enkindle it selfe, and devoure him as hapned to *Lucifer*: therefore he trembled at the Call of the holy Voice; as the Anger trembleth at the Love, as may be seen on the *Crosse of Christ*; for even heere was the feare and dread of the Serpent; for she knew the voice which called into *Adams Ens*; and feared before the face of God, for it knew [or perceived] the falsehood, which was in it, which it would hide.

20. And God said, *who told thee, that thou art naked?* that is, the Serpents *Ens* hath told thee, that thou shouldest imagine after the beaſtiall property, and awaken the same. Verse 11.

21. And we see heere very clearly; that *Adam* knew nothing of this naked, beaſtiall property in his *innocency*; but if it had been manifest in him; surely he had then known it; but now God saith to him; *who hath told thee it; hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?* Did not I charge and command thee that thou shouldest not awaken the property of nakednesse in thee; wherefore hast thou by *Lust* brought thy selfe into the Beaſtiall property? did not I create thee in the Angelicall property; wherefore art thou then become a *Beast* in my Power: have not I made thee in and through my word? why hath thy own free will changed my Word?

22. And he said; *the woman which thou didst joyne with me gave me and I did eat of the Tree: and God said to the woman wherefore hast thou done this? and she said, the Serpent beguiled mee and I did eat.* Herein it is plainly and clearly laid open, that the Devill in the *Ens* of the Serpent, did deceive Man, as it is before mentioned; and that they both,



Adam and his wife, were made monstrous by the Serpent.

Verse 14.

23. For God said to the Serpent, by whose property the Devill had made himselfe a Seat, and habitation in mans Image : because thou hast done this be thou accursed above all cattle, and above all the beasts of the field ; upon thy belly shalt thou goe ; and Dust shalt thou eat all the dayes of thy life.

24. But heere the vaile lieth before the face of Moses, who passeth by the Serpent, and doth not describe what it was : but seeing now God said unto it, that it should goe upon the belly, and eat earth, and no Law was given to it in the beginning ; thereupon we are here well able to finde what it was ; being it was the most suttile Beast among all the Beasts, and slew Eve her virgin-like chastity, that she lusted after the bestiall copulation ; thereupon we understand in the Serpents property, the desire of [ carnall ] brutall copulation, and all uncleanness, wanton uncleannesse, and Bestiall Whoredome of man.

\* Or had been.

25. For it, viz. the Serpent in its inward *limbs* whereinto the Devill introduced his desire \* was a virgin-like *Ens* ; understand, in the good part of the heavenly *Ens* which was taken in the *Verbum Fiat*, and brought into a creaturall Image according to each property ; as also the Devills *Ens* before his Creatur. [ship] was a virgin-like *Ens* of Angelicall property.

26. This Serpents *Ens* was modellized, and ingrafted in Adam and Eve, for the desire of Eve took hold of this bestiall property, and imprinted it into her selfe, as a blemish [ or foule marke ] into the right pure Virginity, into the Pregnant *Matrix* ; therefore God cursed the Image of the outward Serpent, and bid her goe upon the belly, and eat earth, and herewith also the marke [ or blemish ] of the impressed monstrous Serpent [ was enstamped ] in Man.

27. For as now the outward Serpent must goe upon the belly and eat earth, which had brought its figure into the *Matrix* in Eves Belly, so must now the Belly of Eve eat of the Cursed earth, and the *Matrix* goeth as a subtil Serpent upon its belly, and begulleth the *limbus* of of the fires Tincture ; thus it longeth after its Belly and Serpent-creeping, whereas it is onely, that this Serpents *Matrix* might exercise whoredome, and effect a bestiall worke, as Eve did deceive Adam, so that he did eat of the fruit, and as the outward Serpent was cursed so also the Serpents *Matrix* of the bestiall property in Eve, from whence all her children are corrupted, and are all borne of a monstrous *Matrix*, which is a \* deflowered Mayd in the sight of God ; for Adam had already corrupted it when as he stood in both Tinctures ; but when Eve was separated from Adam it came with her into Act.

\* Text, an whore.

Verse 15.

28. And God said : I will put enmity between thee and the woman ; between thy Seed, and her Seed ; it shall bruise thy head, and thou shalt sting it on the Heele. Now the ground doth lye herein ; for God did not meane hereby the outward bestiall Serpent without Man, which hideth it selfe in holes, and crannies of the Rocks, and inhabiteth in the rude Solitary places [ of the earth ] but the monstrous Bestiall Serpent in Man, which was figured in the womans *Matrix*.

\* Extra Hominem.

29. For when God called Adam when he hid himselfe among the Trees, and was ashamed, and feared ; then the voice of the holy Word

Word entred againe into the vitall light ; and heere vvhhen God said ; *I will put enmity, the Seed of the woman shall bruisse the Serpents head ;* then the holy voice of God went forth out of **JEHOVAH**, which would once more move it selfe in time, and manifest **JESUS** in the womans *matrix*, in the disappeared heavenly *Ens* ; and incorporated it selfe anew with the holy Word [therein] as into an <sup>1</sup> Ayme of an Eternall Covenant.

<sup>1</sup> Mark, limit or Bound.

30. And this word which did promise in-hest and incorporate it selfe into the *Womans Seed*, was that same word which did move it selfe in *Mary's Seed*, and opened the Name **Jesus** out of the Centre of the deepest Love in the word, and quickned the disappeared heavenly *Ens* with introducing of the *holy living Ens* into the disappeared *Ens of Mary*.

31. Understand the heavenly *chast Virginitie* was againe revived in the Name of **Jesus** in the *Seed of Mary* in the motion of the Incorporated Word ; and this Incorporated [or Engrafted, or In-Spoken] Word stood in *Eve* her Seed in the *Matrix* as an <sup>1</sup> Ayme of a certaine Covenant ; and was all along propagated in *Eve's* seed, from man to man in the Heavenly part, as a Sound, or Incentive of the divine holy lights fire, wherein the Name **Jesus** was all along propagated in an Ayme, and Covenant, as a glimmering Incentive, untill the time of the Awakening [or manifestation] of it in *Mary*, where the Covenant was <sup>m</sup> fulfilled, and the doores of the shut Chamber were againe opened : and this is that Holy Fire out of which the Name **Jesus** was manifest, which holy Fire did burne in the *Jewish offerings*, which appeased [or Atoned] the Anger of God, and bruised the head of the monstrous *Serpent* in man, viz. the monstrous fire-Spirit, and wil.

<sup>1</sup> Butt, limit, the Eternall Loves Eye-Marke.

<sup>m</sup> Text, stood at the end.

32. *The bruising of the head*, is nothing else but to destroy the Abomination of the *Serpent*, to take away its power by a right desire of Faith ; and by such a strong importunate Imagination of faith on the promised Word, to take the same word, and introduce it into the *Serpents Ens*, and therewith destroy and ruine the *Devills Theft-fort* ; and thereby kill the *matrix* of the whorish desire, and introduce the *matrix* with its desire into the virgin-like *Ens*, into the Ayme of the Covenant.

33. In which Covenant the <sup>n</sup> Woman and Man shall and must Dye ; and the *chast Virgin* must be borne out of the Death in the word of the Covenant, with *both* Tinctures of Peculiar Love, and then the *Serpent* in its desire in the Anger of God, will sting the virgin-child of the new-birth in the Faith on the *heel*.

<sup>n</sup> The female and male property.

34. For the Virgin-like child is fast bound by the *heel* with a strong chaine, all this life time, unto the monstrous Image ; and is not able to get quite rid of the *Serpents chaine* all this life-time ; this chaine is the brutall *beastiall* monstrous man, in whom lieth the monster of the *whore*, and *Serpent* ; a figure whereof we have in the *Revelation of John*, where the woman standeth, with the Crowne and twelve Stars upon the *Moone*.

35. The *Moon* signifieth the *beastiall* man, and the woman signifieth the virgin like *matrix* in the Ayme of the Covenant, out of which the virgin-child is borne.

36. When

36. When as Adam was man and woman, and yet none of them both, the virginity according to the *lights Tincture* in the holy *Ens* was poysoned and infected in him by false desire, for the fiery property of the Soule carried [or directed] its *lust* into the earthlinesse; and out of that virginity, the woman, by the adjoyning of all the Three Principles, was made; and the woman made her selfe monstrous by the Serpent, and corrupted the virgin-like *matrix*, and by her Lust did introduce a beaſtiall monstrous *Serpentine* ° [matrix] thereinto, infected with the Devils will and desire.

° Or whorish property.

37. Now this holy Virgin-like *matrix* in Eve was captivated by the monstrous property, and the Image of the heavenly *Ens* did disappear in her, and in this heavenly *Ens*, understand in the Right virgin-like Seed of chastity, Sanctity, and Purity, which was captived in Eve by the monstrous Serpent, and beaſtiall Whores-desire, the word of God did inheſt it ſelfe with the deare pretious and holy Name *Jesus*; that it would againe introduce [a] living heavenly *Ens* into this captived disappeared *Ens* and bruise the head of the Serpents *Ens*; viz. the Whores Monster, and mortifie its desire; and caſt away the Whores- Image [or Baſtard] and over-povver and allay the Enkindled anger of God in this virgin-like *matrix* with the deepeſt Love of God, and wholly kill and null the Monster [of the Serpent in fleſh and blood], and this is that which God ſaid, *the Seed of the woman ſhall bruise the Serpents head*.

P Inſpire in-  
fuſe or recall  
or apply it  
ſelfe as a Bal-  
ſame, that is,  
put or pro-  
miſe it ſelfe.

q Or doe  
away.

38. Underſtand it aright, the virgin-like Seed of Eve in the word of God, ſhould doe it in the Name and ſweet power of *Jesus*: the Seed included in the Covenant of God, whereout the Virgin-child is borne as the dew out of the morning, that (I ſay) ſhould, and muſt doe it.

39. For the childe which is from the blood of the man and woman, ſhall not inherit the Kingdome of Heaven; but that which is [borne] of the virgin-like *Ens*, in the Ayme of the Covenant, out of the promiſed Word of God; the childe of the man and woman is a *Monſtrum*, and muſt dye, and putriſie, and rot in the earth; but the virgin-like *Ens* which lyeth hidden in this *Monſtrum*, is the true Seed, of which the children of Chriſt are borne, yea even in this life time, for the life of this childe, is the true Faith and great divine deſire.

40. This virgin-like childe doth live in Chriſts children in the Spirit and fleſh of Chriſt, in a ſpirituall body outwardly covered with the *Monſtrum* in the childe of the whore and Serpent; there is no man, which doth not outwardly carry on him the *Serpents childe*.

41. But the virgins-childe, borne of the divine virgin-like *Ens*, of *Jesus*, doth not live in all: there is indeed in many an one a glimmering incentive thereunto, viz. a Weak Faith, and divine deſire; but the true holy, and pretious life of the virginity is not borne, it ſtandeth captivated in the judgement of God.

r Or godly.

r dip, plunge  
or baptize.

42. Yet well for thoſe, who have but an incentive in them; to thoſe we give this direction; that their Soules deſire ſhould in the Spirit of Chriſt dive it ſelfe into the divine Incentive; and with the fire-deſire enkindle that Incentive, and alſo forſake and hate the Serpents Monster, and baſtard, and introduce their great hunger and thirſt into the virgin-like *Ens*, into the Word of Gods Covenant, and into



into the fulfilling of the Covenant *viz.* into the humanity of Christ, and never mortifie, and trample under foot the Whores Monster in the will of the desire, as a *venemous* stinging evill Serpent, a false bastard, that cannot inherit the Kingdome of God, and is onely an hinderance to the Virgin's childe.

43. For the word of the promise in the Covenant would not incorporate it selfe into the mans Tincture, *viz.* in the Soules-fire-*Ens*, but into the womans, *viz.* into the Lights Tincture; into the virgin-like Centre, which should have brought forth *magically* in Adam; even into the heavenly *Matrix* of the holy pregnatresse; in which lights Tincture the fiery Soules *Ens* was weaker, then in the Mans Fire-*Ens*.

44. In this Lights *Ens* God would araise the Fire-*Ens*, *viz.* the true Soule, and as it were beget it anew, as may be seen in the person of Christ, according to the humanity, who in this virgin-like *Ens* did assume a manly fire-soul, from the womans property, from the female virgin-like Seed, wholly *contrary* to natures proper and peculiar Ability, for the Image of God is a Man-like virgin, neither woman nor man.

45. And if a man will rightly consider both properties according to the divine property, then let him ascribe the *male* to God the Father, *viz.* to the first Principle, where Gods word doth manifest it selfe with the fireworld, which is the first Centre of the *Creature*; and the *Female* let him ascribe to God the Son, *viz.* to the Second Principle, where the divine eternall word doth manifest it selfe in the light of Love, and openeth another Centre in the Love-desire, and cometh into the Fire-Centre, in manner, as the fire produceth a light; and the light [is] a great meeknesse of an oily, watry, and aery property, which property the fire draweth in again, whence it receiveth its shining *Lustre*, and also its life to burne, else it would smother and suffocate.

46. And as these three, *viz.* the fire, light, and aire, have one onely Original, yet they give a very evident *distinction* in their property; the like also we are here to minde: into this property in the life of mans Soul, the most sweet name *JESUS* hath incorporated it selfe in the word of promise; as into the likenesse, which stood in the lights Centre of the heavenly *matrix*, *viz.* in the Right virgin-like *Ens*, inspired out of the lights property into Adam; and hath awaked [it selfe] in the same *limus*, as a true Centre of the Second Principle, *viz.* of the Angelicall world, a *seall Temple of the Spirit of God*; an open, and wide Gate of the divine wisdom, in the highest beauty excellency and love, wherein the holy Angelicall life consists, and beareth therein the Name of the great holy God, *viz.* the holy word of the Deity.

47. Into this property the word of God did *betroth* and espouse it selfe in the Covenant; for it was opened out of the holy Word in Adam; God would not forsake his holy Manifested Word, which had introduced it selfe with the Creating of Adam into an *Ens*, which the Devill obscured and darkned in the Serpents *Ens* from the Anger, but would againe open the same, and thereby bruise the head of the Serpents

Serpents *Ens*, and beget the humane Soule out of this divine *Ens*, to a manlike virgin, *viz.* to an Angell, Servant, and childe of God.

48. We doe not meane, that this holy *Ens* did receive the Serpents desire into it selfe, when *Adam* and *Eve* became monstros, no; but it *disappeared*; yet the soul according to the first Principle, took it into the fires property, *viz.* into the *Fiat*, and introduced the Serpents *Ens* with the desire of the *Fiat* into the Earthly *Limus*, whereupon out of the *One* onely Element *four* Elements were manifest in man.

49. Therefore the virgin-like *Ens* of the *One* onely Element must now bruise the head of the introduced Serpents *Ens* in the *four* Elements; and the man of the *four* Elements must dye and putrifie, and the first [man] must returne at the last Day cloathed with the Virgin-like *Ens* in the *One* onely Element wherein all things lye in equall weight, [or perfect harmony.]

Note what  
shall rise  
again at the  
last Day.

50. For this virgin-like *Ens*, new-born in the Spirit of Christ, dyeth not any more, although the *four* Elements man, *viz.* the Image of this world dyeth, but it liveth in Gods Kingdome; and shall in the *Resurrection* of the dead embrace and put on the *limus* of the earth, *viz.* the third Principle, as a Garment of the wonderdeeds of God, but the Serpents *Ens* remaineth in the Earth; and shall be burnt away at the last Day through the fire, from the pure *limus* of the Earth; where the dark world shall devoure it with all its *Workes*.

51. Thus we herein understand very clearly; how God out of great Love, hath promised the *Serpent-bruise* to the fallen man; and espoused, and betrothed it unto the virgin-like, and disappeared Centre, and given in it selfe, therewith, for an *help*, and companion; for when they were fallen from God, and had made themselves monstrous, then the Image out of the *limus* of the Earth, became wholly brutall, and lived in opposition, in distemper, in sicknesse, and also in heat, and cold, as all other *Beasts*.

52. Now therefore God told them what their labour work and employment should be in this world, *viz.* that they should bring forth children in sorrow with painfull smart, in trouble, and distress, and eat the *herb* of the field, and now cloath their beastiall Image in turmoile, and cumbring care in toile and labour, untill the *four* Elements man in the beastiall Serpents Image should againe be broken and dissolved, and returne unto the earth, from whence it was taken, and extracted as a *limus*.

## CHAP. XXIV.

Of the Cause, and rise of the Curse of the Earth, and the Body of Sicknesse.

Gen. 3. 17, 18.

**G**ods Cursing of the Ground for mans Sins sake that it should bring forth Thornes, and Thistles, and commanding Man not till after Sin was committed,

committed, to eat of the hearb of the field, and in the sweat of his face to eat his bread, doth plainly and sufficiently shew us, that this had not been in Paradise, the Ground should not have borne Thornes and Thistles, and other evill hearbs, which are *poysonfull*, but in the Curse, all these properties became manifest; for as the body was after the fall, so likewise its food, the halfe-Serpentine man must now eat such food as his desire required, [or coveted.]

2. The *Curse* is nothing else, but the Holy Element hiding of it selfe, *viz.* the holy *Ens*, which budded forth through the Earth, and bare fruit, and held the property of the foure Elements as 'twere captive in it self; [did withdraw or closely conceale it selfe]; the Heaven in the earth hid it selfe from the Earth; the holy Tincture, from the awakened vanity, *viz.* the heavenly Part, which was from the heavenly *Ens* (did keep Secret) from the Part in the Curse, *viz.* in the *Ens* of the darke world.

3. Thus the heavenly part was a mystery unto man, and so remained in the Curse between time and Eternity, half dead as to the heavenly part, yet anew embraced with the promise in the Ayme of the Covenant, and as to the earthly [part] strongly bound, to the band of the Stars, and foure Elements, infected with the *distemper* of the Serpent and the Devill, very hard tyed vwith three strong chaines from which he cannot get free till the *totall* dissolution of his earthly Body; for the Curse of the Earth and the Serpent forced also into the earthly man, *viz.* into the *limus* of the Earth.

4. For God said, *thou art Earth and unto Earth thou shalt returne*; for when the desire of the *limus* of the Extract of the Earth, (*viz.* of the outward man) did enter againe into the Earth, and Imagine after the earthly fruit, then the Devill infected this desire by the property of the Serpent, and in each desire is the *Fiat*, which doth <sup>t</sup> Impresse and make the desire essentiall; thus the earthly hunger became at this instant wholly earthly; therefore God said now unto him: *thou must turne againe to Earth from whence thou wast taken*; for the heavenly, disappeared in the earthly, as the Gold is disappeared in Lead.

*Vers 19.*

<sup>t</sup> Or amasse it into fashion forme and figure.

5. Thus an Earthly body is now *Sowne* into the Earth, and the Earth receives it as its owne propriety: but the *Ens* which is from the Eternity (which cannot be destroyed) lyeth in this earthly <sup>u</sup> sowne body; nothing is broken or dissolved but the grosse beast, *viz.* the being [or Substance] of time; As a *sixt* metall is not destroyed [or corrupted] in the Earth; even so also the *sixt* part of the humane Body; and as the *Artist* brings forth an excellent Gold out of the Earth, so likewise the humane Gold lyeth buried in the earth, and waiteth onely for the Artist to raise it up.

<sup>u</sup> Or entered.

6. And as there is a *various*, and manifold diversity of metalline property in the Earth; so likewise of the *Ens* of humane property; therefore all things shall be proved through the Fire; what kinde of property every one hath in this Time assumed to himselfe, and impressed on his Body, (*viz.* with the desire of the *Fiat*) that shall be tryed in the fire, whether or no he hath impressed a *sixt* stedfast property from the divine *Ens* into himselfe, or an hellish *bestiall* one; all this shall be tryed and proved in the Fire of God, and as the *Ens* is, in each body,



body, such a fire also shall be enkindled, in the same *Ens*.

\* Brought  
forth or  
formed.

7. And as *Quicksilver* doth *Evaporate* in the fire; even so shall all the wicked devillish Serpentine workes, which have been \* Impressed out of the dark world, and Devills desire.

8. Now if a man hath in this life time impressed into himselfe [a] divine *Ens* by earnest *Faith* and divine desire; understand by the humane Soul, introduced into the mortall part of the *limus* of the Earth, then it lyeth shut up in the mortall part, yet as a glimmering *incentive* which longeth and laboureth to burne and shine, or as the pretious Gold lyeth shut up in a grosse drossy Oar, or in Lead, and waiteth onely for the *Artist* to come and release it, even so likewise shall the delivery, and releasment of mans body be, out of the Earth.

9. Now also we doe herein understand *the body of sicknesse*, and the *Physitian* [or Curer thereof], for when the heavenly *Ens* did disappear, and was captivated with the earthly, as the Gold in the Lead; then the outward *Astrum* awakened in the Body; and now as the outward *Astrum* doth mutually destroy and ruine one anothers *Ens*, and change it into another *Ens* according to the greatest and most predominant power; so likewise the humane Minde (which is a Magicall *Astrum*) is hereby governed and ruled, and the Body also; and is thereby brought into Strange desire and lust; whereby man doth *weaken* plague, and perplex himselfe; and one introduced *Ens* doth marter weaken and annoy another both through Meate, and thoughts, or cumbring molesting care.

10. As we plainly see, that man for the most part doth rack and plague himselfe in the *Astrall* minde, with the desire about that which cannot be his own, which stands not open in his *Astrum*; and his *Astrum* cannot apprehend take or receive it, about this the false introduced desire from the strange *Astrum* doth plague perplex and spend it selfe day and night, whence the great Covetousnesse doth arise, that man doth desire and introduce that into his *Astrum*, which is an hurtfull *poysen*, and plague unto him: and yet with such [in-foisted] strange matter, cannot make any fixt stedfast [thing or being] in him, which may *subsist* in Eternity.

11. All whatsoever the own peculiar *Astrum* (*viz.* the lifes right *Astrum*) doth impresse [or foist] in to it selfe from [or of] a strange *Astrum*, is false, and an adverse will; whence enmity (*viz.* the great *Envy* in nature) doth arise, that the humane Minde willeth to domineere over the strange *Ens*; and if he cannot get it, yet that strange in-foisted introduced *Ens* burneth in him in a spirituall manner as a poysenfull hungry fire of *Envy*; that doth not freely beteeeme that to any, that it willeth to possesse it selfe.

12. And though it comes about, that it may through the Serpents Craft, draw it, to it selfe, or possesse it, yet it hath no fundamentall Seat [or true root] in its *Right lifes-Astrum*; for it is not capable of it, but the desire doth advance, and set it up as a King, and vaunt it selfe therewith, as an absolute *peculiar God*, which hath taken upon it selfe, Might over others, and sets it selfe upon *Strange Authority*, and *domination*; whence the Pride of Riches, and Self-assumed Honours, and Domination doth arise, and yet in its ground and originall it hath

hath taken its rise from the *Devill*, (through the Serpents *Ens*), who also departed with the free will from his owne peculiar *Ens* into strange desire; whereby he hath introduced and awakened in himselfe (by reason of his strange in-foisted *Ens*) the hellish torment paine and *sickness*, so that his lifes *Astrum*, is wholly departed from its mutuall accord and harmony, and entered into an *Enchanting* *Sorcering* property; and so likewise it goeth with the fallen man.

13. But now, Man hath his *Cure*, and the *Devill* hath *not*; for when the divine providence knew that he would not stand, he caused all manner of *Medicine* [for hunger and health] to grow out of the Earth, to resist and withstand the strange introduced property, both from the *Astrum* and Elements; and for the Cure of the *Minde* God hath given his *holy word*; that the minde should Immerse it selfe into the word, and through the *Power* of the word, continually cast away the introduced Strange Abomination.

14. And if it doth not this, but continueth in the strange introduced *Ens* (which the *Devill* continually introduceth through the Serpents Image) then the strange *Ens* becomes Substantiall, and Surrounds the Hidden *Ens* of the heavenly worlds Being; and even then that *Ens* which is from and of the divine property, remaineth disappeared in *Death*, and cannot attaine the Place of God; and hence cometh the *eternall death*, as is to be seen in *Lucifer*, in whom also his divine *Ens*, is included or shut up into the *nothing*, viz. into the greatest *Hiddenesse*, [or privation] that he in his *Magickall Astrum* in the creaturall property cannot reach or obtaine the place of God.

15. Therefore it is very necessary for man wholly to sinke, and drive himselfe into the *promised incorporated Word of God*; and continually, and fully reject, and cast away the *strange* introduced *Ens*, which the *Devill* *insinuates* into his *Minde*, whereby he desireth strange things, and onely take that he may obtain *with good truth, and reall upright honesty*; which *besetteth* him in his Calling for his Corporall *necessity*, and livelyhood; the same, his Right lifes *Astrum* doth bring unto him, and he is capable of it, and it creates him no vexation trouble discontent and paine, if he doth *not let in* the Serpents Covetousness, pride, envy, and Anger thereinto.

7 Employ-  
ment Busi-  
ness or Af-  
faires.

16. And it is the greatest folly that man doth *eagerly and tearingly* *Strive and hale* for <sup>2</sup> strange things, and bring that into his desire, which doth onely discontent, and disturb him, and at last cast him quite from God; which doth shut up his heavenly *Ens* in body and Soule; what profit is that unto him, which he sees without him, and doth exalt himselfe in an *outside lustre* [as in a specious shadow and resemblance of a looking-glasse] and yet is *not* capable of the same? and if he doth get to be capable of it he turnes it to his *temporall*, and *Eternall* vexation, and disquietness.

2 Heterogene  
and hurtfull  
to his soule.

17. God hath created man naked, and given him nothing in this world that he can or may call his own, saying this or that is mine; Indeed *all* is his, but it is *Common*: for God created onely *One* man, to that one onely man he gave all whatsoever is in this world, now all men are proceeded out of this onely man, he is the Stemme or body,

the other are all his branches, and doe receive power from their Stem, and bring forth fruit upon one, and each twig enjoyeth the Trees *Ens*, also they doe all enjoy the *four Elements* and the <sup>a</sup> *Astrum* alike.

Or Stars.

18. What folly [and madnesse] is it then, that the twig willet to be an owne [selvish] Tree; and growes up of it selfe as a strange plant, as if its fellow-twig *did not* stand also in its Stem; it is the Serpents introduced *Ens*, which seduceth, and divideth the branches on the lifes tree of man from the *Onely* life of man, bringing each twig into a peculiar Sundry hunger, desiring to be a tree by it selfe in selfeull Power, and domination; and therefore it desireth the <sup>b</sup> *muchnesse* of this world for its owne propriety, that it might greatly enlarge it selfe in the Serpents *Ens*, and be a great, thick, strong, fat, well spread Tree.

<sup>b</sup> Or abundance.

19. O thou selfe-exalting Vapourer; of what doest thou smell, and Saviour? even of the Serpents *wantonnesse*, Lust, concupiscence and Poyson, and the Temporall and Eternall *Death*; and this thou art in thy own selfe-Tree, and not a whit better, and though thou wert a King, yet that which is under thy jurisdiction is onely for thy Office, and *not thine own*.

20. If thou wilt enter againe into the life-Tree and be a twig on the onely life of man, then thou must utterly *forfake* in thy minde and desire, *all whatsoever is in this world*; and become as a little childe; and looke onely upon that which thy own life's *Astrum* doth cast upon thee in thy estate calling and place; and therein thou must worke, and not say it is mine alone; albeit thou art a Steward therein, yet thou servest therein the root onely, upon which thou standest; thou bearest fruit to the root in thy Labour, which thou must let stand free, and therewith be diligent and caretull in preserving thy *Calling*, and *place*, to serve thy brother, and help to encrease his Sap, that he may grow up with thee, and bear fruit.

<sup>c</sup> Selvish interests, mine-hood, and thine-hood, *meum & tuum*.

21. In all <sup>c</sup> selfehood, and own-hood there is a *false* plant; one brother should be the Sovereaine Cure and refreshment to another, and delight or content his minde with the Insinuation of his *Love-will*. There were enough, and enough, in this world, if Covetousnesse drew it not into a selvish *propriety*; and would beare good will to his brother as to himselfe, and let his pride goe, which is from the Devill.

<sup>d</sup> Into the Abyffe.

22. He runneth with great pride, and *Belly-carking*, onely to the Devill in the <sup>d</sup> bottom-lesse Pit; he will be Noble, and better then his brother; but whence will he have it? did not God give but *one* life to man, and out of that *one* cometh the life of *all* men.

23. But that he phancieth to himselfe that he is more Noble and Gentile therein (then others) and *vaunteth* therewith; is an Apostacy and fall from God, and his word: for in the word of God was the onely life of man, *which the Word breathed into the created Image*, and this same One onely life is from *Eternity*, and never had any beginning; wherefore doth man then bring in a *strange* life thereinto, that doth disquiet and disturb the onely life; now it must come to that pass, that he doth either with his will and desire enter again into



## CHAP. 24. *and of the body of Sicknes.*

223

into the *Onely childlike* life, and forsake all whatsoever he hath introduced; or else remaine for ever in disquietness in that his insoisted Essence [or life.]

24. Now then, being I must forsake *all* whatsoever I have introduced into my selfe for propriety, and that the same is onely my *hurt*, wherefore then doe not I forsake this false desire, which bringeth Death and hellish vexation and torment into me? better it is to quash and destroy the *desire*, then afterward the *Substance* with great Anguish and sadnesse; as it is a very difficult, and painefull combate when a man must come to destroy the Substance in him by an earnest *Conversion* into the child-like life.

<sup>e</sup> Losse, or  
damage.

25. But if the Free-will doth in the *beginning* break and quell the desire and lust, so that the lust becomes *not* Substantiall, then the *Cure* is already produced, and afterward there need not be such an Earnest Purpose and Endeavour, as he must have, who is to depart from his Contrived Abominations, and forsake and destroy that *Substance* [or matter] which he hath forged, and made in his minde, and yet it must come so about, or else he *cannot* attaine the Gates of the Eternall Onely life, which God gave to man; and if he reacheth it not, then he also <sup>f</sup> reacheth not the Gates of God.

<sup>f</sup> Or enters  
not into Pa-  
radise.  
<sup>g</sup> Substance  
or thing.

26. For the onely Eternall life must be introduced into the *No-thing* without [or beyond] every creature, and <sup>g</sup> being; for it hath its Eternall originall out of the Nothing, *viz.* out of the *divine understanding* and it is in a disquiet Source in the *Something*; unlesse that its Something be also bent and set with its desire into the nothing; and then the Something is a joy to the life; that the life of the Nothing in it selfe may dwell and work in Something.

27. For God in reference to the creature is as a *nothing*, but if the creature introduceth its desire into him, *viz.* into the Nothing, then the Creature is the *Something* of the Nothing, and the Nothing moveth willeth and worketh in the Something of the Creature, and the Creature in the Nothing; and in this Working, no *Turba* can arise, for it is its own Love-play, a mutuall Loving it selfe, and it stands at the end of Nature with its life.

28. Thus we understand what inheritance *Adam* hath left us, *viz.* the *Curse*, and the *vaine desire*, and we consider the outward man in its life as a monster of a true humane life, unlesse that the pretious noble minde be borne againe in the Spirit of Christ, else the outward Centre in the Minde is a *Serpent*.

29. And in this Serpent, the Grosse Beast which is from the *Astrum* and foure Elements, doth sit, and holds possession in the house of the minde; and according to its beastiall property produceth *various* desires, one desiring this, another that, and causeth manifold figures in the Mindes of men; one maketh in his minde a *fixt* <sup>h</sup> Sub-stance, another a [shattered] *ruinable* matter, that which he maketh to day that he breaks down to morrow, and hath an *unconstant* Beast in the Minde, falleth sometimes upon this, sometimes upon that [and often changeth his minde.]

<sup>h</sup> Project, de-  
vile, or mat-  
ter.

30. But he that brings up a *fixt* Beast, he holdeth it in him for his Treasure, and vaunteth therewith as if it were the virgin childe, and gathereth

gathereth up *Earthly Treasures* for his beaftiall pleasure, and yet before God he is onely a foole with his beast, for he must *leave it* to the Earth and the judgement of God.

31. But he in whom the Virgins child is borne, he *treadeth* the beast in the Minde under foot, and must indeed suffer it outwardly upon him, to creep and faulter, as a Laden Ass that must carry the earthly Sack; but he hath enmity with it, as God said to Adam, *I will put enmity between thee and the Serpent, and between the Womans Seed and the Seed of the Serpent, which shall bruise the Serpents head, viz. the Serpents Beast*: This monster of the Beast in the earthly minde, the true man doth *bruise the head* of its desire and Might.

<sup>1</sup> Or had not been.

32. Thus a godly man must have enmity in himselfe, and trample under foot the monster, *viz. the Serpents childe*, and *continually kill it*, for if this beaftiall Serpents Seed<sup>1</sup> were not impressed, and wholly incorporated in us, God would *not* have said, *I will put enmity between the womans and the Serpents Seed*, the enmity is *within* man and not without man with the Creeping Serpent; this Serpents Seed in man is the *Devills riding Horse*, his strong Hold and Fort, where he is able to dwell in man.

33. And therefore because the Devill was a *Prince of this world*, and still is so, in the Anger, it is his will and Ayme to possesse the Image of God, which God created in his stead, and to rule it under his jurisdiction, and bring it into his *Kingdome*, and this the *Curse of Gods anger* hath brought along with it, which now worketh mightily unto *Destruction*.

<sup>2</sup> Inoculate, or incorporate.

34. And on the contrary the Serpent-bruise worketh unto *Eternall life*, and the humane Minde stands in the midst of these in the *free-will*, to which the free-will doth <sup>2</sup> Engraft it selfe, therein the minde worketh: it bringeth up a beast, and also an *Angell*, or a beast and a Devill, according to the *outward* world a Beast, and according to the *inward* spirituall world an Angel or Devil.

35. Here a *grain of seed* is sown, which standeth in three Principles, and is fitt or pregnant to bear a creature in and to all three; for the Divine possibility from Gods manifested word in love and anger, *viz. the Verbum Fiat* lyeth therein: as the *free-will* conceives it selfe so it begets (or generates) an *Eus*; and in the *Eus* the spirit ariseth, which formeth it a creature out of the *Eus*, and the spirit signeth it selfe in the Body, what it is: and so stands its *figure*.

## CHAP. XXV.

*How God drove Adam out of Paradise, and laid the Cherub before the Garden.*

**W**Hen God had cursed the Serpent, and the Earth, then the *Beast*. *Man* was no longer profitable in Paradise, for he could not any more enjoy the fruits of Paradise; therefore he laid upon him the labour

bour, and toil of the world; and *drove him out of the Garden of Eden*, and placed the Cherub with the fire sword of judgement before it, that if the new born virgin-child of the seed of the woman, would again returne and enter into Paradise, this *Angel* with the fire-sword should cut away the Serpents-beast from it; and not any more suffer<sup>1</sup> it to come into Paradise.

<sup>1</sup> Understand the beast.

2. The Angel with the fire-sword is the right destroying Angel, who carrieth death and life in his sword; he hath therein Gods Love, and Anger, and when man *Dyeth* in this world, then he cometh before the Gates of Paradise, before this Angel: and even there the poor Soul must *passee* through this [Garden] judgement.

3. Now if it be captivated in the Anger of God, then it *cannot* passe through this judgement, but if it be a virgin child, born of the Seed of the woman, then it may passe quite through this Sword; and then the Angel cutteth off the *Beast* begotten of the Serpents *Ens*, and even then the soul is an Angell of God, and serveth him in his Temple in Paradise, and expecteth the Day of judgement, viz. the Resurrection of the *outward body*, when this Angell with the fiery Sword shall Sever the Earth from the Curse, then the right humane *body* returnes again, for it must also passe through this Sword, and the Sword will cut off its Beast, that he may be onely a Man and no more a Beast.

4. The Speech of *Moses* concerning this Mystery, is wholly hidden to the Earthly Man: for *Moses* speaketh of an *Angel*, and *Sword*; and albeit the Outward figure was even just so (for so was *Adam* driven out) yet it hath far another A. B. C. internally; the naturall man without Gods light understands nothing thereof.

5. This Sword is *in* man, when man converteth and entreteth into sorrow for his committed Sins, and casteth away the *vanity*, and steppeth into the Infants Shirt; then the morning-Star ariseth in the spirit of Christ, in the virgin-like<sup>m</sup> occluse *Ens*, in the true womans seed.

<sup>m</sup> Or shut up *Ens*.

6. And in this Anxious Sorrowfull Gate of true *Repentance*, the Angel standeth with the fire-flaming sword, and the virgin-Bud forceth quite through this fire-sword into Paradise, viz. into the light, into the *life of Christ*, and groweth forth through this sword.

7. And now the virgin-child standeth with its faire Rose in the New Plant in Paradise, and the poore Soul which begetteth this child, standeth the whole time of this life, under the reach and Swinge of this *fire-sword*, and is fast bound with a band, to the grosse beast in the outward world, where the virgin-child is sufficiently thrust at, and wounded with this fire-sword; for the fire-soul, which in the fire-Sword of Gods Anger, is bound to the Serpents Monster, doth daily *amuse* it selfe upon the Serpent-Monster, and *Sinneth*; and even then this fire-sword doth cut away the Sins, and devoures them into Gods Anger, where they are *examined* and judged.

8. Therefore the poore virgin-child which is borne out of the Soul must stand under *Christs crosse*, in Christs death; and the piercing Sword of Tribulation and grief passeth quite through it; it must suffer it selfe to be *drawn* quite through this flaming Sword; and the fire burneth away the *Abomination* which the soul continually brings into it selfe from the Serpents<sup>n</sup> Monster; and even then it is

<sup>n</sup> Or false Image.



in a sore strait, when that is cut off from the fire-soule, which it *faine* would have from its Monster.

9. Then must the virgin-child supplicate the fire-soule and tender it the Love, that it should *onely forsake* the Monster of the Serpent; heere then ariseth *strife* and opposition; for the part of the fire-soule hath introduced the Serpents Monster into it, and desireth also to have its joy therein, and loveth the Evill Beast.

10. Then *Sophia, viz.* the Second Principle, *viz.* the Part of the light world doth speak against it, and hence cometh up the *strife* betwixt the Seed of the woman and the seed of the Serpent, and then man goeth up and down in Sorrow and Sadnesse, trouble and perplexity, sometimes the virgin-child prevails, and sometimes the Serpent-child.

11. And then the Devill stirs up, and *incenseth all Monsters* against the virgin-child, to strike it, to mock it, scorne it, revile, and laugh it to shame, and make it ridiculous; that it may by no meanes be known, least the *Devills Kingdome* should become manifest.

12. Thus the virgin-child must be exercised by this, in the Spirit of Christ, and suffer it selfe to be whipped, persecuted, and injuriously reprov'd, and often called, *one possessed by the Devill*; be cursed, and continually accounted an *off-scouring of the world*, untill the outward Beast hath finished its Course in its Constellation; and then the Cherub cutteth off the grosse beast, and lets it fall *even unto the judgement of God*, and then the part of the fire-soule must forthwith force through the judgement of this *Sword*.

° Impressed.  
? Or in.

° Refining  
fire.

13. Now if the fire-soule hath ° taken in much vanity into it self, *viz.* much of the Serpents craft, and lust; then the part of the fire-soule must stand *under* this Sword, untill the fire of Gods Anger consumes this introduced *vanity*, which to many a one is ° *Purgatory* enough; which this present too too wise world will not beleve, and will be onely an Adopted child from without, and so have an *externall* washing away of Sins in Grace; but it hath another A. B. C. here, God will not let the Serpens *Em*, neither in body nor Soule, come into Paradise.

? Or from  
thence for-  
ward.

14. The fire-soule must subsist in the fire of God, and be so pure as the clear refined Gold, for it is the *husband* of the Noble [virgin] *Sophia*, [which is] from the womans Seed, it is the fires Tincture, and *Sophia* the lights Tincture; if the Tincture of the fire be wholly and thoroughly pure; then its *Sophia* will be given to it; and so *Adam* receiveth again into his armes his most pretious and endeared *Bride*, which was taken from him in his *sleep*, and is not any longer man or woman, but a branch on Christs Pearl-tree, which standeth *in the Paradise of God*.

° Excellently  
with surpass-  
ing beauty  
glory and de-  
light.

15. To the description whereof we need an Angels Tongue, and yet we are understood well enough by our School-fellowes; we have not written this for *swine*; for none but those onely who have been by and at the marriage of the Lambe doe understand what kinde of intire *inward* great joy and Love-delight is therein: and how dearily the Bride receiveth her Bridegroom in his pure cleare and bright fires property: and how she gives him her Love-kisse: unto others, this is dumb.

16. When

16. When Reason heareth one speake of Paradise, then it understandeth onely a certaine place *apart*: and it is even so; there was a certaine place which was called *the Garden in Eden* where *Adam* and *Eve* were tempted, and from which place they were driven after the fall; but yet the whole world was such a Paradise before the Curse: yet seeing God knew the fall, the holy *Paradise* was onely opened unto them in *one* certaine place: for to what End should the whole world bring forth Paradisicall fruit, seeing there was no creature upon the Earth that was capable to enjoy the same.

17. But *Adam* and *Eve* were however brought into *Paradise*, that, although this first Body should fall and come to ruine, yet they and their children might by the new *Regeneration* in the Spirit of Christ, enter in again through this fire-Sword: this Mytery is exceeding Great.

18. For Prince *Lucifer*, before the time of the Created Earth, sate in the heavenly *Ens* in the Angelicall world in the Place of *this world*, wherein the *Ens* of the Earth was comprehended in the *Fiat*, and brought into a Compaction, his false Imagination had tainteth the *limus* before the Compaction, it was the place of his Hierarchies: now the outward body of man was taken out of the *limus* of the Earth in the *Verbum Fiat*, and formed according to the property of the humanelife, which was in the *Word*: the word, formed (by or through the *Fiat*) the *Ens* or *limus* of the Earth according to the forme of the humane soulelike life which was in the word; and being God, had set himselfe, through his word, to be judge, against the false *Infection* and desire of the Devill, to judge him and his enkindled whickednesse which he had brought to Substance, the *judiciall* Sword was already in the *limus* of the Earth whereof *Adam* vvas made.

† Made it subject to infection and pollution.

† Or Sword of execution.

19. For when God created the Earth, he founded its time, when he would keep the judgement, and sever the evill from the good, and give the *evill* for an habitation to the Apostate Prince; but being the *Good* in the occluse Earth was without heavenly creatures (seeing its Prince was cast out;) God created *Adam* an other Hierarch out of this good *Ens* to be a *Ruler* of this place; and hence came the Devills Envy against Man and all good creatures of this world.

× Certainly appointed and set a time.

20. But now we are heere to consider of the *Apostacy* of man, with the *Sword* of the Cherub; for Saint *Paul* saith: *we are chosen in Christ Jesus before the foundation of the world was laid*; and even heere this saying of *Paul* doth belong: God knew that this *Ens*, of which *Adam* was to be created, was already somewhat subject to false lust by reason of the Devills introduced desire; therefore God chose this *limus* in Christ *Jesus*, before the foundation of the world, out of which he would make man; that he would through the judgement of the flaming *Sword* bring it through death, and through the fire, and wholly burne away the false infected desire of Lust; and regenerate him anew in *Jesus* in his deepest Love in his Word in *Jehovah*, that is opened out of *Jehovah*, and introduce a new *limus* into the tainted one; and bring them together, quite through the judgement of the fire-Sword, and purge and purifie them wholly and throughly.

† foresaw or provided for.

21. And heere also is *Christs descension into hell*, where the Love of God in Christ entered into this fire-sword, and changed the wrath into Love; and did also *destroy the sting of death* which was insinuated into the *limus* of the Earth out of which *Adam* was created according to the *outward* humanity; and this fire-sword had its raising and Originall in the *Corruption of Lucifer*.

22. For albeit *Adam* was created as to one part out of the heavenly Essentiality, that was in the word of mans life, which was inspired and *breathed into* his outward and inward *limus*; yet this fire-Sword lay hidden as a glimmering incentive in the earthly *limus* of the outward body, which also assaulted *Adam*, so that he lusted against the command of God, and the Kingdome of Heaven; in which incentive the *Devill* also introduced his desire into him, and provoked him to fall; which being God well knew that the poore man would not stand, he ordained an help and *Saviour* in Christ, to guide, and bring him into that holy *Ens* whereinto he should be brought, *viz.* into the *true Sabbath*, and Eternall rest.

23. Indeed *Adam* was set wholly perfect in equall harmony and accord, and brought into Paradise (to try) if the *soule* could have overcome the incentive [of vaine lust] and therefore the tree of temptation was represented to him, to see if it were possible for the soul to over-power this contamination of lust, and remaine wholly and fully in the likenesse [and harmony].

\* Undergoe  
this Proba.

24. But it was not possible; therefore Christ must afterward \* come into this place; and be tempted forty dayes in the *wildernesse* in *Adams Ens*, and in his new introduced heavenly *Ens*, to see whether the fire-soul would stand in perfect purity; and being it did now stand in Christ, the new introduced heavenly *Ens* did destroy the sword in the death of the *outward body of Christ*, and brought the outward body which he, in *Mary*, received from her Seed, quite through this sword of the Anger of God into the holy *Ens*, and in this Power the outward body did arise from death and got victory over death and this fire-sword, and tooke the fire-sword into its power, wherewith at the end of the world he will purge his *Floar*; as a judge over Devils and men; as well as of the Earth.

25. For the maine ambition was about the *fire-sword*, for King *Lucifer* had changed it from the pure clear light into *fire*, wherewith he willed to domineere and rule as a God; but God sent to him another Prince and King, who tooke it from him; and thrust him from this Throne; and should turne this Sword in the *Ens* of the Earth againe into the divine property, and cast out, and judge the *Devill*, with this Sword.

26. And there is not such a silly, and narrow Meaning of the fire-sword as hitherto hath been generally understood; although it hath been hidden by the Counsell of God, yet we should now open our eyes, and deeply consider what this manifestation importeth; that it doth even foretell and signifie the judgement of this sword; that he will come, who carrieth it in his mouth; and it is also a messenger, [declaring] that *Babell* shall [soon] come to its End by this Sword, and be given to this Sword to be devoured.

27. Now



27. Now saith reason; wherefore did not God examine this *Ens* afore, out of which he created the Earth, and man out of the same Earth, before he created the Earth and man? forsooth, deare Reason, heere thou hast hit the matter right; Gods Omnipotence, and omniscience must *serve* thy turne; whereby thou art able to bring all things into Gods will, as rationall *phancy* dictates: hearken, o Reason! dost thou know, whence the Earth is generated? thou saist, through the Word, *viz.* in the *Verbum Fiat*; I say so too: now, *what* was this word? Here looke upon the Earth and the whole Creation and thou wilt see what the desire of the word hath brought into *Es-sence* out of the spirituall *Ens*; thou wilt every where see good, and Evill, and finde out Gods love, and anger.

28. The Word was a full Spiration from the spirituall fire-and light-world, according to which God calleth himselfe a Strong jealous angry God as to the fire, and a mercifull Loving God as to the light.

29. Now if God should have quelled the first Principle, *viz.* the fire-Source, in the *Ens* of the Earth, out of which it was created; whence should the light have its might? doth not the Father *viz.* the fire-world, beget the Son *viz.* the light-world; but now being the word in the fire-world was vehemently enkindled by Gods motion to the Creation; as we may see, by the Coagulation of the Stones; if we were not blocks, and had onely calvish understandings; wherewith then should this Fire but especially the enkindled *Ens* in the Coagulation be reduced and brought againe into the light into the Equall Temperature and harmony; Gods Love must then onely doe it.

<sup>a</sup> Nulled  
abolished  
or taken  
away.

30. Now; how will [or can] a creature, *viz.* a fire-soule or Angel, come into a creaturall being or formation, if the fire-Source were not moved and stirred in an especiall manner; Like would onely then remaine in Like; and if it be onely a meere *Likenesse*, then it hath its Sport with and in it selfe, as it was from [and in] Eternity; and therefore the unchangeable God hath moved himselfe according to the fire and light, and stirred up the fires property that he may make him a play, and melody, *viz.* a formed Word out of himselfe; that there might be a play before and in the un-formable Word.

31. Now we doe here understand this, that if God should have againe introduced the enkindled *Ens*, out of which the Earth and man were created, into the un-formable Word, *viz.* wholly and fully into the *likenesse*, into the Love, then no creature might have been produced, or brought forth; for every Soules Spirit; yea the Angels, and vvhatssoever liveth, must be a stirring [or working] fire.

32. Now no fire-Soure can be generated out of the perfect likenesse, unlesse the likenesse doth move it selfe: yet the Eternall likenesse *viz.* God, had before moved himselfe in his Mystery with the creation of the Angelicall Thrones; now if he should have changed this motion, which was Enkindled, and also poysoned by the Hierarck Lucifer with false distemper, into Love, before he had created the Earth and man, then he must yet once more have moved himselfe according to the fires property, if he would have created another Hierarck, and Angelicall Prince.

33. But being that might *not* be, he created the Earth, and out of the Earth, Man, out of the first motion, and *breathed into man* the Light and fire-soule out of that breath of his manifested and moved word, *viz.* out of the first motion, for out of the first motion of the word, *another* Prince should come into the princely created Throne of *Lucifer*, and take in, and possesse the *first* motion.

34. And God appointed the Judgement to the *first* motion; and tooke away *Lucifers* Domineering Fire-Sword, and gave it unto *Adam*; and afterward introduced the deepest Love of God in Christ, into *Adam*, and brought the *Moved Word* againe into the likenesse, *viz.* into an Eternall Confirmation; and gave *Adam* in Christ the Fire-Sword over the fallen Prince *Lucifer*.

35. For *Adam*, *viz.* the corrupted *limms* of the Earth, should, in Christ its first enjoyed Prince, judge with this flaming Sword; as Christ hath told us, that *the Saints shall judge the world*; understand, the Enkindled *Ens* of man and of the Earth, should judge the false Prince of Lies, who had perversely changed the Truth in the holy *Ens* into Lies, and corrupted it with such [false desire.]

36. But beeing the *Ens* of man was corrupted, and could *not*, God out of his deepest Hiddennesse introduced the most holy *Ens* into the Corrupt *Ens* of man, *viz.* into the heavenly part, and brought the *outward* [part] also through the Sword of the fire and death into the *inward*, into an Eternall likenesse [or temperature:] And thus there is heere a Looking-glasse for Reason; if it be *illuminated* of God, It will then understand us heere; but if it be not, then there is *not* any possibility to understand this.

37. And we faithfully and seriously *warne* the caviller and carper; not to say, it is a blasphemy: let him first put away his *Calvish* and Beastiall Eyes; and looke us heere in the *face*, before he takes upon him to censure and cavill at us, it hath far another A. B. C. then *Reason* hath. It must have its Birth a degree deeper.

38. Thus we are able very well to understand the casting out of *Adam*, wherefore he was tempted, and driven out of Paradise: being his *Ens* was *somewhat* enkindled by the Devills poyson, he could not possesse Paradise, and therefore God drove him out from thence, with the *Sword* of judgement into death and corruption, and yet gave the *promised word* of his deepest Love to be with and *in* him in the *Ens* of the heavenly worlds-being; for a sure and certaine *Covenant*; wherein *Adam* and his children should *Trust*; and *beleeve* that at the end, and accomplishment of this time, he would in this *Incorporated Word* bring them againe with the introduction of the holy *Ens*, out of death through the fire-sword; and clean cut off the false infection and lust with the *Sword* of judgement, and set them as Angels of God in the place of fallen *Lucifer*; and this is the mystery of the *Angel and Sword of Paradise*.

39. The Angel did beare the Name of the Covenant, out of which God would manifest *Jesus*, *viz.* the High and Almighty Prince; and it was even this *Angel*, which afterward wrought many wonders upon the Earth, who was with *Abel Sem Enoch Noah Abraham, and Moses*, who appeared to *Moses* in the fire-sword of flame in the bush and brought  
Israel

Israel out of Egypt, and went before them in a fiery Pillar [by night] and in a cloudy Pillar by day; who gave them the Law in the fire, and at last brought them by Joshua (being the type of him who was to be borne out of the fire-sword) into the Land [of] Israel.

40. This fire-Angel turned its internall light outwards, and manifested it selfe in Christ's person in the humanity, \* with whom, Christ, viz. the holy Anointing Oyle of the deepest hidden Love, changed the fire-sword of the Angel into a Love-sword, and *bey Dominion*.

\*Or in which.

41. And this is the true *Cherub* which drove the false Adam out of Paradise, and brings him in again by Christ, the virgins child, new born out of Adam in Christ; and it hath no other ground or meaning.

## CHAP. XXVI.

*Of the Propagation of man in this World and of Cain the first borne the murderer of his brother.*

1. **WE** are here to consider this weighty Point, in right earnestnesse; and not to make *Conclusions* with fictions and fables as hitherto hath been done as touching the *Election* of Grace; whereas it hath been handled onely in a very blinde and absurd manner, and no right [fundamentall] understanding hath been found thereof.

2. Seeing that men have onely sought in Reason; and have not been able through true *Repentance* to force through the fire-Sword and see with divine Eyes; thereupon the fire-Sword of Gods Anger, and Severe purpose and Decree of judgement hath remained onely in the eyes of [their] Reason; and further they have not seen, therefore they have made *dreadfull* and dangerous conclusions without fundamentall and plaine understanding.

3. But Christendome is hereby faithfully and truly admonished, once thoroughly to awake, and shake off the conclusions of Reason, and to see Gods clear countenance, which desireth no evill nor can desire it; but hath also set himselfe to be judge against all wickednesse; and will destroy all such *Conclusions* in the Sword of his anger, and doe away the Cherub.

4. Now it doth heere offer it selfe to our consideration, how it came to passe, that Adam and Eve at first brought forth an evill child and a murderer: to this, Reason saith, that it was from Gods purpose, who hath made to himselfe an *Election*, and chose one company of men to damnation, and the other unto his love.

5. Forsooth! dear Reason; whence art thou borne, and from whence dost thou speake under the covert of the *Scripture*? Dost thou not speak from the *Ens*, and words of the Serpent? who brought the false *Ens* into Eve her *Matrix*, vvherein Cain was apprehended? did not the Devill doe it through the Serpent, and make the *matrix* of Eve monstrous?

6. Dost



6. Dost thou not understand how *the word of promise* did forthwith incorporate it selfe into the *matrix* of *Eve* in her Seed, and that the contest betwixt Gods anger and Gods Love did presently begin; for Gods Love had incorporated it selfe [and betrothed it selfe] <sup>to</sup> bruise the head of the Serpents Monster in the anger of God; and thereinto the fire-soul, which lay captivated in Gods anger, should give its free-will.

7. For the fire-soul is a root proceeded from the divine Omnipotence, and therefore it hath *free-will*, and nothing can deprive it thereof; it may conceive either in the fire or light.

8. But if thou askest, why the Serpent-bruise did not forthwith bruise the head of the Serpents *Ens* in the first seed; and not suffer the Serpents, murtherous, poysonfull will, to get the upper hand in the Souls *Ens*? It is just as if I should ask; wherefore did not God when he saw that *Adam* became evill, wholly reject him, or make him to *nothing*, and create a new *Adam*? thus likewise will Reason judge of the Devils, saying, that it hath pleased God that there should be Devils that it might be knowne what an *Angell* is.

9. Harken Reason! I have already above answered thee, that if God should *once more* have moved himselfe for mans sake, and introduced the first motion in the humane and earthly *Ens* into a Stillnesse, then the six dayes workes of the creation must have retired back; and have been brought into a *worke-lesse* Rest; and this, God would not; the whole creation, should and must subsist in its first motion; its first formed *Ens* in the *Verbum Fiat* must stand, be it either in Love or anger; let who will apprehend either; the Anger was open, and so was the Love also.

10. The Love onely is called God, the Anger is called his *Strength*, and might; Now what the free-will would desire, therein it should be confirmed either in the Love or anger.

11. For the free-will was borne or sprung forth from the *Love* and *Anger*, viz. from the fire-and light-world: and so likewise it might chuse it selfe a place for its working Life; If Gods Love should have drowned the free-will in the *Ens* in *Eve's* seed in the Love, in which [seed] <sup>b</sup> it was enkindled in the Anger, then the fiery motion in the *matrix* must have ceased; now out of the light's *Ens* onely and alone, no soul may be brought forth.

<sup>b</sup> The free will.

12. Also the corrupt *Ens* of the earthly *limus*, must have then been presently judged through the fire, which could not be, for the motion of the new Regeneration, and the opening or full explication of the divine *sweetnesse* and the overcoming of the fire, viz. of the anger of God, did belong onely to the *Name* of *Jesus*.

13. The word which had incorporated it selfe, had from without, the fire-sword, viz. the *Cherub*, and from within, the *Jesus* who should overcome the fire-sword with Love: thus the *Name JESU* stood hid in the fire-sword and was not manifest untill the *Time* that God would move himselfe therein, and manifest the same.

<sup>c</sup> Or the evill corrupt nature and property.

14. Thus the insinuated *Ens* of the Serpent, that *Eve* had introduced through *Imagination* into lust, must be wholly cast away; for in *Cain* the murthering <sup>c</sup> Image of the Serpent was manifest, which cannot inherit

inherit the Kingdome of God; but on the contrary the Marke of the Covenant in the promised word was in the free-will and in the heavenly disappeared *Ens* of the Soul, into which [covenant of the promised Grace] the Soul should enter.

15. And although the Serpents *Ens* should have been rejected, as it must be, in all the children of *Eve*, yet the part of the heavenly worlds being, lay hid in the Covenant of the Word in the disappeared *Ens*, as a possibility to the new Regeneration; therefore God said to *Cain*, when the murthering Spirit perswaded him, *Rule over the Sin*.

16. If thou saist, wherewith? he could not: but wherefore could he not? the Serpents desire held him, and brought him to kill his brother: wherefore? the free-Will had given it selfe up into the Serpents *Ens* which held him captive.

17. Now saith Reason; God would have it so, else he had turned away his will. No: indeed Gods Anger-will in the Serpents *Ens* which had captivated the free-will, would have it; but yet Gods Love-will said in him *Rule over Sin*, that is over the wrath and Anger of the Serpent, and let it not have its power and prevalency.

18. And here we are rightly to know, how Gods Love and Anger are in continuall contest, understand, in the manifested Word in the *limus* of the Earth, and in the *Ens* of the humane property out of the Earth; for the Anger-*Ens* is stirred up and driven by the Devill, and desireth continually to devour the Love-*Ens*, and possesse this Kingdome in the Anger *Ens*.

19. The Anger-*Ens* desireth to have man; for it hath its King in *Lucifer*; and the Love-*Ens* desireth also to have him; for it hath its King in *Christ*, and therefore Christ must bring the humane Love-*Ens* through death and the Anger-*Ens*, and open another Principle, viz. another Kingdome, and leave Prince *Lucifer* in his own Anger, for his free-will had chose it him.

20. Thus also the free-will in *Cain* did chuse the false, viz. the Devils-will: but thou saist; was then the murthering-will wholly rejected; it did <sup>d</sup> reject it selfe; but if the free-will had againe conceived in the Love *Ens* it would have been againe borne anew, yea even after the murther, which we leave unto the judgement of God, whether it were so or no, seeing the Text in *Moses* doth give him so bare a name in despaire; for the word out of which the Name *Jesus* was made manifest, was given, to call, poor lost Sinners to Repentance, and not the righteous ones, who were apprehended in the Love; as Christ said.

<sup>d</sup> Reprobate  
or abandon.  
NOTE.

21. *Cain* was a type of the first corrupt *Adam* in Sin, and *Abell* was a type of Christ the second *Adam*, viz. of the virgin-childe; for the Tree of evill and good began in *Adam*; and so likewise the fruit did forthwith appeare, viz. Christs children, and the children of the Devill and the Serpent.

22. Now reason saith: was *Cain* then wholly conceived of the Serpents *Ens* in the Anger of God and predestinated to damnation? Answer: no; He was (conceived) of the *Ens* of *Adams* soule and body; and so also of the Seed and *Ens* of *Eve* her body; but the Monster in the matrix of *Eve* did environ the sown Seed, and it was that which did seduce and beguile him; but the marke [and *Aym*] of the Covenant

lay hidden in the *Ens* of the Soul and body; for the *Ens* of the Seed of *Adam* and *Eve* was out of the heavenly disappeared [*limbus*] and then also out of the earthly awakened *limus*, but the will of the Serpent, and of the Devill took possession of the house; as the like was in the Devill, who was an Angell but the will of the darke world took possession of the house in him, and got the *upperhand*, so also it was here in *Cain*.

Gen: 4.  
Verse 1.

Or with.

23. But thou askest, how this came so to be? hear, and see thou fair child in the will of *Adam* and *Eve*, what their desire was before and after the fall, they onely desired the *Earthly* Kingdome; as we see that *Eve* was so wholly and onely minded, for when she brought forth *Cain*; she said, *I have gotten a man* [who is to be] a *Lord*; she thought him to be the bruiser and breaker of the Serpent, he should take in and possesse the earthly Kingdome, and expell the Devill; she did not consider that she should Dye to her false earthly fleshly will and be borne anew in an *holy* will; and such a will she also brought into her Seed, and the like did *Adam* also.

24. And hence now the will in the Souls essence did arise; the tree brought forth a twig out of (or like) it selfe; for it was *Cains* desire onely that he might be *Lord upon the Earth*; and being he saw that *Abell* was more acceptable in Gods Sight then himselfe, his free-beastiall will in him did elevate it selfe to *slay Abel*, for *Cains* Ayme and endeavour was onely about the *outward world*, to domineer and be Lord and master therein; but *Abel* sought Gods Love.

25. Thus there are yet *Two* such Churches upon the Earth; *One* which onely seeketh *worldly* pleasure might honour and the outward God *Mammon* and *Mausim*, and therein it lodgeth the Serpents child, the other which seeketh the virgin-child, and Gods Kingdome, and must suffer it selfe to be persecuted, reviled, reproached, and killed by the Cainicall Church, as *Cain* did to *Abel*.

26. For the Devill will yet be continually a *Prince of this world* in the Serpents child; and if the virgins child which bruisseth the head of the Serpent be not manifest in the Serpents child, then the Devill is and remaineth Prince and Host in the house of the Soul, as hapned to *Cain*.

27. And doe but understand the ground aright: in the birth of this world *two* Kingdomes lie manifest; viz. Gods *Love* Kingdome in Christ, and the Kingdome of Gods *Anger* in *Lucifer*: these two Kingdomes are in Contest and strife in all creatures; for the Originall of all Spirits is in the Contest, and in the Combate of the fire the light is made manifest: the fire is a cause of the light, Gods *anger* is a cause that God did yet once move himselfe in his deepest *Love* in the *Name* *Jesus* and thereby vanquish the Anger.

28. Now what can the *Love* doe, if the free-will espouseth it selfe to the Anger? or vvhhat can the *Anger* doe against it, if the free-will conceiveth in the Love and destroyeth the Anger? must it not hold still and suffer it to be done; and though it doth oppose and rage against it, yet the Love pierceth quite through it, and changeth it into *Joy*; the Anger is the root of Love as the fire is the root of the light; but in the *Free-will* is the understanding, which maketh it selfe to what it pleaseth.

29. Dost



29. Dost thou not see this in the Earth, that the free-will in the *Ens* of the word hath made it selfe stones, metall, and Earth: the stones and Earth are *not* the free-will; but the free-will hath introduced it selfe into such an *Ens*, and by its *Lu'bet*, and motion introduced the *Ens* into a Compaction or coagulation; there was no other maker there but the free-will in the formed and manifested word: thou mayest indeed see wonders enough.

30. Behold the unreasonable Creatures, as wormes, toads, Spiders, and other wilde venomous and horrible Beasts, and thou shalt see somewhat in very deed, if thou beest not dead; but thou saist, God hath created it so: yea, Right! his desire in *Love and anger* hath amass'd the *Ens* with the motion, and compacted each *Ens* according to the free-will into a forme; there was no other maker there, but the free-will in the word.

31. The desire in the word was the *Fiat*, which introduced the free-will into an *Ens*; thus the same Manifested Word is yet in all things, and hath the *Fiat*, viz. the desire in it selfe; As the free-will in every thing introduceth it selfe into a *Spirit*, even so the *Fiat* formeth, and signeth each thing; every Root bringeth forth from it selfe a branch of its own *likenesse*; but when the branch or sprout is to be borne, and receive its beginning in the *Ens* of the root, the *Ens* doth then forme it selfe to such a twig, as the root at that time is apprehended in its power and free will both by the Superiour and inferior *consolation*.

32. The like is also to be understood in man; as the will is in the *Seed*, that is, as the desire of the father and mother, together with other Influences from the Stars and Elements, yea oftentimes from the Devils assaults and insinuations, are at that time, Even such a *Spirit* is formed in the *Ens* of the Seed, sometimes an Angel if the Parents be in *Holy Desire* [or in the true faith of the engrafted Word] Sometimes also a beast, a Serpent, and Image of the Devil, both according to the *Ens* of the *Soul* and the *outward flesh*.

33. The power of the manifested Word doth give in it selfe into all things, into every thing according to its will, according to the desire in the *Ens*, for the desire in the *Ens* is that which formeth the word, viz. the Sound of life; as it is written; *such as the people is, such a God they also have, with the holy thou art holy, and with the perverse thou art perverse*; this is wholly to be understood, concerning the *Expressed Word* in the *Fiat*, viz. in the desire of nature: and therefore God hath espoused and betrothed another word out of the Centre of his Love to the Image of man, that, although he be arisen out of an evil property, yet the free-will\* hath power and information to disclaim its *Selfhood*, and dy to its Selfe in this holy incorporated Word; and then the *Fiat* begetteth and formeth another new creature in the *Free-will* out of the *Ens*. \* Note.

34. The Possibility lyeth in all men, but the making or forming of the child of God belongeth now to the holy *Fiat* in the new introduced Word, for it lyeth not on any mans selfe-willing, contriving, running, and toying, but on Gods mercy: He hath mercy upon whom he please, viz. upon those onely who with their Free-will dye to their Note.

Selfhood in his grace, and resigne up their *selues* to him; and *he hardneth whom he please*, viz. those onely who run with selvisish *Cain*, and would themselves take the Kingdome of God in their own evill will, and will not dye to their own selfe-full-will.

Note.

35. Now saith the Scripture: *hath not a Potter power to make of one lump of clay what he please; a vessell to honour, and a vessell to dishonour*; that is; will the selfefull will be Angry, if it be Evill, that the *Fiat* in the Word makes it to be a vessell of the Anger; or will it therefore be angry, if the holy *Fiat* in the holy Word maketh that will (which divideth it selfe into the Love and Mercy of God, and dyeth to its Selfhood) to be a vessell of honour; hath not this Potter power to doe with his clay; viz. (with the *Ens* or Seed) what he please; whereunto every Seed is good and profitable, thereunto he maketh him a vessell either to the use of his Anger or the use of his Love.

36. *The Holy is unto God a Sweet Saviour to life; and the wicked a sweet Saviour to the death* in his anger; all must enter into his Glory, and praise him, one in the property of his Anger, who must call the Evil good; the other in the property of his Love who must call the Good, good; for so it must be, that the difference of the Good and Evill, of the light and darknesse, of the life and death may be known; for if there were no death then the life were not manifest to it selfe, and if there were no darknesse, the light were not manifest to it selfe.

37. And therefore the *Eternall freewill* hath introduced it selfe into darknesse, Paine, and Source, and so also through the darkness into the fire; and light even into a Kingdome of joy, that so the nothing might be known in the Something; and that it might have a Sport in its Contra-will, that the *freewill* of the *Abyss* might be manifest to it selfe in the *Byss*, for without *Evill* and *Good* there could not be any *Byss* [ground or foundation.]

*N<sup>o</sup> Bussor  
e Bussor.*

38. For the *Evill* maketh pain and motion, and the *Good* causeth Essence and power, and yet both Essences are onely *One* Essence, as fire and light are onely one Essence, also darknesse and light are onely one being; but it Severs it selfe into *two* mighty distinctions, and yet there is no Sundry Separation, for one dwelleth in the other, and yet doth not comprehend the other; the one doth deny the other, for the one is not the other.

39. God dwelleth through all and that *all is not God*; also it doth not reach him; but whatsoever quitteth it selfe free of its free-will, that falleth into *his possession*; that he must have, for it is will-lesse and falleth into the Nothing; and *he is in the Nothing*: thus the Resigned will may dwell in the Nothing, and *there is Gods Mercy*; for he will have Something out of the Nothing, that he may be manifest in the Something, and therefore he hath mercy upon the Something, which is fallen into his Nothing, and maketh it in himselfe to be *his Something*; which he himselfe ruleth, driveth and acteth with his *Mercifull Spirit*.

40. And herein lieth the pretious *Pearle*, deare bretheren who are driven too and fro with Contention; if ye did but know it; you would leave off from strife and call Reason a foole: no Searchings of Selfe, obtaineth it, but the will freely *Resigned* into Gods Mercy, which

which entrench in by the way of *Earnest Repentance*, and mortification of its own evill will, that falleth into Gods Mercy, and doth apprehend [and obtaine the right understanding], and without this, there is inere *selfe-running* walking, and willing; and yet nothing can be obtained, save onely in the will freely resigned into Gods Mercy.

41. We have a very excellent and notable example and type of this in the first birth, which opened the wombe, that it was to be sanctified, and offered up to the Lord, and yet the true living offering proceedeth from the Second, new birth, as we may see in *Abell Isaac* and *Jacob*. *Cain* *Ismael* and *Esau* were the first-borne, the inheritance belonged to them; but the lot, and Mercy fell upon *Abell Isaac* and *Jacob*; for the first *Ens* of man was infected and made crasie by the Devill; therefore it must be given to the fire for an Offering, and food; and out of the offering, viz. out of the fire of Gods Anger, the Love of God was made manifest in Mercy; and the first *Adam* was the <sup>h</sup> Sojourner of the Second in Christ, for the Second redeemed the first.

<sup>h</sup> Inmate; or of his family, Servant.

42. The Devills desire and the beastiall *Ens* of the Serpent had got the upper hand in the matrix of *Eve*, and apprehended the first Seed in the desire: now the Kingdome of God did yet belong to the first man, but being he did lose it by his negligence, the first *Adam* must be offered to the Earth, and also its first Seed to the Anger.

43. And after this first Seed, *Abel* came forth in the holy Covenant, and offered his sweet blond for the sinfull Seed, to the Anger, that the anger might let its flame fall, and suffer the first birth to press<sup>i</sup> through in the blood of the Second.

<sup>i</sup> Viz. through death and the anger into life.

44. The first birth was a *murthrer*, which signifieth the Devill in man; the Second was the offering of [or for] the first, that the Anger-Devill in the first *Adam* might be appeased in the offering of the Second.

45. Not that we would exalt or take in the wicked, into the offering of Christ, so long as he is wicked; the Devill devoureth most of the wicked crew: onely the wicked Sinner hath an open Gate made for him in the offering of the Second [*Adam*] if he did convert, and turne himselfe from his wickedness.

46. But that some write, there was a twofold Seed which did Sever it self in *Eve*, viz. one wholly devillish from the *Ens* of the Serpent, and the other from the *Ens* of Christ [or the promised Seed of the woman] in the Covenant, is nothing so; these have not at all learned the A. B. C. in this schoole; they have onely a dreaming shadow and *fiction* of the Mytery, and not the true Sight; thus they build the Election of grace upon this; but they are much mistaken: they speak onely the Serpents words, which desired to have it so: observe it thus:

Note.

~~opinion~~ had onely one *limbus* to his Seed, and *Eve* onely one Matrix for her Seed; but they both stood in three Principles: the Principles were in Contest, as still they are at this day: the Second Principle viz. the Kingdome of God, or Angelicall world, did disappear in the Soles Seed, and God espoused his onely most holy word again therein unto the new-birth.

48. And this espousall or betrothment stood aswell in *Cains Ens*,  
Y 3 as



as in *Abels Ens*, but *Cains Ens* was apprehended in the *Contest* of the three Principles in the Anger, and covered with the Serpents Monster; not so, to an *impossibility*, as if he were borne to *condemnation*; but even to a *possibility* of the Free-Will, whether he would lay down the selffull assumed and selfe appropriated Right in *Adam*, and live in Gods will, or whether he would live unto himselfe; upon this was the *Election* set.

49. Now God knoweth whereinto the free-will is entred: if it be entred into *iniquity*, and selfe-hood; then Gods Anger establissheth or confirms it in its choise to *condemnation*; but if it be entred into the word of the Covenant, then God confirms it to be a *childe* of Heaven, and here that saying hath its proper signification and application: *I have mercy on whom I will and whom I will I harden*: God knoweth his children even in the *Ens* in the *mothers wombe*; to what end should he give his Pearle to him, whom he yet knoweth would turne himself away from him; the *Pearl's ground* lieth indeed in him but hidden, and shut up, if he brought his will into the Pearl it would open it self in him.

50. All men proceed from *one onely Seed*; but in one the holy fire glimmereth and in another it lyeth as 'twere shut up, and cannot, by reason of the *Mire* of the Serpent.

51. Thou sayst then: is the Serpents *Ens* more mighty then Gods Love: I have already answered thee: that Love and Anger are in *Contest*; whereinto the *Ens* doth espouse it selfe, of that it is apprehended and confirmed, yet so, that the will is free to goe from the Evill into the Good, and from the Good into the Evill; and *that while it liveth upon the Earth*, both doores stand open unto it: for the free will is not bound: but if it were bound then no judgement could with righteousness passe upon it: it hath *Lawes* and *instructions*, which are given it, not unto death but unto life, but if it transgresseth these, and *continueth* in the transgression; now the judgement passeth upon it; for every judgement [or sentence of *Condemnation*] ariseth from the transgression of the *Command*.

52. Thou sayst he cannot keep them; he is drawn [to transgression], yea very right; doth not the *Truth* rebuke him even to the face, that he is a *faithlesse* wretch, that suffers himselfe to be drawn to Evill: the Law to doe Right is in his *vitall* light as a *continuell* Looking-glasse: he seeth and knoweth it very well, that he is a *lyar*, and walketh upon the way of the Devill: it sheweth him the way of truth but the free-will *rejecteth* it, at present he is *predestinated* to *condemnation*, yet so that the will is free, so long as he is in this *Cottage*; but the heavy band of Gods anger in the drawing of the Devills desire, drawes many an one to the *damnation* of death.

53. Reason saith: if a man hath free-will, then God is not omnipotent over him, to doe what he please with him: The free-will is not from any beginning, also not amassed or taken out of any ground, into any thing, or formed by any thing; it is its own peculiar *Originall* out of the word of the divine Power, out of Gods Love, and Anger; it formeth, it selfe in its own will, a *Centre* to its Seat; it begetteth it selfe in the first Principle to the fire and light; its right and genuine  
Original

Originall is in the Nothing, where the *Nothing*, viz. the  $\Delta$  (or as a  $\Delta$  man might unfold it. A. O. V.) doth introduce it selfe into a *Lubet* A. O. V, to contemplation; and the *Lubet* brings it selfe into a *will*, and the *will* into a *desire*, and the *desire* into a *Substance*.

54. Now the Eternall Originall, viz. God, is a *Judge* over the Substance; if the *Lubet* (which is departed from him) hath introduced it selfe into an *Evill* being; then he judgeth that being or substance in its *Principle*; in what Source and property soever, or in what *Ens* so-

ever, the *Lubet*, proceeding from the departed  $\Delta$ , hath introduced it selfe into a *Principle*; therein the universall Eternall free-will which is the *Abyss*, and *Cause* of all *Byss*, doth confirme and settle it.

55. The *Abyss*all judgeth That which doth introduce it selfe into *Byss*, and severs the good (which hath introduced it selfe into a good *Ens*) into the good, viz. into the *divine Love*; and the *Evill* (which hath brought it selfe into an *Evill Ens*, and set, and formed it selfe into a Centre to an *evill Spirit*; and will) into *his wrath* and *Anger*.

56. For how can he judge a thing whose own it is not? how would God judge the will of the creature if it were not  *sprung* [ or arisen] from *him*? or rather how can a Judgement passe upon a thing, which is *bound*, and not free in its willing and working?

57. The humane and Angelicall will is arisen with the motion of the *Abyss* (when the *Diety* once moved it selfe in its Contemplation and Senfation, and with the motion introduced it selfe into a beginning of the *Spirits*) [the will of Men and Angells did spring forth] out of this *beginning*; now every beginning goeth into its *End*; and the *End* is that which was *before* the beginning, and there is the *tryall* of the beginning; [ which shewes] whereinto the beginning hath introduced it selfe.

58. Now God is before and without all beginnings, and from him every beginning proceedeth, also he is the *End* of all beginnings; now the *middle* of all inchoated things standeth between the *beginning* and the *End*; for it must with its beginning enter again through the *End* into that whence it did arise.

59. Seeing then that God is a *jealous God* and a *consuming fire*, and also a *loving mercifull God*: Every free will with its introduced Centre hath its own judge borne in its selfe; either *divine Love*, or *divine Anger*; for when a thing beginneth; it goeth into a time; but when this time is apprehended of the *End*, viz. of the *Eternity*; then it is in its own Eternall [beginning, and End] whence it hath introduced it selfe into a *Compaction*, so confirmed to *Eternity*.

60. Therefore the free will hath its own *Judgement* either for the good or *evill* in it selfe: It hath its *own* judgement in it self: it hath Gods Love and anger in it, what it amasseth, and desireth, that it formeth in it selfe; and doth onely so forme its owne self in its owne *Lubet* into a *Centre*.

61. For thus the world hath likewise its Originall: namely in the Free-will of the *two Eternall Principles*, both from the darke fire-lubet and also from the divine lightfull fire-lubet; The free-will introduced it

\* Breathing  
or stirring up.

in selfe in the *Verbum Fiat* into distinct and severall Entities; and that even according to the Possibility of the Eternall Pregnatresse; as the Will in the *Verbum Fiat* conceived it selfe in each place in the Pregnatresse, even such an *Ens* was brought forth, and out of the *Ens* arose its Spirit according to the *Ens*, viz. from Gods <sup>k</sup> Spiration or motion in the Principles.

62. But being the Principles were together as one; no thing was ever amassed or formed in the free-will but the same hath a good and an evill in it; according to the nature and Power of the Eternall Pregnatresse to light, and darknes.

63. But now every Spirit ariseth with its free-will first out of the *Compaction* of its Centre, and is, after its effected birth, free, and may draw into it selfe either out of Gods Love, or Anger, and introduce its will as it pleaseth: but *this* is the maine thing; as the mother (viz. the *Ens*) is, whereof the Spirit is borne, even such a Lubet ariseth also in the Spirit.

! Viz. the  
Spirit.

64. Now the Spirit hath understanding, and the *Ens* hath none; also <sup>l</sup> it hath a Law, for it knoweth what is evill and good, what is right, and wrong, also God hath given it lawes, that it should break the lust [to evill] and with the understanding of the light, rule over the Lubet of the darknesse.

65. Now if it doth not, but departeth with the Lubet out of the understanding into a *Selfe-Lubet*, then the Lubet or lust doth amasse it selfe into a *Substance*, whereof a new false will is againe borne, and this same is a *bastard* before God and the Eternall nature; for it ariseth not out of the Law and Right of the Eternall nature but out of Selfe; and upon this the judgement of the Eternall nature doth passe; and at its end (when the Centre of the Spirit shall step again into the beginning) it will be *spewed* out from the free-will of Eternity.

66. Understand Us but aright: The first free-will, which was breathed into Adam, was good, indeed it was both from Gods Love and anger, viz. from the Centre of the Eternall Pregnatresse, of the Eternall Spirituall nature; but it had the understanding in it to rule and governe it selfe, so as it might stand and subsist Eternally.

<sup>m</sup> Or whereof.

67. But the crafty distemper or infection introduced by the Devill was in the *Ens* of the Earth <sup>m</sup> whence Adams outward body was formed: into this earthly *Ens* the Devill brought his desire by the Serpent; viz. by the Serpents crafty *Ens*, so that the Lubet arose in the *Ens* of the body, whereinto the first free-will of the inspired Soul entered, and assumed the Lubet of the body, and introduced this Lubet into a desire to Substance.

68. And out of this Substance another new Selfe-full will did now arise, viz. a bastard, a false *Serpent-child*; and this bastard, Adam did Originally propagate to his Eve, and Eve to her Son Cain, and so one man to another: thus we have now in this Earthly flesh this same false will proceeded from the Serpents Substance, whereinto the Devill introduceth his desire, and tempteth us, and continually makes us lust and long after the devillish property [viz. pride, covetousnesse, envy, and anger,] that so his desire which he insinuateth into the false bastard in us, might become substantiall and essentiall; out of which such an whorish



whorish and devillish Serpentine Seed is continually begotten; and out of the same false *Ens* [or Seed] a Devills will.

69. Thus the Devill rideth in and upon man, in and upon body and Soul: but now the first introduced free-will, which God breathed into *Adam*, lyeth yet in all men, for it is the true reall Soul, the Centre of the fire and light, a spark of the Divine Power and Omnipotence, but wholly beind in and captivated in this wicked introduced Bastard.

70. Therefore God hath againe in-hested, and incorporated the Ayme of his new Covenant, in the word of the divine holy power, in the Name of *Jesus* into the property of the lightfull fire (*v. z.* into the disappeared heavenly holy *Ens*, which did disappear in the darknesse) that the first free-will which now lyeth captive, in the childe of the whore and Serpent, should introduce its desire into this Ayme of the promised Covenant (which he hath fulfilled in Christs humanity), and with the desire of the Soules free-will re-introduce the holy *Ens* of Christ (which hein the Seed of *Mary* introduced into our disappeared *Ens*) into its disappeared heavenly *Ens*; and if it doth bring it so to passe, then out of this introduced *Ens* of Christ, ariseth Christs Spirit which destroyeth the false will of the Serpents Bastard in the flesh, and trampleth upon its head.

<sup>n</sup> Imputed introduced recalled, or really promised into the Soule.

71. Now saith Reason: God giveth this holy new *Ens* of Christ to whom he will, and suffereth whom he please to harden, and remaine captive in the Serpents *Ens*: yes very right: He giveth none this holy *Ens* into the selfe-will of his Serpents-child; there belongeth far another earnestnesse thereto; for selfhood cannot now any more take any thing of God.

72. But this is the processe which the free-will must goe, if it will receive the holy *Ens*: it must winde it selfe out of the Serpents desire, (out of its selfish selfe and somethingnesse) and winde it selfe into Gods mercy; and become a deadly mortifying Enemy to the fleshly desire in it selfe: it must wholly forsake and depart from the selfe-full desire of the flesh; and bring its hunger wholly and onely into the mortification of its selfish somethingnesse, desiring and endeavouring continually and willingly to dye to its iniquity and false desire which sticketh in the flesh, in the Serpents childe, and in Christs *Ens* arise with a new will.

73. This desire, which departeth from the Serpents *Ens*, and hungereth after Gods mercy, receiveth Christs *Ens* into it selfe, whence a new will is borne, which bruisseth the head of the Serpent in the flesh, for it is the new-birth out of God in Christ *Jesus*.

74. But if thou wilt say, thou canst not desire any good, that is not true; onely thou sufferest the Serpents will in thy right Eternall Soules will, to hold thee; and with the Soules will, dost play the whore with the Serpents will, in the flesh; from whence ariseth Gods Election.

75. God knoweth the false whorish soul, which doth onely woe and wantonnise with the Serpent, (with the Idol *Babell*) and will still live in the lust and will of the flesh and of the Serpent; and yet will-eth to be an outwardly Adopted child: God should forgive it its sins by

an outward *Word-speaking*, but it willesh still to hang and cleave to the wanton Love of the Serpent in its false lust; this, God *chuseth* to Judgment.

\* The Soule.

76. For the free-will, which was inspired into *Adam*, and which \* it hath inherited from *Adam* hangeth on *Lucifer*; and therefore God *confirms* it unto the Kingdome of darknesse with *Lucifer*; but the Gate of grace standeth yet open unto it *this time of the outward life*.

## CHAP. XXVII.

Of Cains, and Abels offering, and of the false and antichristian Church, and also of the true Holy Church.

*A Looking-glasse for the World.*

1. **H**Eere againe, the vaile lyeth before the face of *Moses*, in respect of the *offerings* of both these brothers; wherefore God willed to have them offer, whereas the Reconciliation, and Attonement consists only in the *earnest will* toward Gods mercy, in prayer and Supplication to God, that a man depart and turn away from his evill will, and repent, and introduce his *Faith* and *Hope* into Gods mercy.

2. They must verily *needs know*, wherefore they offered Incense; what pleasure and delight God took therein; which *Moses* hath not once so much as mentioned, and that from Gods purpose; and yet it hath not been hidden to the children of the Saints, and also not to *Moses*, but he hath a vaile hanging before his *Eyes*.

3. Israel (being for the most part they were evill children, and also Idolatrous, as soon appeared by making them a *Golden Calfe*) might not know it by reason of the false Magick; and we also shall write only to those that are of *our Tribe*, and yet plaine and easie enough to be understood: Observe and marke it, thus.

\* Or subtille.

4. The Soules *free-will*, is as \* thin as a nothing, and though it be, in its body indeed, encompassed with the Something; yet its Amassed or conceived Something is in a false *distempered* Essence, by reason of the Originall of *Sin*.

5. Now if the free-will would approach to God with the desire, then it must depart out of its false Something, and if it now doth so depart, then it is bare, and impotent, for it is again in the first Nothing: for if it will come to God, then it must dye to its false selfhood, and forsake it, and if it forsakes the same, then it is barely and meerely as a nothing, and so it cannot go, work, or move: if it will shew its might, then it must be in Something, wherein it doth Imagine and forme it selfe.

6. An example hereof we have in *Faith*: if Faith would effectually worke, then it must immasse [or Imagine] it selfe into Something wherein it may worke; Gods free-will hath conceived [or immassed] it selfe with the inward Spirituall world and worketh through the same; and

and the inward worlds free-will hath conceived it selfe in the outward world and worketh through the same: even so, the Soules free-will, which also hath its Originall out of the Abyss<sup>e</sup> immasse<sup>t</sup>h it selfe in *Something*, that it might be manifest, and thereby be able to move and act in Gods Sight.

7. Seeing then *Adams Body* was out of the *limus* of the Earth and also out of the *limus* of the holy heaven, which *limus* of heaven in *Adam* was now disappeared, wherein the free-will had power to immasse, [or conceive] it selfe into an *holy forme*, and act, worke, pray and Supplicate before God; therefore they made *burnt-offerings* of the fruits of the Earth; as *Cain*, he brought of the fruit of the ground, and *Abel* also brought of the firstlings of his flock, and these they enkindled with fire.

Genesis IIII.  
verses 3, 4.

8. But understand a *magical fire* (as that of *Moses*) for *Moses* declareth so also; *God looked graciously upon the offering of Abell and not upon Cains*: that is, they brought offerings before God, and the free-will of the soul should earnestly presse with its prayer, in to God; therefore it would have a *Substance*, when it would goe out of the humane house of corruption into God, that it might work in *Something*, therefore the Imagination of the will did Immasse [or Imagnate] it selfe, through the offering, and *God* enkindled the offering of *Abell* with the *holy fire* in the Aym of the Covenant, which in the fulnesse of time should again enkindle it self in the *Soules fire*.

o Subject or  
meanes.

9. In this, the will of *Abels Soul* did *enforme* it selfe into an *holy Substance*, and pressed with the desire of the Enformed free soules will, before and into Gods free-will, and this the will of the Devill and the Serpent could not brook; and even this the will of the Serpent and Devill in *Cain* did well understand; that the Aym of the Covenant did open it self in the *Holy Fire* in *Abels desire* and prayer.

p Fashion or  
idea.

10. And therefore he would kill the *Body* of *Abell* according to his earthly *limus*; least such children should be begotten of him, and so he might lose his Kingome in man; But God would not enkindle the offering of *Cain*, now *Moses* maketh a vaile here before it, and saith, *God would not look graciously upon Cains offering*.

q Or have re-  
spect to.

11. The Enkindling of the external offering was a figure of the *internall Spirit*: for the soules Spirit in the free-will (as to the Centre of the light) was enkindled with Gods Love-fire, and the Imagination of the Body also [understand of the heavenly part] was inkindled in offering with the fire of the *holy* part of the Earth, which lyeth hidden in the Curse; and therein the free-will of the Soul, and the free-will in the *Ens* of the heavenly part of the body, did Immasse it selfe into a *Substance*; and therewith did presse in before the holinesse of God.

12. And heere the Serpents head was *first* bruised; for it was a figure of the new birth out of Christ; not that *Abel* had at this time put on Christ in the *flesh*; but indeed the Spirit of *Jehova*, in the Ayme of the Covenant; in which, the Name of *Jesus* stood hidden in God as a Regeneratour, which would move, and manifest it selfe in the fulnesse of time, in this Ayme [of the Covenant] and introduce an heavenly *holy Ens* into the disappeared *Ens* of the heavenly part, and quicken it to life againe in the opened power of *Jesus*.



\* Sacrifices.

13. If a man would rightly and fundamentally understand the *offerings*, he must consider that, whereof the Offering consisted, and what severed it selfe with the Enkindling in the fire, out of the fire, *viz.* out of the *Enkindled* offering; for in the Enkindling, nothing is seen or perceived, but 1. the *wood* to the fire. 2<sup>ly</sup> The *matter* of offering. 3<sup>ly</sup> The *fire*, and *light*. 4<sup>ly</sup> The *Smoak* of the fire, which ariseth from the burning wood and matter of the offering; all this without the faith and divine desire is as an *abomination*, and indeed *Nothing* in Gods sight and attaineth not the Gate of God.

14. But if Man brings his faiths-desire thereinto, then he resigneth the *free-will* thereinto, and vwill thereby as by a *meanes* (in which fire the free-Will of the introduced *Sinfull* abomination doth burne and consume away) presse in to Gods Eternall free-will: and now *how* this is effected and comes to passe, understand as followeth.

15. Gods Imagination or Lubet *meeteth* the Free-inspired-will of the humanity, and the humane free-will *meeteth* the deity, heere is now the *Conjunction*.

16. But now Mans free-will is become *Sinfull*, and Gods free-will (from whence the humane free will did *first* take its rise in its in-Spiration) is *holy*, and pure: as yet the humane free-will *cannot* presse into Gods will, unlesse it also become *pure* before God.

17. But being God will out of *free-grace* receive it into him for the delight and harmony of his praise: there is *no other way* or remedy, but that God *move* himselfe in the Centre of the Eternall nature according to the fire of the *Second Principle*, *viz.* according to the *holy* fire, and devoure that enkindled Anger and vanity of mans free-will; and annihilate it in the *mortification* of death, *viz.* in the Anger-fire of God, that the humane vwill *might* become pure before Gods will, and so *might* enter into Gods Love-will: and therefore Gods Love-desire did it selfe enkindle the offering of *Abel* and *Moses*, that so the holy-and Love-fire *might* devoure and swallow up the *Turba* in the humane free-Soules-will, in the Anger-fire of the Eternall nature, in the Fathers property.

18. But, that there must be an *Earthly* offering thereunto, is thus to be understood: the *Body* of man as to one part is a *limus* of the Earth, and as to the other part a *limus* of heaven; and into this Body the free-will was inspired, and body and soul is onely one man.

19. But being in the fall, the *earthlinesse* and false fittlerie of the Serpent (by the insinuation of the Devills desire) was awakened in the *flesh* of man, and so the earthly beastiall property got the upper-hand in his *Ens*, and devoured the right humane will in the beastiall property, that is, took it captive; thereupon the *earthly will* which was from the *limus* of the Earth must also be offered up in the fire.

20. For the *limus* of the Earth shall arise againe out of earth; but for to make it an offering it must also be offered in an *earthly Elementall fire* of its likenesse; so that an heavenly fire, and an earthly Elementall fire might be in one another, and each will in the offering might *respectively* finde a place for its own comprehension and *capacity*: *viz.* the will proceeded from the earthly *limus* of the Earth from the Kingdome

Of the Se-  
minall and  
Centrall  
Love of the  
word of the  
Lord.

dome of this world; and the heavenly will; out of the heavenly *limus*, viz. out of the *Ens* of the *Verbum Domini*; each property of the free-will went into the offering, and from the offering into the fire, where the *Atonement* was.

21. For the *Covenant* of the promise touching the Serpent-Stroyer did manifest it selfe by the holy fire, which holy fire enkindled the Elementall fire, for the holy fire shall awaken and raise up from death the Elementall man out of the *limus* of the Earth, and in the holy fire Man (who hath taken his Originall from Time) shall be purged and tryed in the *Resurrection*; who verily must first goe through the fire of the Anger, but the power and might of the holy fire shall bring him through the Anger-fire, and cleanse and purge away his introduced abomination of Sin (in the Serpents and Devills *Ens* [in him]) from the *limus* of the Earth, that the *limus* of the Earth may be no more earthly but as a fine purified Gold which subsists in the fire.

22. Even thus the Earthly man shall be purified in the *Resurrection* through the fire, of which the Offerings were a type, and yet they did really subsist in their power, as to the Spirit: but the Body must dye, and the true corporality, and Regeneration, must come forth [or begin to spring afresh] in the opened body of Christ, who with his Entrance into, and manifestation in the humaniry, did again open the heavenly disappeared *limus* in the humane *Ens*, which did disappear [or fade] in Adam and Eve.

23. Thus understand us aright: Abel and Moses offered the fatt of beasts, and enkindled that with the holy fire, which fire was first enkindled by God; for the beastiall property became manifest in the outward earthly man of the *limus* of the Earth; the humane *limus* of the Earth was turned to a Beast, and was moreover sinfull and evill, full of the Serpents poyson, and Cunning Suttlety.

24. The free-will did immasse it selfe in the Serpents craft and Devills desire; and formed to it selfe such a figure in the *Ens* of the flesh as the desire was; whereupon the Body was more vaine in Gods sight then a beast.

25. But being the heavenly *Ens* lay hidden and shut up in the earthly property, God would not utterly forsake the whole Image; which Abel and Moses did understand, in the Spirit of God, by their offerings; and therefore they offered the Fat viz. the oyle of the beasts and other earthly good fruits; that so the desire of the true man, created out of the *limus* of the Earth, who shall arise from death, might in the enkindling of the offering in the fire, have a Substance whereinto it might give it selfe, and Imagnate it selfe; and so in the property of the holy fire it might be able to enter with its will into the Ayme of the Covenant, which stood before God in the figure, untill [the promise] of the womans Seed was fulfilled and accomplished.

26. In which Seed the dear and pretious Name of Jesus did open it selfe out of Jehovah and did again awaken the heavenly life in the disappeared *Ens* in the humanity, and offered up this whole Image in the Person of Christ, to the Anger fire of the Father, and with the holy Love fire Regenerated and enkindled in the humane life, did bring it quite through the Anger, viz. through the fire of the Eternall nature

of the Fathers Manifestation, and *changed* the anger-fire into a love-fire, and this was just thus prefigured in the *Offring*; for the Love-fire enkindled the offering, and in the offering was yet the *Curse* of the Earth aswell as in the humane free will, and when the offering was offered, it was a *Sin-offring* whereby the free-will of mans Soule was propitiated before God.

Reconciled  
with God.

27. Now if *Sin* shall be reconciled and appeased, then it must be brought into the Anger, *viz.* into the judgement of God, into the sword of the *Cherub*, that it may cut off the same, which (*Cherub*) is the sword of Gods anger: and if then the humane will be *wholly* Sinfull and altogether capable of the fire of Anger then God Enkindleth the *Sin-offring*, in which the Anger-fire lay hidden in the Curse, with the holy fire that the humane will which was apprehended in the Anger-fire might be atonened in the Love-fire.

28. For the Love-fire of God tinctureth the soules desire in the *Offring*, as a tincture tingeth brasse and Iron and changeth them into Gold: even thus the humane Soules free-will, vvhich was inspired wholly pure and spotlesse into man, was tinctured and *again purified* before God, that so it might enter into Gods mercy: for the mercy was *hidden* in the Love-fire, *viz.* in the Aym of the Covenant, in the Name of *Jesum* in God, in which Covenant, and Name, the Anger of God was *Reconciled* and Atonened in the offering, and laid down its Anger-burning flames, and suffered the soules free-will to passe quite through it.

29. But as touching the offering in it selfe, with the Wood, Fire, Light, and Smoak; understand it thus: *Abel offered of his flock*, without doubt, sheep, or oxen, as *Moses* did the like; namely, *the fat of them*, now the offering (*viz.* the wood and Smoak) on the outward part as to the mater, was earthly; and so was Man as to the outward Body, earthly, and in the earthlineffe lay the *Curse*, both in Man and in the Offring.

30. But vvhhen the Offring was Enkindled, it was Spirituall, for from the wood proceeded the fire, which tooke the Offring and consumed it, and out of the consumptivenesse, vvent forth, first from the fire the smoak, and afterward the light; this was the *Figure*, whereinto Mans and also Gods Imagination entered, as a Compaction or *Conjunction*.

31. In the Enkindled Consuming fire vvas the desire of the *Angry Father*, *viz.* a Conjunction of the eternall natures-fire with the Temporall fire; the Eternall is *Magicall*, and the temporall is the Substance and *matter* of the magicall, *viz.* its Reception and in the enkindled Light was the holy love-fire, which is *also magicall*, as subtile as a will, which did also *inmasse* it selfe in the enkindled light and in the forth-proceeding smoak, which is an Elementall Sulphur and Mercury, *viz.* a life of the quality; the *smell* or *taste* went forth also, which signifieth the humane power of the Body, and the outward spirit of nature.

Or Amasse-  
ment.

32. In this power which proceeded forth from the offering, out of the fire and light, the *Spirit* of God which proceedeth forth from the Father and Son did Amass it selfe in the Amassement of the humane Faiths



Faiths desire, and so tooke the humane Faiths desire into it selfe, and did Amasse it selfe into a Substance of the fire light and power proceeding forth from the Offring, and brought it through the Gates of Gods Anger, upon the holy Altar, in the Aym of the Covenant, upon which the Lamb of God should be offered for the sins of the whole world.

33. For this Lamb of God, viz. Christ, should compleat, perfect, and make this introduced offring fully acceptable, upon the Great Altar of the Angelicall world; that it might be to God an Eternall Sweet savour of his deepest Love, which he represented in Man, in his introduced offring in the Lamb of God Christ, and Mankinde, in this Representative offring.

34. The humane offring was the Sojourner of the true Lamb and offering of God in Christ, and now where the offring is, there is also the spirit of man, for mans spirit is gone forth, and departed from God into Time, and in the Time it hath defiled it selfe, therefore it must forsake the Pollution, and enter in again through this Offring to God.

35. But if it will enter, then it must doe it in manner and forme as it went out; for it brought it selfe into false desire, and lust: even so likewise it must introduce it selfe againe by a Returning into a Sorrow and conversion, and in the Sorrow or Repentance again, into a divine desire which is called Faith.

36. But that it might apprehend or lay hold on the divine desire; it did bring the faith or the beleaving desire into an offring, and so amassed or formed the beleaving desire in the offring, into a Substance or Essence, that the Faith also might become essentiall, and this essentiality of faith received the holy fire of God, which would in the fulnesse of time open it selfe in the essentiality of faith, and bring the humane Substance therinto, and also bring it forth in it selfe through Gods Anger, and change it in it selfe into a Love-fire, for all the words of prayer in the offring were also received into the Substance of Faith.

Note.

37. For as all things were formed Amassed and introduced by the word of God into a Substance; so likewise the words of the prayer of Abel and Israel in the offring were formed and amassed to substance viz. unto an Incorruptible Essence, in which Essence, Christ, Gods Son, in the fulnesse of time brake forth out of the Covenant, and tooke upon him this same Essence together vvith the humane Essence, and as a potent Champion and mighty Conquerour destroyed the Kingdome of death and the Devill.

38. And to this faiths Essence in the Spirit of Christ in all his children and members, was given the Judgement over the world, yea over the Kingdome of the Devill and of death; thereby to destroy and bring to nought their works, and Possess the Royall Throne.

39. This was the reall offring of Abel; for the Spirit of the holy love-fire, in the Aym of the Covenant, had opened it selfe in him, so that he understood it; and therefore he offered, that so his beleaving desire might be accepted before God and be brought into a substance to the new Regeneration; for he looked upon the promise of the Serpent-Stroyer, and introduced the desire of his faith, into him, and desired that his faith, spirit, and life, might be confirmed in the Serpent-Stroyer, who

who was promised; he would faine be therein accepted before God; as it was granted him, so that the fire of God *did enkindle his offring*, and received his prayer in the Love-fire; and in the Sweet Savour of the offring, it was brought by the Spirit of God in the power of the light, into an *holy Substance*, and it is rightly said: *his offring was acceptable before God.*

40. The offring alone could not have been able to have done it, onely the *Faith* which did *Idea*, or lay hold on the promised *Messiah* in the offring, which apprehended the *Covenant*, and the true very precious and deare *Offring*; the same did effect it; the offring was onely a *figure* of that which vvas therein accomplished and performed, as the *outward* world is onely a *figure* of the *inward* Spirituall world, whereby the Spirituall world doth introduce it selfe into a figure and Essence, and beholds it selfe therein as in a *Looking-glasse*.

### Of Cains Offring.

41. **B**Y *Cains* offring we rightly understand the *verball* Christendome, the titular Christians, in the spirituall *babylonicall* harlottry, the *Type* and Image of whom is *Cain*; and as *Cain* in his offring sought onely the outward world, might, and pleasure, and would be an *outwardly* adopted and received childe; God should permit his evill *Beast* to be Accepted, and offered up; he desired to be Gods acceptable childe with the selfhood in the Serpents *Ens* and falsehood: he vvas an *Impenitent* proud man, who thought to be a Lord of the world, and to *domineer* over *Abel* and his posterity; and just thus is the *Antichristian Church* upon the Earth, it *buildeth* also *Churches* and *Altars*, *preacheth*, *singeth*, and *tincketh*, and doth likewise offer in the bequeathed *Covenant* and *Testament* of Christ, and so *covereth* it selfe with the offring of Christ, and will be an outwardly accepted, and adopted Son, notwithstanding that, its offring is *not* accepted in the *Covenant* and *Testament* of Christ, nor brought to *Substance*.

42. The cause and ground of it is this: men depend and relye onely *barely* and *nakedly* upon the *offring*, and teach, that the offerings take away Sin, Christs testaments doe absolve Sin: but as *little* as the offring of *Cain* was acceptable before God, and tooke away his Sin, and as *little* as *Cains* desire was introduced into the divine Substance, so as to have the divine fire to enkindle in his offring, and receive his *Faiths* desire into it, even *so little* also doth the *verball* (lip-laboring) Christendome enjoy the offring of Christ in his humanity: it must be an *Abel* onely, that doth enjoy it, the *Titular* Mouth-Christian attaines onely the *smoake* of the true offring; It must be onely a right hungry thirsty converted soul, which desireth *wholly* and *fully* to depart from the Serpents *Ens* and *all vanity of this world*, and striveth to mortifie, the Serpent and all vaine will, in the Death of Christ, and desireth to arise in a new vwill totally *Resigned* in all *Submission* in God.

43. This true hungry will offereth rightly with *Abel*, and its offring, is received into the holy fire of Christ, and formed [or amassed] in Christs humanity into a *Substance*: there must be earnestnesse and  
Power,

Power, which earnestnesse stirreth the Love-fire of Christ in his Testament, so that it doth enkindle it selfe in the desire; and then the *desire* becomes a true right Faith, for there is no right Faith without diuine Taking.

\* Compre-  
hension  
Amallement  
or formation.

44. When Mans *Desire* introduceth its hunger with earnest Sighing and prayer of introversion, Resignation, and departing from vanity into the offering of Christ, even then the Soules desire, doth forme it selfe, in the heavenly Essentiality, in the humanity of Christ, upon the High Altar of God, into a *Substance*; the hungry desire becomes in the word of God, in Christs Testaments, *flesh*, an heavenly supernaturall flesh, and this *flesh* is the true Offring of God, which God taketh to his habitation, and not the beastiall mortall Man.

45. In this *holy Substance* onely, is the true Faith of *Abel*, without this, there is only an *hystorically painted* and *feigned* faith, a *Cains* offering which doth not take away Sin: for Sin must alwayes be brought into the judgement of God, wherein it was borne; and the holy Love-fire of God must *drown* and wash it away, else there is *no forgiveness*; neither offering nor Covenant doth auail any thing without it; also no going to Church, neither Singing nor devout shewing doth attaine it, nothing else at all doth it but onely the *hungry-desiring* Faith through the *Alone* Offring in the blond and Death of Christ, where the *Desire* doth wholly dye in the death of Christ to its Selfehood, and arise in Christs Resurrection with a true Faith and christianity, nor in a *specious* shew of holinesse but in the inward Essence in words and works.

46. For He is yet far from a Christian, who calls himselfe a Christian, or is so tearmed onely, but he is *one*, who is borne in the offering of his humanity in him: neither Covenant nor Lawes auail any thing before God, but a *new creature*: no Cathedrall Stone-Church meeting-house or hypocrycie, or whatsoever it be called, can inherit Gods Kingdom, but onely and alone the true *living* Offring of the new regeneration arising from the *Covenant* of promise in Paradise, through the quickning Word in the *Offring* of Christ.

47. It is onely and alone the *Temple* of the holy Spirit, where Gods word is taught and taken, without that, is *Cain* with his glittering Stone-Church full of pride, and stinking Ambition, the Great building of Babylon; where the Language of Gods word, viz. of the *written word* is confounded and divided into manifold *contentions*, and Languages, where there is nothing but wrangling, jangling, and snarling about the *Letters*, and no true reall living effectuell and powerfull knowledge.

48. Now where the *living knowledge* of Christ is, there is the *Altar* of God in all places, where the hungry Soul may offer the true acceptable holy offering, in prayer, there it may introduce the prayer in the Word, in its hunger, into a *Substantiall* Faith.

49. Not that we would hereby wholly abolish and race down the Stone-Churches, but we teach the *Temple of Christ*, which ought to be brought along [in the heart] into the Stone-Church, or else the whole business of the Stone-Church is onely an hypocriticall *antichristian* whoredome, a *Cains* offering, both of the Preacher and hearer: so  
A a that



that one is not a whit better then another, unlesse he enter through the true *doore* Christ in Spirit and power in the Temple of Christ into the Stone-Church, or at least resolve to fix betake and fasten himselfe there, into such an earnest desire, [that he will take and hold fast that which is good onely for the amendment of his life] else *Cain* goeth to Church to offer, and cometh out againe a *Killer* of his brother.

50. As it often appeares; that when men in the Stone-Churches have taken and amassed io their Mindes a deale of revilings, reproaches, and Censures; [that have fallen from the false smoaky *Cain*-like fury and pretended zeale of the Preachers] then they forthwith come with all and murther *Abel* and *Christs* members, as this Spirit hath many hundred times found by experience, and that onely for the sake of the Temple of Christ.

51. Now if we would rightly consider of the offring of *Cain*; then we must looke him into the very *Effence* of his will and desire, for he also would offer and be acceptable to God, but he loved onely his ownhood, and selfe-full selfe; his ayme and endeavour was not, to be or become a new creature, but God should so take away his Sins in the offring from him, but he would still remaine the old *Cain*, and so offer to God, that he might be so accepted with him: the *Devill* came in the forme of an *Angel* before God.

† Or did not acknowledge.

52. *Cain* † knew not his evill Serpentine property, the poore Soul was captivated therewith and had set it selfe up in the Serpents wit and pride, it would needs be an outwardly adopted childe and heir of God, the offring must make reconciliation for him; as *Babell* doth, which taketh also the *Mantle* of Christ upon her, and saith, Christ hath undertaken and suffered for all my Sins upon the Crosse, I cannot purchase or doe any thing for my selfe, my works availle nothing before God, I need onely beleve that Christ hath done it, and comfort my selfe therewith, and then I am already justified and acquitted from all my Transgressions.

53. Thus she cometh before God, and thanketh God that he hath payed the reckoning and score, in his Son, and offreth with *Cain* and the *Pharisee* in the Temple, and remaineth in her selfe a brother-slayer with *Cain*: and this is the *babylonicall* fruit; like as *Cain* would take the offring upon him for a cloake and Covering; so also his succeeding Church taketh on it the offring of Christ for a cloake, and Covert of its Sins, and false murther; and covereth its murtherous Spirit, so that men must call it an holy devout Christian.

54. Saint Paul must serve their turne thereto, when he saith; I doe that I would not, now if I doe it, it is not I but Sin that dwelleth in my flesh, but that he saith; now then with my Minde I serve God, but with the flesh the law of Sin: the same, *Cain* will not understand, how the Minde must without intermission rule and reigne over the sinfull will and desire of the flesh, and mortifie the lust.

55. Saint Paul speaketh of the heavenly *Abel*-like desire, how Sin must be mortified in the flesh, and not rule over the Minde, as it did in *Cain*, when he saw his brother was accepted before God, and that he himself was not; then the murthering Spirit arose in his Minde, which should have

CHAP. 27. Of Cains and Abels Offring. Gen: 4. 151

have been mortified in the offering by true *Repentance* and conversion.

56. Thus also goeth *Babel* under the *Mantle* of *Christ*, which offereth also to God, and thanketh him for the offering of *Christ*, but it selfe remaineth in the *Minde* of the *Cainicall* brother-slayer, in pride, covetousnesse, Envy and Anger, in *Persecution*, in warre, and *Contention*, it fighteth about the *Offring*, and about the *Outward Covering*, least it should be stripped thereof; and doth in the meane time fatten it selfe under it, with the beastiall offerings of the *fatnesse of the Earth*, and still remaines the *Cainicall Beast*, and doth also continually murder *Abel* in *Christs* Members, and comforteth it selfe with the death of *Christ*, the same must be a *Covert* for the false murdering *Spirit*.

57. The heart and minde is far from the new creature: it is onely the old *Cainicall* brother-slayer, which bemantles it selfe with *Christs* offering, and offers with *Cain*; such, and nothing better remains now of *Christianity* among all *Sects*, except the children of *Christ*, who are heere and there hidden with *Abel*.

\* Or Christendome.

58. *Cains Church* was never more potent, and predominant upon the *Earth* then it is even at this time; whereas notwithstanding men cry out with full mouth-cry, and great ostentation; Come all *brethren*: we have found the offering of *Abel* in *Christ*: yes forthwith dear *Babel* thou hast indeed found the *Mantle* of *Christ*, but behold thy *Cain*-like heart, and thou wilt see whether thou offrest with *Abel* from the new creature, or from the false brother-slaying *Spirit*; where are thy *fruits*? where is *Love*, and *Righteousnes*? where is *truth*? where is *patience* and *meeknesse*? where is the *Minde* that with *Paul* serveth *God*? where art thou, thou fair *Christian Church* upon the *Earth*? art thou not become a murdering *Den* of the *Devill*? now shew thy *Christian* vertues; art thou not full of *contention* and *murder*, both in the *Church* and without the *Church*? thy mouth is onely a prater of *Gods Kingdome*, like as *Cains* mouth prated of the offering, but his heart was a murderer.

59. Thus likewise men doe prate in the *Stone-Houses*, of the mantle and offering of *Christ*, and yet in the meane while in this Prate and *Babble* doe murder the children of *Christ*, condemn and judge them, and make a whole heap and crew of reviling devouring wolves, that doe all cry out, snarle and snap, and none knoweth where the *Hinde* is which they hunt, save onely that the *Devill* doth thus act and drive on this sport by them, so that the true reall offering of *Christ* may remaine covered and hidden, and be onely as a *Mystery* in this world.

60. For we poor children of *Eve* doe sojourne heere in this *Cottage* in a strange \* lodging, wherein the *Devill* in *Gods* Anger, is *Holt*; we dwell upon the *Cursed Earth*, where the *Devill* rideth over our *Soule* and *Body*, and at all times tempteth us: we had need be wary and watchfull and at no time secure: it costeth *Body* and *Soul*.

\* Or harbour.

## CHAP. XXVIII.

\* *Fatricide.* Of Cains \* killing of his brother; viz. of the Proud Haughty Antichristian hypocritical Church, upon the Earth; and also of the true Christendome hidden under this Antichristian Church.

When the Devill in Gods Anger, in the wrath of the Eternall nature, had introduced his Throne, and Seat, into the humane property, and awakened the Centre of the wrathfull nature, in him; there forthwith arose up such a desire out of the awakened Angers property in the humane *Ens* or *Seed*, in the *Propagation*; out of which property, *Babel*, viz. the Antichristian Church, is begotten and brought forth.

2. And now as God had incorporated, and promised the Serpent-bruise of this false property, (who should bruise the head of the Serpents *Ens* and will or desire) unto the heavenly *Ens* of man, which disappeared, in and to Paradise, which word of promise was a Mystery, and a very *Secret* hiddennesse to the earthly Man; even so also the false Cainicall Church of hypocricie and seeming holinesse, whose heart and desire is onely [of] the outward world, hath gotten aloft this whole time, and hath the outward dominion and Name as if it offered to God; but the true reall Christian Church is hidden under it, as a very secret Mystery, and is not known of the Cainicall Church.

3. Cains Church sets forth it selfe very devoutly, and glysters on all sides with specious Ceremonies, and pompous ostentation; giving forth, that it is holy righteous and good; that it also offers in the Covenant of Christ, but its heart is onely a glozing soothing bravely attired Harlot, full of Cainicall murther, reviling and blasphemy, full of censure and selfe-speculation, in pride, in covetousnesse, and high mindednesse; but Abels Church is hidden under it in great plainnesse and with no Respect and Reputation, and is accounted but foolish in reference to the glittering shew of Cains; and is continually slain by Cains in its simplicity.

4. Now faith Reason; what, had God any pleasure herein, that he suffered Cains to kill Abel; and why is it still to this day, that the children of God, are slaine, despised, contemned reproached mocked scorned and cryed down for false, by Cains; viz. by his posterity; one cause hereof is this,

5. Prince Lucifer was an Hierarch in the Kingdome or place of this world; (as Christ even calleth him a Prince of this world, viz. in the Kingdome of darkness in the Anger of God) and was cast for his pride sake out of the light into the darkness.

6. But being God then created another Prince, viz. Adam in and for this place, with whom he bound himselfe even with his deepest Love before the foundation of the world in the deare and pretious Name *JESUS*, that



that he would break down and destroy, the throne and Kingdome of proud Prince *Lucifer* in the humane property, and overcome and be predominant with Love; thence forthwith arose his Envy, and wrath against man.

7. Secondly, the *Cause* is this; In the *fall* of man, the wrath of the Eternall and also of the Temporall and inchoative nature, obtained the Superiour Sway and *dominion* in the humane property; for the Kingdome of Heaven did extinguish in *Adam* and *Eve* when as they became Earthly; and in the roome and stead thereof the Kingdome of the Devill did awake, in the Serpents wit and pride, in them; for the *humane will* had broken it selfe off from God, and was entered into selfhood, and no longer understood any thing of the *Mystery* of Gods Kingdome.

<sup>a</sup> Mans will.

8. But seeing that the Kingdome of God did againe bud, and break forth in the *AIM* of the Covenant in *Abel* and the children of God; the Devills Kingdome and will in the Serpent-Monster could not brooke it; Also the Love-Kingdome, is a great Enmity against the wrath of the Eternall nature according to the darke property, for the humane Essence was become according to the darke worlds property, as to the Soule an *halse Devill*, and as to the outward worlds vanity an *halse Beast*, in which Beast the false fittle crafty wicked lustfull proud covetous envious and angry Serpents worme, did sit, infected with the Devills will.

9. This wrathfull vile malicious monstrous beast would *live* in its owne selfe property; therefore the Angelicall virgin-childe which should destroy and possesse the Kingdome of this Evill Beast, did appeare against him in *Abell*; This was now a Great Enmity, for the Anger of God had captivated Man, and would worke and rule in him; therefore Gods Love brake forth out of the Anger, as a *light* out of the fire, and would *kill* the Anger, and change it into Love, and help againe poore mans Image, and redeeme it from the Eternall Anger and death.

10. But being the Anger had got the upper hand and sway in man; and yet the virgin-childe of the Angelicall worlds Essence should spring forth and grow out of the Covenant of God, out of the disappeared *Em*, through the Anger, as a clear delightfull light, shines forth out of the Candle, through the wrathfull fire, which depriveth the darknesse of its power and prevalency; therefore the outward body in *Abel*, and the children of God must suffer it selfe to be *slaine*, and persecuted by the wrath of God; for it was a *strange* figure on the virgin-childe.

<sup>b</sup> The outward Body.

11. For *Abel* in his outward flesh had the Awakened *vanity* lying in him as well as *Cain*; he was also *sinfull* as to the outward man, but internally the Angelicall word and Image of Paradise did spring and bud forth againe in the Covenant; this was now a great enmity against each other; the inward man *bristled* the Serpent-Monster upon the head of its false desire; and the Serpent-Monster *stung* him on the heel of his Angelicall will, and openly mocked the Angelicall Image; as it is *so* still to this day; so soon as the virgin-childe is borne in the Spirit of Christ, the outward earthly body together

with the virgin-childe, is by the children of *Cain* persecuted, contemned, reviled, and accounted as a strange childe of the world.

12. For the Serpents Monster is as a *foole* before God, and being the noble and pretious virgin-childe must beare such a Monster on it in the outward flesh, to which the *Devill* hath yet *continual access*, therefore this body is strongly assaulted and struck at by the *Devill* in the Anger of God, and its children; they *would* continually slay it, for the virgin-childe worketh through the outward man, as a light through the fire, and *manifesteth* it selfe: it teacheth and *reproveth* the wicked Sort: and this the *Devill* cannot endure, for it is against his Kingdome, as the offering of *Abell* was against *Cains*.

13. For *Cain* offered in the proud Serpents desire as an hypocrite, and would be an honest demure devout and Godly childe in his Serpents desire; but *Abel* humbled himselfe before God, and set his desire into Gods *mercy*: Gods Love-fire tooke his offering, and penetrated through the earthly offering and fire; and the like also is to be understood in the *Body* of *Abel*; as the Incorruptible [being] shall swallow up the corruptible, so also the heavenly tooke the earthly captive in it selfe.

<sup>c</sup> Significati-  
on.  
<sup>d</sup> Or mortified.

14. But that *Cain* slew the outward body of *Abel* hath this <sup>c</sup> type and figure; that the outward body shall be <sup>d</sup> *slaine* in the Anger of God; the Anger must devoure and mortifie the outward Image which is grown up in the Anger; and out of Death *springeth* forth the Eternall life.

15. *Abel* was a figure of Christ; the children of Gods Anger must execute the *Right* of Gods Anger upon the outward earthly, and also beastiall Image of the children of the *holy One*; even as the *Pharisees*, (who before God were onely false Serpent-children as Christ called them) must persecute, and kill the *humanity* of Christ; so likewise was *Cain* a type of these Serpentine wolvisb *Pharisees*, and also of the *verball* Titular Christendome.

16. As the false Serpents-child is a monster and *fool* before the Angelicall world, so likewise the children of darknesse doe account and esteeme the children of the light for *fooles*; for there must be a contrary, that the one might be manifest in the other; if the Anger had *not* taken hold of the *humanity*, and devoured it into it selfe, then the deepest Love of God would *not* have been *manifest* in Man.

17. But thus the Love taketh Cause by the Anger to overpower and prevaile over the same with its motion and manifestation; as the same may be *known* in *Christ*: the true Son of God gave himselfe into our Image which was awaked in the Anger, that so he might be made manifest with his Love in the Anger, and *change* the same into joy.

18. Christ gave *our humane Image* to the Anger of his father to be devoured in death, and brought his life into death, and yet manifested his Love in the *life* which death had devoured, and brought forth the life in Love through the death; as a *Grain* of corn which is sown into the earth, the same *must dye in the earth*, but out of that mortified grain growes a fair new body; even so the corrupt body of *Adam* shall and must be *offered* to death, and the Anger; and out of the Death and Anger the body of the divine Love shall be manifest.

19. It was exactly Typified, and prefigured in *Cain* and *Abel*, how it would be in the Succeeding and future generations; being *Abel* outwardly did beare the *Earthly Image*; and yet in the Spirit he was an Image of *heaven*; his outward body in the Corruption was onely a *visard* before the outward world; for there was another *Spirit* hidden therein, which was not of the outward worlds Essence and property, therefore because he was *not wholly* a right childe of the earthly world, it would not suffer him (being as a strange childe) in it; for the Devil was Prince in the wrathfull Essence in this world, who would *not* that a childe of the *light* should spring forth through the wrathfull Essence [and be in his Garden.]

<sup>c</sup> Text, Larva or strange disguised person.

20. Thus the Image or person of *Cain* and *Abel* is a true figure of the false, and then also of the holy and true children of God; of the *outward Sinfull* corrupt and mortall Man, and of the *inward new* regenerate *holy* man, when Christ with his Love-Kingdome ariseth from death out of the disappeared *Ens*, then *Adams* earthly Image must dye in Christs death; and if it now be, that the outward body must yet live, it is onely a scorne and foole before the *Heavens Image*, and so also before the *naturall* life of this world.

<sup>f</sup> All naturall men.

21. For so soon as Christ is borne, the Sinfull life is condemned to death; and standeth in scorne, and open shame before all the *false* children in the Anger of God, as an *whore* in a Bridewell, whom other whores likewise help to deride and scoffe at, and yet they doe but onely judge, and condemn *themselves* thereby; for if Christ be born, then the judgement passeth upon the false beaustiall life, and that man must stand in the judgement of God, as a *malefactor*, and be termed a *foole*, a *Heretick*; and be jeered scoffed and reviled, yea even utterly defyed and flaine, that the Monster may be judged before Gods Anger: but those that doe it, are the children of the lusty, pampered, and well-fatned, Anger of God, whom the wrath of God useth for its Instrument, for God is a Spirit, therefore he accomplisheth his judgement by a *materiall* Image.

<sup>g</sup> At the house of correction, or whipt through the streets.

22. For so soon as *Abell* did in his *Offering* put on, or attract the Love of God in the Covenant *anew* into his humane desire, and comprehended [or amassed] the same into his Essence, then forthwith the judgement passed upon the *externall mortall* Man; and Gods Sword of Anger tooke him, which *Cain* executed, and slew the outward body of *Abel*, and at this time also the judgement passed upon the *false* Image of the Anger in *Cain*, for he stood there, and cryed *My Sins are greater then can be forgiven me.*

<sup>h</sup> By some outward substantiall meanes or Persons.

23. This doth now hint, and point at the figure of *Christ*, how the Anger of the Father must *devoure* the life of Christ in death, and when as the Anger had devoured the life in death, then the *holy life* of the deepest Love of God moved it selfe in the death and the Anger, and *devoured* the death and anger into it selfe, whereat the *Earth trembled*, and the *Rocks clove asunder*, and the *Graves of the Saints opened*.

<sup>i</sup> Or swallow up.

24. And so likewise the Love-fire <sup>k</sup> and the Anger-fire in the place of *this* world (which wrathfull fire was enkindled in the Creation when the Apostate [*Lucifer*] fell) shall at the *Last Day* be again changed into the Divine joyfulness, and be *Avalled* or swallowed up

<sup>k</sup> Good and evil now mixed and in contest one with the other.

in



<sup>1</sup> Lucifer.

in the Love; understand it shall be thus in the *third* Principle where Love and anger doe strive this Time one with another: but <sup>1</sup> HE remaineth in the darknesse in the *first* Principle.

25. The true Cause wherefore *Cain* murdered *Abel* was by reason of their Offerings and worship of God, viz. *Religion*; as this Contenti-  
on continueth still to this day; the Cainicall Church is *not yet* one with the Abelicall.

26. Now saith reason, I see it well enough, that all contention and strife ariseth from *Religion*; but what is the ground and most undoubted cause and reason thereof: behold! this is the Cause: set before thee the *false* Serpents childe which is Evill and good, and then set before thee the *virgins*-childe borne of Christ, and then thou hast the *fundamentall Cause* exactly drawn to the life, before thine eyes.

27. The Cainicall Church drives a *subtle Trade* with externall Ceremonies, and will appease God with some externall thing or other: it will be *outwardly* an accepted and adopted child, it must down right be called *honest godly holy* and *heavenly*, it adorneth and trimmeth up it selfe very finely, and standeth mightily upon its *Calling*, which it hath it selfe *Ordained*, and *Instituted*, it makes a very specious and Renowned shew in the white sheepes cloathing, and therein lodgeth the High Priest of selfhood *without* Christs Spirit, and rules and masters the worke of the outward letters, and whosoever learneth to transpose and compose the same boldly and bravely [according to their forme of forged opinions] he is an high Priest in *their Office* and Order: he putteth Christs garment of innocency on him for his *Cloake* and Covert.

<sup>m</sup> Makes good merchandise of its religious ceremonies.

28. The other party of the confused cainicall Church cryeth out, and holdeth forth the Goodly glistering childe to <sup>m</sup> *sale* for *Money*; and hath bound the Kingdome of Heaven to its Ceremonies, and will sell it for Money; so that the *Man* may but fat himselfe in this world under the white Garment [of its hypocricie.]

29. The third party giveth forth that they have so holy an Order, that it doth even *Sanctifie* and save them, and they *above* all others will be esteemed holy.

<sup>n</sup> Text, mouth-cry.

30. The fourth party (or Sect) will obtaine the Kingdome of God by their <sup>n</sup> *lip-labour* with muchnesse of Speaking, Reading, Singing, Preaching and Hearing, and it rebukes, censures, and reviles, all that will not approve of, prayse, and give diligent attention to its *lip-labour* [and fine conceited long *Prating*.]

\* Or Evill.  
\* Or Good.

31. This Party hath cloathed it selfe with the (*white*) Garment, and set it selfe upon the letter [or *writings*] of Gods children, and therewith it doth so lustily *bestir* and lay about it, as a Beggar, that casteth stones at the Dogs; and *sometimes* hits a \* churlish one, sometimes a \* quiet one, and he that is *hit* at makes him heare of it, and then *others* fall on pell mell, and bite and wurry him; and there is a continuall biting tearing confounding, reviling reproaching, cavilling and jangling about the *Letter*; a meere externall worke, whereby men [*blindely zealous*] suppose to serve God, and obtaine Grace; a very Cainicall Offering.

32. The Cainicall Church, is in the outward world, evill and good,

it

it buildeth, and breaketh down, and is onely a *figure* ° of Gods Love and Anger; what one party buildeth and calleth holy, that, another pulleth down and revileth, with one mouth it buildeth and with another it teareth down; what *One hypocrite* praiseth, that, *another* dispraiseth; and thus there is onely a Confused [shattered] *Babylon*; Evil, and Good; a wonder of nature and time.

33. All these run on in their selfe-contrived and devised Orders, and rely upon their received *Orders*, and so they offer the *Letter* of the word and *the worke of their own hands* before God, and will needs be outwardly adopted and accepted children before God, God must have respect unto *their* Offring, and forgive them their Sins by a word speaking, as a Lord out of favour and clemency freely gives a malefactor his life; such an unmeasurable matchless *heap* of Grace they have brought into their *literall* Offerings, and into the workes of their hands; so that *their* Teaching, and the hearing of *them* is accounted for the *most holy way* wherein salvation is to be had, and whosoever doth not worship and honour this *their way* with exceeding diligence, and subject himselfe thereunto; him they reproach persecute and kill, or else hold him for an *Heretick*.

34. But *Abels* children in Christ have far *another* worship and Service of God, they dwell indeed *among Cains* children, and doe also appeare in their Orders and Offrings; they Offer to God a *broken and bruised heart*, and an humble Contrite minde, in true Sorrow for, and Conversion from, their committed Sins; and with their Spirituall will doe goe out from and *forfake all* their creature-selfefullnesse and selfish interests and arrogation, and *dye* to their selfehood in the Death of Christ; and become as *children* who neither know nor will any thing but onely their mother which hath brought them forth; they cast their selves into her *bosome*, and they take in *Patience* whatsoever she pleaseth to doe with them.

35. For their internall will is quite *mortified* to the outward world with all its glozing shew and alluring glory; they account themselves very *unworthy* before the great Grace of God, and their *vanity* which the flesh desireth is alwayes in their sight; and to this the inward Spirituall will is a deadly *opposite* Enemy, and yet it cannot be *wholly* separated from it in this life-time; their whole course through this world is a meere work of *Repentance*, for their Sins and Impurity doe appeare continually in *their Sight*.

36. There is a continuall, and constant *Combate* in them, of the flesh in the earthly desire against the divine desire, and of the divine desire against the lust of the earthly flesh, for the *divine desire* doth \* amasse it selfe into Gods Grace and *Mercy*, and brings it selfe into a Centre of a working life, and penetrates through the earthly false lustfull life and striketh the false lust and Imagination down; and then the *false* Imagination falls into great *sadnesse*, when as it contemplates and beholds the voluptuous pompous stately brave glistering *Course* of this world, and findes it selfe so mean and foolish, that it must forlake and *forgoe* that, wherein it might have its chief joy pleasure and delight.

\* Bewake.

37. Also the *Devill* he cometh forthwith with his temptation, and

bringeth *his* desire into the false Imagination; and shewes him the fair Kingdome of the *world*, and rebuketh his Intent as a *false Phancy* and meere conjecture; stirreth up the crew of the wicked against him, who scorne jeere reproach and contemn him; and then sometimes the Sprackling glimps, and *divine desire*, doth even lose it selfe, for *Christ*, viz. the virgins-childe in the Spirit of Christ, is lead into the *wildernesse*, and is tempted of the Devill and of the Anger of God, and also of the Carnall worlds spirit, and oftentimes the Spirit of Christ doth *hide* it selfe, as if the virgins-childe were quite gone and past Hopes, also the Devill makes his addresse thereto, and brings him into *Doubt* as if the virgins childe were not borne.

38. For the virgins childe is hidden in the *Desart*, and then the poore captivated Soule is in great Sorrow and lamentation, sigheth, and cryeth to God, also it cannot love, or away with, the bestiall Image, but it doth stir up it selfe as a great assaulting *Storme* in the Body, and seeketh the Gates of the deep in its Originall; and forceth with might [or holy violence] into that *word* which hath formed it to be a creature, and diveth it selfe thereinto as an Impotent, will-lesse childe, and desireth its first mother, whence the first Soule was born, for its *Nurse*, and makes it selfe wholly will-lesse in this mother, and lyeth onely at her *Breasts*, and sucketh her Love and grace into it, the mother may doe with it, what she please: this is the true meaning, and the right manner of *dying* to selfhood and selffull Imagination and lust in ones selfe, and becoming as to the will of the Soule as a childe in ones selfe; as Christ saith, *unlesse yee be converted and become as children, yee can in no wise see the Kingdome of God*; selfe, and selffull Reason in the lust of the flesh, can neither taste or see it.

39. From this mortification, of the Selffull will, and earnest Resignation into Gods mercy, the virgins-childe doth again *Spring* forth out of the Desart with its faire and glorious Pearl-blooming Tree with very excellent and *new* fruit, for so it must be tryed in the fire of Gods Anger, that the Abomination of the introduced earthly will, may dye in it.

40. For the fire-soule, viz. the first Principle, hangeth upon the *Band* of the outward world, and continually and eagerly introduceth Something of *vanity* into it, whereby the virgin-childe of the Angelicall worlds Essence, viz. of Christs essentiality, is defiled, obscured, and darkned, therefore it must be so refined purified and *purged* again; and many a cold piercing rautish wind of tribulation *Anguish* and great perplexity, bloweth upon this child; it must be continually as an *off-scouring* of the world, for its Kingdome is not of this world; as Christ said, *my Kingdome is not of this world*.

41. But the effect is this; when the fair *morning Star* doth dawn and *arise* in the virgin-child, then the outward life is even *illuminated* <sup>p</sup> in this time, and it giveth it selfe up unto the obedience of the Internall [life] as an instrument and *Servant* of the internall.

42. And then the *holy Spirit* of God shineth forth through the virgin-child, and *preacheth* Christ crucified, and reproveth the world for its Sin: and wicked malicious doings, and shewes them their false *hypocriticall erroneous* way, that they will needs be the children  
of

Or while it  
ives here.



of God in the outward Kingdome, in their selfe-contrived and devised wayes, and will seeke an *externall* forgivenesse of Sin, in their owne conceited, and received wayes; and yet will still remaine in the vanity, and in the *pleasure* of their flesh; and desire onely to make devout shewes before God, and give good words in a soothing glozing glosse of fine hypocrisie, as if they served God, in their contrived Conjectures, and *Opinions*, but still they *will continue* in selfehood in the outward shew and Ostentation.

43. These, the holy Ghost doth rebuke and reprove by the Virgins child in Christs Spirit, and calls them *hypocrites and wolves in sheeps cloathing, and crafty Foxes* borne of the Serpents *Ens*, in whom there is the very property of Toads, Dogs, and wilde Beasts; and shewes them, that *they draw neer to God with their lips, but their Heart is full of murther, gall, and Serpent-desire*, and hath no true upright Love-desire in it; also it shewes them, that they are but meer flatterers and dissemblers in their Office, who onely seeke *pleasure* and Temporall Honour and *Respect* thereby, that so they might be able to domineer and Lord it over mens bodies and Soules Goods and Estates, and thus they serve God onely *from without* with hypocriticall mouthes, but their heart hangeth to the whoredome of *Babylon*, full of devillish murther and poyson against him, that doth but *touch* their Conscience.

44. Such children in the Serpents *craft*, who are best able as cunning Crafts masters in *Sophistry*, to turne this Suttlety most takingly and artificially, the children of the world doe *set up unto themselves* for Teachers, and will learne the way of God from them.

45. These Teachers doe assume unto themselves [and presume upon] the *writings* of the Saints, and proclaime with open mouth, that *they teach* Gods word, the holy Spirit is poured forth by *their teaching* and preaching; and though their conscience doth even convince them, that they are not *capable* of the Office of the Ministry, and that they are in no wise the Temples of the holy Spirit, who should teach in and by them, yet they *care not* for that, it brings them money and Honour; Christ is *gone up* to heaven, and hath placed and *Ordained them* to be Stewards and Vicars in his office, they must compose, and contrive their Doctrine out of the *writings* of the Saints, and out of their *Reason* upon the Letter of the Scripture; their *heaping together* and composing of the words [in the forme of their Suttle Reason] must be the *voice* of the holy Spirit, they say the holy Spirit is thereby poured forth into the Hearts of men.

46. And though they themselves be onely *Cain*, and in their <sup>a</sup> *litterall* and *Bookish* rapsody in their *Sermons*, doe cast forth a great deal of light lewd Cainicall scorne, and brother-slaughter, and oftentimes mix *lies and truth* together, yet the holy Spirit must have taught, and the Congregation must thanke God for *such holy* [sound *orthodox* Evangelicall] Doctrine as they *call* it, and after their killing of their brother there, they must also help with boldnesse courage and zeale, to murther and slay *Abel*, and the little childe *Jesus*, in his members, with words, and deeds.

47. Such Teachers the world sets up to learn the Kingdome of God

<sup>a</sup> Or composing of the texts, or bare letter of Scripture.

from, and whosoever can but lustily cavill, censure and condemne others in their Gifts; and propose it with fine *Distinctions*, and subtle Arguments; and cloath them with the mantle of Reason, and hide the *Wolfe* (which thereby murdereth, and devoureth Christs flock) under the purple mantle of Christ; to him they give diligent attention for the fleshly Serpents Heart doth therewith sooth up and flatter it selfe in its evill property; It hath even such an Artificiall nature and Constitution.

48. Such Seed these Teachers chosen of men doe sow, who onely desire the Calling for temporall Honour and pleasure but are not called of God, and are also without divine knowledge, [and understand not what true divinity is] they enter not by the doore of Christ; but they come into place by the Election and favour of men; through the means of their own willing, walking, and running: these can no way be acknowledged for the shepheards of Christ, for they are not borne of Christ, and chosen to this Function and divine calling.

The humane Spirit.

49. They are onely the great Master-builders of *Babylon*, where the Languages are confounded, and men thereby set at odds and variance, and they set up war and contention upon the Earth, for they wrangle, and jangle about the meer *Husk*, viz. about the written word and Letter, and they have not the living word of God dwelling in them, from which they ought to teach, the Spirit of Christ it selfe must be the teacher in the word with the living voice [or Expression] the Spirit of man must know and feelingly finde Christ in it, otherwise none teacheth the words of Christ, onely dumb [sencelesse] words without power and Spirit.

Or body.

50. Now the Spirit of Christ in his children doth reprove these, and shewes them the true way viz. how we must dye wholly in Christs death to the selfhood and the false selfe-full desire of temporall pleasure, and honour, and be borne again of Christs Spirit with another new will and desire out of Christs Love in peculiar Reall knowledge, and preach and teach Christ from our [own peculiar, and singular knowledge of him in our] selves.

51. This, *Babel* in *Cain* cannot endure, that one should teach, that Christ himselfe must be the teacher in the humane Spirit; they plead their Cause from the forewritten Apostolicall word, and say, if they teach the same, then the Spirit of God is poured forth; yes forsooth! very right, I say so too, if the same be taught in Christs Spirit and power, then tis so indeed.

52. But the Spirit of Christ in his children is not bound to any certaine forme, that it need not [or ought not] to speak any thing which stands not in the Apostolicall Letter; as the Spirit in the Apostles was free, and they spake not all one and the same words, but from one Spirit and ground they did all speak, every one as the Spirit gave him utterance; even thus likewise the Spirit speaketh yet out of its children, it needeth no forme aforehand composed and gathered together out of the Literall word, it indeed doth put mans Spirit in minde of what is comprehended and contained in the letter; for Christ said; the holy Ghost shall take of mine, and declare it unto you.

53. Christ is Alone the Word of God that teacheth the way of truth through

through his children and members; the literall word is onely a *manifestation*, and manifestation of Christ; that we should have the same before us as a Testimony and *witnesse* of Christ [shewing] what he is and what he hath done for us that we should conceive let and fasten our Faith therein, and yet with the desire, enter into the *living word* Christ; and be our selves borne to life therein.

54. None is a shepheard of Christ, but he that *hath* Christs Spirit and teacheth from him; no Art nor Univerfity makes one a shepheard of Christ, unlesse he be *capable* of the office in *Christs Spirit*, if he hath not *that*, living, and working in him, then *Man* hath onely chose him to be a Carver and builder of the Great *Babylon*; a letter changer, [a verball jangler and wrangler] without divine understanding, and knowledge; for the *Scripture* saith, *the naturall man perceiveth nothing of the Spirit of God*; how will then he teach the way of God, who himselfe understands *nothing* thereof.

55. And Christ saith; he that entereth not into the sheepfold by him, viz. by the *doore* of his Spirit, but climeth up some other way, as by Art, and Reason, or by the favour of man, into the same: whosoever setteth up himselfe not being called of Gods Spirit to be a shepheard of Christ, for humane and temporall repute, and Revenue's sakes, he is a *Theefe and Murtherer*, and the sheep hear not his voyce, for he hath not Christs voice, and cometh onely that he may rob and steale.

56. But they say, the written word is Christs voice, yea, it is indeed the *Cabinet* thereof, viz. a forme of the word: but the voice must be *living* which opens the same, and likewise acts it in due motion as a watch-work: the Letter is as an Instrument thereunto, as a *Trumpet*, but there must be a true and right breath and aire which agrees with the air or tune in the letter.

57. The word of the letter is a prepared \* Instrument, what kinde of Trumpetter takes it in hand to play thereon, even such a sound it gives: Is not I pray the Great *Babel* built out of this worke, every one hath sounded the Trumpet of the Letter, as his own Aire and Tone hath been in him, and so it hath been approved and received by each Trumpetter, and brought into a Substance, and this same substance is the Great *Babylon*, where evill and good is built into a building.

58. But if men had not introduced any Exposition upon the Apostolicall Word, and brought or contrived the same into other formes, then the Instrument had remained Pure: but the un-illuminated minde hath set it selfe up to be a master therein, and bowed the same according to its own Imagination and well-liking; for the humane pleasure hath thereon set it selfe, and formed and expounded the same according to the Rule of fat Benefices for the Belly sake and worldly pleasures. And thus the Spirit is extinct; and 'tis turned to an antichristian Order and Custome; men have taken and formed the word as an Organ, and so they have brought it into a fashion, and custome that a man must play thereon and others must hear the Sound and tune which he makes; and thus for the most part such Organists are onely used, who strike the Organ from without, and make a fine contrived and composed Peece which they willingly and readily heare, but the Organ Soundeth onely as the Master strikes it.

\* Or plays on it.



59. But to this Christ saith: *Every plant which my heavenly Father hath not planted shall be rooted up: also whosoever is of God he heareth Gods word: Christ said; the Son of man speaketh nothing but what he heareth the Father speake in him:* so likewise must a teacher of Christ heare the Fathers Spirit in Christ speak in him; he must heare Gods Word in the Spirit of Christ in him; as David saith, *I will hear what the Lord speaketh in me;* he must be a Temple of God in whom God dwelleth, and from whom he speaketh, being only an Instrument thereto; for Christ said; *we will come to you and make our Abode in you also I will put my word into your mouth;* saith the Prophet; also *the word is nigh thee namely in thy mouth, and heart;* heere the Spirit of God speaketh of the *living Word;* and not of a Bell without a clapper.

60. This, the Spirit of Christ in his children, doth teach, and re-proves the *woodden clapper* in the right bell, which hath hung it selfe up to be a clapper in the Bell of the *diuine word*, and yet hath no power to make the Bell *sound*: this, *Cain* in his offering, can by no means brook, that one should tell him, his offering doth not please God.

61. He setteth forth himselfe with very faire glozing and glistering *outside* shewes, and hath made himselfe such a brave glorious forme; moreover he is chosen of the *high schooles* and worldly might thereto, and if a mean *Lay-man* without *humane calling*, should come thereinto (as Christ was accounted for a *Carpenters Son*) and offer to reprove such an *High Priest* in such great dignity Honour and Respect; the same the world beleeveth not that it is from God; that he is sent.

62. The Great Beare thinketh presently, this is onely a *sheep* which I will take into my mouth, and deuoure him, what? shall a sheep reprove me who am a Bear? will a disesteemed sheep *nullifie* my Reputation and esteeme among men, and dare to quetch at me, I will soon rid him out of the way, and so defile him, that he shall not be known that he is a sincere and single-hearted *Lamb* of Christ and speaketh from Christs Spirit, I will so wallow and mire him in the Dirt disgrace and scorne, that he shall be held for a filthy *Beast*, or a very defiled *Swine*.

63. In the meane time I live in my *delicious* Dayes of pleasure, and remaine Lord over Soule and Body, but if the *sheepling* shall offer to stir, and shew more then a sheepling of Christ, then I will help the *Butcher* drive it to the *slaughter-house*.

64. Thus it goeth with the Simple single hearted children of Christ, whom the Spirit of Christ driveth, and out of whom he teacheth heere in this world &c. *they are onely as sheep among Wolves*, as Christ said *I send you as sheep among Wolves*, the earthly man is a Serpentine Wolfe, under whom the virgin-childe viz. Christs *Lamb* must dwell;

\* Or robbing; and then beginneth and ariseth murthering \* slaying, and killing.

65. But it doth not at all hurt the virgin-childe; Its Externall Wolfe is also by this meanes bitten off, by another: for the *outward Wolfe* of all men is growne from the Anger of God, and arisen with the Sin in Adam; therefore it must be given for food to the Anger of God that the virgin-childe of the *womans Seed* may become manifest.

66. For thus they doe Separate themselves as two Enemies, and are continually opposite Enemies one against another in the time of this

this *outward* life, for the *Judgement* is given to the virgin-childe against the introduced Serpents childe of Sin; In the *Resurrection* the virgin-childe shall condemne the Serpent-childe into the Fire of God, there the *limbs* of the Earth shall be proved and *purged* from the Serpents *Ens*, and againe put upon the virgins-childe.

67. Now saith reason; what pleasure hath God in this murdering of his children, can he not defend them from the *Enemy*? thus it must be, that the light may be *manifest* in the darknesse, else the light would stand still in the darknesse and bring forth *no* fruit: seeing then the light receiveth into it selfe Essence and perceivancy, also Sensation, from the darknesse, *viz.* from the *Source* of the fire, therefore, one is set against the other, that so one might be manifest in the other: the joy against grieve, and grieve against joy; that it may be *known* what Evill or good is.

68. For if there were no grieve then the Joy were not manifest to it selfe; but yet all is in the *Free-will*, as every thing doth introduce it selfe into evil or good, so it runneth on its *Course*, and the one is but the manifestation of the other, for if there were no night or darknesse, then we should *know nothing* of the Light or Day: thus the great God hath introduced himselfe into *Severation*, to his owne contemplation and Sport of joy.

69. The like also is to be understood in the various *diversity* and Severalty of *Men* touching evill and good; The Evill must be a Cause, that the good be made manifest to it selfe; and the Good must be a cause to manifest the Evill in its *wicked* malicious Suttlety and iniquity; that all things may come into their *contemplation*, [and visible ken,] and every thing might manifest its *judgement* in it selfe unto the Great Separation-Day of the LORD of all beings, where every thing shall give in it selfe into its *Barne* for its usefulness and profit, that, in the Eternity, the Great God may be *known*, in a creaturall and formall manner, according to light, and darknesse.

70. For all things were created by the *word*, and brought into a forme; seeing then God is an angry jealous God, and a consuming fire, and also, a *mercifull* Loving meek God of light and Giving, [or Free-Grace] in whom there cannot be any Evill at all, therefore he hath introduced fire, and light, Evill and good one with another in the *Verbum Fiat*, into a free-will, whereby, the will may " forme either in the evill or good; and yet he hath created all things good, and to the light, and set them into the free-will, to multiply themselves in the free-will, to conceive in Evill or good; and yet hath associated to each thing its likeness, *viz.* to a male its female, that so nothing hath cause to \* degenerate, and to man he hath given *Commands* what to doe and leave *undone*.

" Or worke.

\* Or fall from its place and order into Destruction.

71. Thus all things stand to the judgement of the Great God, and in this time they must be in *Contest*, that one may be manifest in the other, but then in the Great *Harvest* every thing shall have its *own* Seat in it selfe; when strife shall be taken up and cease, and all things must stand to the Honour and Admiration of the wonderfull works of the great God, who Alone knows whereunto every thing shall be good, and for what he will use it.

CHAP.

## CHAP. XXIX.

*Shewes how the Adamicall Tree hath put forth and opened it selfe out of its Stock, and introduced it selfe into boughes branches, twiggs, and fruit, out of which pullulation or manifestation the Invention of All Arts, and \* Govern-ments is Arisen.*

\* Or Policies.

*The Deep Gates out of the Centre of the Eternall and also the Temporall Nature, shewing how the Eternall Wisdome hath introduced it selfe into a formall [ visible and Ideall ] Contemplation.*

Gen. III. ch.

1. **T**HE Eternall divine understanding is a free-will, not arisen either from any thing or by any thing, it is its owne Peculiar Seat, and dwelleth onely and Alone in it selfe, un-apprehended of any thing, for beyond, and without it is nothing, and that same NOTHING is onely ONE, and yet it is also as a Nothing to it selfe; It is One onely will of the Abyffe, and it is neither neer, nor far off, neither high, nor low, but it is ALL, and yet as a Nothing; for it is in it selfe no contemplation Sensation or perceivancy, whereby it might finde a *likenesse* in it selfe.

† Or proceed-  
forth.

‡ Or Imagina-  
tion desire,  
or *Magia*.  
⁴ Or expresse  
Image.

2. Its Finding is its own forth-proceeding, so that it beholdeth it self in the † *Egresse*, for that which is proceeded forth is its Eternall Lubet, Sensation, and perceivancy, and it is called the *Divine Wisdome*; which Wisdome, the unsearchable Abyffall will apprehendeth in it selfe to its Centre of ‡ Lubet, viz. to an Eternall minde of the *Understanding*; which understanding the free-will formeth in it selfe to its owne ⁴ *likenesse*, viz. to an Eternall-Speaking, living, [ working ] Word, which the Free will doth *speake* or breath forth out of the formed wisdome of the Lubet.

⁵ Or Spirati-  
on.

3. And the ⁵ Forth-breathing is the Spirit, or *Mouth* of the understanding in the formed will of the wisdome, which doth distinguish [ or variously *Severize* ] the Speaking Word, so that the Minde, and the understanding of the minde becomes manifest and *revealed*, in which Manifestation, the Free Lubet, or wisdome, is, in the Speaking or forth-breathing, *formed* of the free-will, by the Spirit, into diversity and variety.

⁶ Or with

4. In which formation; the *powers* of the divine properties doe arise; so that it is truly said and declared concerning God: that he is the Eternall will, Understanding, Minde, Counsell, Power, and Wonder; ⁶ in which wonders of powers he hath moved and *formed* himselfe from Eternity; in which formation consists the *invisible* spirituall world, wherein the Spirit of God hath *melodized* and Spported with it selfe from Everlasting, which also hath neither ground limit bounds or Originall.

5. For



CHAP. 29. *hath spread forth it selfe.* Gen 4. 165

5. For it is the Divine *Vision* of the formed wisdom; its *Centre* is the formed Will, *viz.* the Word forth-Speaking out of all Powers, and its *life* is the Spirit which proceedeth in the Speaking or breathing, which *distinguisheth* and formeth the Lubet of the wisdom, so that the formed wisdom playeth before the life of the *Deity*, as little children play before their parents who have begotten them, out of their Essence, for their joy, and in them the parents take their delight, and Pastime.

<sup>c</sup> Contem-  
tion.

6. Thus likewise we are to understand the Being of Eternity; which Being, the Eternall free-will, hath in the forth-breathing word introduced into a *Desire*, *viz.* to an *externall* comprehensiveness, in which comprehensibility the beginning of the *Corporeall* Being is arisen, *viz.* the Centre of the Formed Nature, wherein the desire hath Amassed formed and introduced it selfe into properties, *viz.* into darknesse and light, into Paine and Source, into joy and Sorrow; and yet we must *not* understand any *Sorrow* to be in the Pregnatresse; but so the free-will doth forme and conceive it selfe in the desire to the Contemplation, and manifestation of the *wonders*; that so the properties might be peculiarly manifested and revealed in each other.

7. For if there were no *Contra-will* then there would be no *motion* in the properties; but being the free-will hath introduced it selfe into Love, and Anger, *viz.* into Evill and Good; a *twofold* will is arisen in these properties *viz.* a *wrathfull* [will] according to the Nature of the fire, and of the *darknesse*, and a good Love-will according to the nature and quality of the *light*; so that one might dwell in, and manifest the other.

8. Not that *this* Birth hath received onely a temporall beginning: it <sup>is</sup> *Eternall*, and is the manifestation of the *Divine* vision, Sensation, and perception: onely in the Creating of the Creation this Birth introduced it selfe into a *Compassion* or *Externall* comprehensiveness that it might have a *Distinct* Dominion to worke in for its owne Sport and play.

<sup>f</sup> Or hath  
becn.

9. Also we are not to conceive that in the Creation, the Evill proceeding from the darknesse and fiery property was *Separated* from the Good, and placed in a Peculiar *Sundry* working Dominion, but the one is in the other: yet the *light* shoane through the *darknesse*, and the *darknesse* could not comprehend it: Every life in the Creation proceeded forth from the *fiery* property and the Spirit of the rationall understanding did arise from the *lights* property; In the Creation Every fiery life was brought forth in its beginning: to the light.

<sup>g</sup> In or for.

10. Moreover the Creatour of all Beings hath given the Creatures, of the *outward* world (which hath a Temporall beginning out of the Eternall word) An *Universall* light for visible contemplation; also every life in the Creation hath received the light of nature out of the *Centre* in it selfe, out of which the understanding ariseth, so that the Creature can rule and governe it selfe.

11. And nothing was created *Evill* or to the Dominion of iniquity; for though on one part it hath an *Ens* of the wrath in it selfe for its life, yet on the other part it hath also an *Ens* of the light and good vertue in it selfe; and it is set in the free-will to conceive [or worke] in Evill

or Good; for there is nothing so Evill but it hath a Good in it, whereby it may rule and be *predominant* over the Evill.

12. But man was in Equall Accord in his properties, no property was manifest *above* the other; for he was *Gods Image*; like as there is no Evill manifest in God, unlesse he would *himselfe* manifest the wrath of the Eternall Nature in a thing; Even so also the divine free-will was given to man.

13. And with all, the Command, that he in his free-will *should not lust after Evill and Good, viz.* after the divided properties, he should continue stedfast in the equall harmony of the properties, and rule with the light over the Darknesse, and *then* the properties of the wrath had stood in meer Joy delight and *melody* in him, and he had been a *mirror* and forme of the divine wisdom, which had seen and beheld it selfe in him according to the Kingdome of Joy.

14. But being that he did contemplate with the free-will in the *dis-similarity*, how evill and good were each of them in its own peculiar selfefull property, and brought his Lust and longing thereinto, desiring to taste thereof in the *Essence*; whereupon this same property did also take him in his lust, and *prevailed* in his will, and also in the *Ens* whence the will did arise, to its own Contemplation, and Dominion; and thus the first man, who was good in the beginning, became a Stock or Tree of the *Taste* of the Knowledge of Evill and good, *viz.* a Contending Dominion, in which both wills *viz.* the Good, and the Evill ruled in one another.

15. But being the fiery wrathfull will so overcame the good, which was from the lights *Essence*, that the lights *Ens* wastaken captive in the wrathfull *Ens*, this Image *fell* under the power and Command of the *outward* Dominion, which was Evill and good; and also under the *wrath* of the inward nature, *viz.* of the fiery darknesse; upon which Image, God had *compassion*, and did re-<sup>\*</sup>inhest the Covenant of Grace into the Captivated, disappeared and (as to the divine wisdom) blind *Ens* of the holy worlds being, and did Incorporate the same as a Covenant of a new *Regeneration* of a new Holy Will, and life.

16. Thus now we are to consider aright of the Stock of the *humane Tree*, how it hath spread forth and displayed it selfe in the properties, and introduced it selfe as a Tree (evill and Good) into boughes and branches; and from whence his *Temporall Government* of distinct, and Sundry Offices, and *Callings* is arisen, which He did awaken in him, when he lusted after evill and good, and thereby brought himselfe in *Subjection* to nature, being he fell under its Dominion.

17. And we see very clearly, that *Moses* hath described and set down in his <sup>\*</sup>*first* booke, how the humane Tree hath *opened* it selfe in Evill and good, and introduced it selfe into boughes, and *branches* for its fruit; also we see how the fiery wrathfull property hath alwayes *gone before*, and first of all brought forth its fruit: we have a clear and plaine understanding hereof in the *Namer* of those which the Spirit of God, <sup>h</sup> hath put, by *Moses*, in the *lines* of Propagation.

18. For first he setteth *Cain*, whereby is understood in the *Language of nature*, a Source out of the Centre of the fiery desire, a selfefull will  
of

\* In-promise.

\* *Genesis.*

<sup>h</sup> *Geneology.*

of the fiery might of the Soule; viz. a Sprout or Twig out of the first Principle, in which branch or Sprig the first Principle, did in an especiall manner *prevaile* and would Sever it selfe into a selfe-fulnesse, and breake it selfe off from the Love-Ens; yet not as a Darke Source, but as a Source of selfe-full Lust; and also [ of ] fiery Strength and might.

19. For out of the Ens of *Cain* (as the same was in the Centre of the Begetting nature in the wrestling wheele of life) arose his will; and out of the will, the desire; and out of the desire, the Substance, in which Substance the false minde is understood; wherein the dominion of the outward, did forme, and fasten it selfe; whereinto the Devill also in the wrath of nature *croap in* with his desire, and desired the Lordship and domination of this world in Selfehood; as the fallen Devill doth alwayes desire domination in the Place of this world in the inward Eternall, and outward Temporall nature.

20. But being the word of divine Power, and Holinesse, had incorporated it selfe with a Covenant of Regeneration, into the womans Seed; viz. into the disappeared Ens of the Spirituall worlds Essence; that it would deprive the fiery wrathfull will, proceeding from the Centre of the darke world, of its fiery might of Selfehood; thereupon after *Cain*, there Sprung forth out of the humane Tree a Sprout out of the Aym of the Covenant, viz. *HABEL*, whose Name in the Language of nature, signifieth an Out-breathed Angel, which in the first will of the Essence, whence the soule ariseth, had formed and fixed it selfe in the Centre of light, in the Love-desire; and penetrated quite through the fires Centre; whereupon the fiery desire, did desire to cutt off the Earthly life which hath its Originall out of the fiery desire, as its propriety; for which cause *Abel* and all his \* Posterity became *Martirs*.

Or espoused it selfe.

\* Or Successors.

21. For this is the Doar of Christ who must give himselfe into this Death of the wrath; and Penetrate the Humane Centre of the Soules Originall according to the fire-world, with the Love-Ens, viz. with the deepest Love of the deity, and change the fiery wrathfull desire of the darke worlds Essence into Love.

22. *Adam* was the Stock of the universall humane tree, but when *Eve* was made out of him, then the tree was divided according to two Principles; not wholly in the Essence, but according to the nature and quality of the Centres of fire and light; for the Centre of the light, viz. the ground of the Love-desire did stand in *Eves Matrix*; but it disappeared as to the Creature in her fall; therefore the Divine Word did re-inheft it selfe therein to a Centre of Regeneration.

\* Espouse betroth or promise.

23. Now *Cain*, and *Abel* were the two twigs which grew out of this tree from the property of both Principles; viz. of the fire, and light; and they were a Type of the whole Tree with its fruit which it would bring forth; but being *Abel* was a type of Christ who was to be conceived without the Help of man, onely and barely of the incorporated word in the Seed of the woman, who should suffer death for Man; therefore *Abel* must passe through without branches and fruit; for the fruit which Christ should bring forth, was to Generate anew the humane tree; and not produce other twiggs out of his Loyns and therefore

*Habel*



Habel also being the type of him should not generate any twigg out of his loins; for the line of the Habelicall Seed remained in the *Cave-nant*, and pointed at Christ, who should spring forth out of the Habelicall Line, and againe manifest the spirituall worlds *Essence*.

24. Therefore Adam must bring forth another branch by his *Eve* out of the vitall Tree; which was to be like Adam in his Image; viz. *SETH*; which Name doth signifie in the Language of nature a forth-running, or leap, where a glance or aspect of a Love-will ariseth out of the fiery will; which notwithstanding is withheld, and hindred by the outward worlds being, *Essence*, and *Substance*, viz. by the *Corrupt* house of *flesh*.

25. Now Christ must come to help this captivated forestalled and obscured will; which notwithstanding hath its first ground out of Gods love, and free it from the band of wrath, wherewith the divine *Ens* was captivated; for this was Christs Office, not that he should beget, but give himselfe into the Generation of *Seth*, and Redeeme *Seth* and his branches from the wrath; and regenerate him anew in himselfe; he was not to beget children to this world, but to bring forth *Seth* out of this world, and bring him in himselfe into the Spirituall world.

26. Now in *Seth* the Line of the *Covenant* went forth, in which Christ would manifest himselfe according to the humane Tree; but in *Cain* the line of the wonders, viz. of nature and its Government went forth; for *Moses* saith that unto *Cain* was born \* *Hanoch*, and he built a City and called the Name of the City after the name of his Son *Hanoch*; now *Cain* was the first man borne of a woman, and *Abel* the Second, whom he slew.

27. Now *Moses* saith, that *Cain* built a city, whereas indeed if we would goe meere upon reason, there were not men who might be able to build a city, and inhabit it; for the Spirit doth here make a vaile before the understanding, which lyeth in the Word *City*; for he saith; *Cains* Son was called *Hanoch*, and also the City; now this is verily true; but the Spirit in *Moses* looketh upon the spot of *Cain*, and *Adam*; how the Tree Evill and Good, hath opened and displayed it selfe into its boughes and branches; for by the Name of *Hanoch* the Spirit looketh upon the property of the branch, viz. of *Cains* Son, intimating what kinde of people would arise from thence viz. a City, and Dominion of the outward world in *Selfehood*; for in the Language of nature it is to be understood in the Name.

28. *HANOC* signifieth a forth-breathing of life, and a re-assuming to a *Selfish* Contemplation; a child of *Selfe*, which in nature doth introduce it selfe into a selffull Dominion and will, so that it doth Imagine and frame in its Minde a Dominion, or Region, Country, or City, desiring and aspiring in its will to be a Tree, or Prince of men; for when the humane life departed from the Spirit of God into selfehood; then it would be a Peculiar *Selfish* Lord, which will's Son was *Hanoch*, viz. a City or Attached Substance to a Selfe-full domination and Government.

29. From which Government and dominion, the branches or children were borne, concerning which the holy Spirit complained in *Noah*; that

Genesis 4.  
v. 17.  
\* *Enoch*.

\* Or Common-wealth.

ed Siquit  
-org to then  
2111

that \* *they would not suffer his Spirit to reprove them any more*, for they were a tree or branch sprung forth from the tree of Selfefullnesse; from which the *mondly* Principalities and *Superiorities* have taken their rise and *Originall*, for when the humane life fell unto the Stars and the Spirit of the outward world, then the same brought it into its own Dominion; from the Angelicall into the Astrall and outward elementary Dominion, according to its figure; this the *City of Cain* viz. *Hanoch* doth signifie unto us, viz. the Dominion upon the Earth. \* *Genes 6.3.*

30. But now *Hanoch* cannot be the Ruler, but the City is *HEE*, that is, the *branch* or the *Countrey* of the children of pride, who departed from God in their own selfish power and *authority*; now the multiplicity of wills must have a *Judge*, being \* *they would not suffer the Spirit of God to rule them*; therefore the Spirit in *Moses* saith, and *Hanoch* begat *IRAD*, this is now the Governour who out of their own essence set himselfe up to be *Judge*, and Lord over them, viz. a *Potentate*, and *Tyrant*. \* *1 Sam. 8. 7.* *Gen. 4. v. 18.*

31. For the Name is very pregnant in the language of nature, and signifieth a forth-breathing of life, where the life doth soon <sup>1</sup> *forme it selfe* in the Centre of the fiery property, and *Strong Might*; viz. in the *Anger* of God which was become Ruler over the life; the same took *Irak*, as a Lord, and *Tameour* of the life, and set him over *Hanoch*. <sup>1</sup> *Or take.*

32. From *this* root the Rulers of the world are arisen; for being that man would not have God for a Ruler of his life, and will, God <sup>m</sup> gave them the Ruler in Nature; from among *themselves*; that they might lord it over and rule one another. <sup>m</sup> *Or permitted.*

33. For God hath not given man any Law or Government among *themselves* but made him onely to be Lord over all creatures, so that he should rule over all things; but he *himselfe* would rule with his Spirit over man and Govern the humane life; but being that selfehood would not, then *Irak*, that is the fires Strength and might sprang forth forcibly out of the humane Tree, and set it selfe over the City *Hanoch* upon the Earth.

34. But now *Irak* must have something wherein and wherewith all to set up himselfe to rule and *Reign*, for the fires wrath and fury would not have suffered *them*; and also the Government must be somewhat profitable and advantageous; therefore *Moses* writeth now very right and exceeding wonderfully and saith, *Irak* begat *MEHU-JAEL*, which intimateth very emphatically in the Language of nature, an <sup>n</sup> assuming of the outward and inward Centre of nature, viz. of the outward and inward world; a selfe-conceived bold courageous vain-glorious Arrogant minde, which would possesse the *Riches* of the outward world in its Domination and *Superiority*, viz. all manner of Creatures and Fruits; and especially it denoteth a *Splendour* of the inward assuming viz. an Earthly God, which externally sets it self in Gods Office; out of this Name, *Babel*, viz. the *East with the Whore*, was afterwards brought forth. <sup>n</sup> *Or apprehension taking forming, or amassing to it self.*

35. And *Moses* saith further: *Mahujael* begat *Methusael*; this is now the right wonderfull Name, vvherein is signified how the Life doth arrogate *divine* power to it selfe; for *METHUSAE*L would intimate

in the Language of nature thus much, that is to say; *Mine is the divine Might*; I am an Angel set therein by God, or I am the Ordinance of God, vvhich indeed is true, but according to the first Principle by the outward nature, viz. a naturall Power and Ordinance.

o Text, take  
or conceive.

36. Moreover in this Name there is hidden under the Angel, the prayse of the children who should be Subject to this *Might*, and live under the same as under the divine Ordinance; but this Angels Name in divine Power doth first forme it selfe in the fleshly Selfehood; for the syllable *ME*-which beginneth the vvord of the Name doth first o forme it selfe in the outward vvorlds birth; in the *Mine*-hood, and sheyveth that this Ordinance doth not arise out of the Kingdome of heaven in Gods holinesse, but out of the first Principle, which formeth it selfe in the third Principle, viz. in the outward vvorlds nature into such an Order, and therefore it shall and must be abolished, and proved through the Judgement of God.

37. And Moses goeth on to write and saith; *Methusael* begat *LAMECH*; now in this Name the hidden Mystery of the divine Ordinance by the Angelicall counsell is contained; and it signifyeth in the Language of nature in this place, as much as, a *Sending* of the Angel over the Dominion of the humanity; viz. over the Regions of the vvorld, over the fleshly life, which should be Subject to the Supream governing Prince in nature.

38. For here the *Wound* which *Adam* received is sought: in that two Superiour Princes doe reign over the humane life; viz. the ordained good Angel, and the incorporated Evill Angel in the flesh; also hereby is understood the powerfull assault of the Evill Angell from without, and from within, for the inward Spirit in the name goeth forth out of the Covenant of God, and passeth into the outward world, which denoteth how man would become lewd and prophane and also vilifie the Covenant of God; and yet with the Assuming goeth againe into Selfehood, and formeth it selfe in the forth-proceeding Angels Name, which denoteth an hypocriticall whoredome in an Angels forme; which entreth againe into the externall and at last casteth away the Covenant, together with the Angels Name, quite from it selfe.

Gen 4. v. 19.

p Stem or body.

39. Further Moses writeth; *Lamech took two wives the one was called Ada and the other Zilla*. Hereby is understood in the generation of the life's Tree, thus much; viz. that the humane life knew the wound vvhich was arisen in its p Stock; and thence forward tooke two wives, that is, a twofold Essence and will; viz. *ADA* signifieth: how the Soule goeth with the will through the Minde, and formeth it selfe with the desire in the first stock of *Adam*, and would be faine honest againe; but the life had also taken to it selfe *ZILLA* for wife of the pregnatresse; viz. fleshly joy and pleasure.

Verse 20.

40. The wife or will *Ada* would exercise a good Dominion, and rule and maintaine it selfe upon the Earth according to Gods Command, and she bare *Jabal*: *JABAL* betokeneth the Simple plaine man; such as Countriemen are &c. for Moses saith; that from him proceeded such as dwell in Tents and keep Cattle.

Verse 21.

41. But the other brother saith Moses was named *Jubal*; who was the Father of all those that handle the Harp and Organ; for the other will proceeded



ceeded from the spirit of the outward world into temporall pleasure and joy, and devised all kindes of joyfull Sport and pastime for the recreation of its life; and this signifieth *JUBAL*: viz. an externall Jocund Angel with whom the inward Spirit sported before it selfe in a likenesse.

42. And Zilla, saith Moses, she also bare Tubal-Cain a master in Verse 22. all Brasse and Iron-workes: that is, ZILLA is the fiery desire which formeth it selfe in the humane property into a Substance of Sulphur and Mercury, and brings it selfe forth with its Spirit out of the Substance into a contemplation and visible ken, in which understanding man hath found out the Arts of Metalls.

43. For the Sister of Tubal-Cain was Naema; Here lieth the pretious pearl, deare masters; NAEMA is heavenly in her property, cloathed with the externall vesture, so that you doe not know her, for the earthly man is not worthy of it; for her Essence is virgineall, a virgin of purity; it pointeth in one part at the inward new man, viz. the Sister of the Sulphurean man; and on the other part it signifieth the Grosse Metall of the Earth, and also the pretious Metall, viz. Gold and Silver.

44. For Tubal-Cain is the brother of Naema, they lye in one wombe; but Tubal-Cain is of this world; and Naema is a virgin bidden under her brother, and herein the twofold Earth is understood, viz. in a twofold property; one heavenly, and the other grosse Earthly; viz. an Essence out of the darke worlds property, and an Essence out of the lightfull worlds property; and thus also it is to be understood in Man; for by the property of Gods Anger, viz. by the dying of the earthly man Naema becomes manifest.

45. Wherefore doth Moses add the Name Naema and yet speaketh nothing either of any that she brought forth, or that she married? Answer; because that in the Regeneration the naturall Generation ceaseth; the new virginity in the Spirit of Christ doth not produce any creature more, but they must all proceed out of the first Centre and stock, so that they may be all One Tree; and by the fire the Metall, viz. the virgin which is Tubal-Cains Sister, is made manifest.

46. The Name TUBAL-CAIN hath an excellent understanding in it, for it sheweth how the Sulphureous Mercuriall wheele doth open it selfe in the birth and generation of Metals and also in the Originall of life; for God Subjected all things to man; and gave him all things for his delight and play; therefore Tubal Cain must open and discover himselfe in the humane Tree, that so they might understand it; Hereby we have signified enough to those that are our School-fellows.

47. And Lamech said to his wives Ada and Zilla: Heare my voyce ye Verse 23. 24. wives of Lamech, and marke what I say: I have slaine a man to my wound, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold. This is a wonderfull strange and marvellous saying; who would understand what the Spirit signifieth heere, without its own peculiar exposition: I do seriously admonish the Mocker to leave our work heere uncensured, for he understandeth not our Spirit and Sence.

48. Lamech saith that he slew a man to his wound, and a young man to his

*his hurt.* This man is *Abel* according to the outward humanity of the Kingdome of this world and the young man is the *Image* of Christ proceeding from the virgin-like line out of the *Seed of the woman* in him: the *Man* he slew to his Rebuke, *viz.* to an un-curable wound, and the pretious *young man* in the Man to an hurt, which would gall and trouble him as an Evill hurt bruise or Bile in the conscience of Sin: for the wrath of God wrought in this Bile, and the wound being a great and wofull hurt might not be healed; for the Curse of the Lord went forth out of this Bile into the *wound*, in which the Earth was cursed, so that the humane Dominion became a *valley of misery*.

49. For *Lamech* saw the fore wound, and returned; and thereupon tooke two wives, that is, a *twofold will* into his Minde for his Government, vvh whereby he would rule upon the Earth, *viz.* one went forth from *Ada* into the Grazing and keeping of cattle and the hard labour of the hands for a temporall livelihood, wherein he found the *Curse* and *wound*; and the other went forth out of the branch of *Zilla* into the Earth after the Metalls, to make usefull Tooles and Instruments for the Tillage and husbandry of the Ground, and for other necessities; and so he found in the metalls the rusty Bile and *fore* in their metalline nature; for the pretious *tincture* or the faire blossome of the Earth was *hidden* in the Curse, *viz.* Environed and beset with an Evill Bile and fore.

50. Now *Lamech* knew the wofull Hurt, and said; *hearken ye wives of Lamech, and marke what I say*; he would faine expresse the Hurt and damage; he saw back againe into the Tree of man, and considered the revenge of God, which had laid hold of mans life, and said, *Cain shall be avenged seven-fold, and Lamech seven and seventy fold*; for God said also to *Cain* when he stood and cryed; *\* thou drivest me out this day from \* the face of the Earth; and it will come to passe that whosoever findeth me will slay me; [but the Lord said to him] whosoever slayeth Cain, vengeance shall be taken on him seven fold, and he set a marke on Cain, that none should kill him.*

\* Ver. 14. 15.

\* Or from the Land and Countrey.

51. These are most wonderfull and hidden sayings *Cain shall be avenged sevenfold and Lamech seventy and seven fold*, wherefore shall *Lamech* be avenged *seventy and seven fold*, and *Cain* *seven-fold*? who hath done any thing to *Lamech*? Heare the Spirit pointeth out of the Centre of the humane life upon the time which was to come, intimating, how it would afterward goe with man, in this *Wound*, when as men should multiply and Increase, and make unto themselves *Kings, and Princes, Dominions and Governments*; that the vvrath of God would also forcibly exercise it selfe in mans will, and even open and display it selfe in the humane Life and Dominion.

52. Now if a man would understand vvh what *Lamech* saith concerning the Revenge; then he must looke upon the Centre, for the life of all creatures consists in *Seven* Degrees or properties, as it is above clearly mentiond; now *Adam* was the Stock; for *Adam* and *Eve* are one Tree; from the parting and division of which, Evill and Good did arise; and *Cain* was the first twigg vvhich sprung forth from this tree; vvherein the *Seven* properties of life did put themselves forth

out

out of the right divine order and harmony in the life; and destroyed the Image of God; which was long of the Devill, who egged him on also in the divided properties to the brother-slaughter, so that he slew *Abel*; now God said: *Cain shall be avenged Seven-fold if any one slay him; and he set a marke on Cain that none should kill him.*

53. The Devill had folded up himselfe in the vvrath of God, and cunningly insinuated himselfe into the *Seven* properties of Life, being they were departed from their mutuall Harmonious Accord, and he vvould be Lord in the place of the Spirit of God in the life of man, and vvould vvholly murther and slay the life as to the Kingdome of God; therefore God set a marke vvith the Promise of the Covenant therein, so that none could slay it.

54. For *Cain* did not cry out onely for feare of the outward life, but he feared that his right *Eternall* life might be slaine, that his life should be wholly blotted out from the Face of God; for he cryed also and said, *Lo! thou drivest me out this day from off the Earth; and I must hide my selfe from thy face; and I must be a fugitive, and a vagabond in the Earth, and it will now come to passe, that whosoever findeth me will slay me.* He cryed out for feare of being killed, and was sore afraid, and yet there vvvas no man besides him upon the Earth, save onely his Father *Adam*, and without doubt his sister vvhom he tooke to wife.

55. *Cain* feared the *Spirits*, vvho had moved him to slay his brother, that they vvould also kill him; for he saith, *I must be hid from thy face*: now this was not in any externall manner, but in an internall, for God dwelleth not in the view of the outward eyes but in the inward Spirituall [*vision*]; therefore God said; *whosoever killeth Cains internall life, vengeance shall be taken on him seven-fold*; and he set the marke of the Covenant on his life so that no spirit in the vvrauth could murther it; for he was a twigge out of the Tree of life.

56. Although the *Seven* properties of nature in him were departed from their mutuall accord in each other; yet he was not the sole cause of it, for he had so receiyed his life from Father and Mother in the divided property, and therefore the *Grace* passed as vvell upon him as upon *Abel*; except onely that *Abel* proceeded out of the other line; but the Centre of the Soule was alike to them both; but the motion in the Seed was unlike; for they were the two types of the world; viz. *Cain* the type of the Selfehood in the vvrauth and *Abel* the type of the resignation of life; where, from the Resignation, another world springeth forth through *Death* out of the Centre.

57. Not that *Cain* was borne to destruction, but that evill awakened property in the dissimilarity, viz. the Soule of the outward world, brake forth forcibly in the Seed; and tooke the Centre of life into its Power, and therein God set a marke, viz. his Covenant, that the murtherers should not slay the Souls life.

58. But if it should so come to passe, that the owne peculiar will vvould give it selfe to the murtherers, then the life of *Cain* should be avenged *Seven-fold*, that is, through all the *Seven* properties: and the free-will which did slay the life of God which was in the Word (*John* 1.) should be rebuked and punished *seven-fold* through all the *Seven* formes of nature, both temporally, and eternally; and this is the



meaning: *whoſoever killeth the life*, [that is] what free-will ſoever murdereth its life, vengeance ſhall be taken on it Eternally in the *Seaven* properties of the dark vworld.

59. And in this place we are further to conſider aright of the great myſteries; for the *Seaven* properties of the humane Tree producing and manifeſting the life of the Wonders of God, had now Spread forth themſelves even unto *Lamech*; the Dominion of the world was now wholly brought forth with *Lamech* in nature; for *Lamech* was the *Seventh* man in the Root of the Wonders ariſing from the *fiſt* Stock: that is; *Adam* was the *fiſt*; *Abel* belongeth not unto the Line of the Wonders, but unto the Regeneration: *Cain* was the *Second* in the Line of the Wonders: *Hanoeh* the third: *Irad* the fourth, *Mabuaſael* the fiſt, *Methuſael* the Sixt, and *Lamech* the *Seventh*.

60. Now *Lamech* did ſpring forth from *Cain's* Root out of this Line of the Wonders of God; and he was an *honeſt* upright man, but was environed with the Spirit of the Wonders, and he Looked back upon the *Wound*, and alſo upon the *ſigne* of *Grace* in the Covenant, and knew for certaine that even now the Spirit of the Wonders ſhould be fully brought forth, and manifeſted in the humane life; whereby all *Arts* of the vworld ſhould be found out.

61. And he ſaw alſo forwards, how it would fall out in theſe *Wonders* of the world; how his children would introduce his life which they ſhould receive from him by propagation into a *Babylon* of folly, and Corrupt the ſame; and hereby alſo he looked eſpecially upon the *word* whence the humane life was Sprung; and how the life in the Spirit of the *Wonders* of the world would introduce it ſelte into a *ſeven and ſeventy*-fold word of Languages, and Nations, as came to paſſe at *Babel*; and how the free-will of Nature would goe aſtray from the *Onely* God; and be corrupt, and that it ſhould be avenged *ſeven and ſeventy*-fold; that is; every tongue and ſpeech ſhould be Avenged in the Anger of God: and therefore, becauſe they would Corrupt *Lamech's* life which they received of him by propagation; and this the Wrath of God would Avenge in the free-will of his children, divided into ſeverall Speeches.

62. For the Spirit ſaw forwards how the free-will vould give up and ſubſide it ſelfe to Senſehood, and Apoſtatize from the *Onely* God, and how the Anger of God would Seize upon and confound the Natural Spirit of the Wonders in man: *viz.* the Soule of the outward world, from whence the Great *Babylon* of Contention about Gods being and will vould ariſe; and this the Spirit ſaid ſhould be avenged *ſeven and ſeventy*-fold in *Lamech*.

63. For this was a *Seven and Seventy*-fold *Racha* [or Avengement] upon the Word of the underſtanding in the humane life; that out of *one* onely tongue; out of *one* onely Speaking Word and vitall Spirit; a *ſeven and ſeven*-fold tongue (*viz.* a Confuſion of the underſtanding) ſhould be made; before the underſtanding lay in one Sound [voice or Harmony] but now the *Racha* came into it, and Confounded and ſhattered it into *Seventy and ſeven* parts.

64. For the humane vvhheel of the Sound or underſtanding was turned round, and the *Ten* formes of fire, wherein time and Eternity

a Taken or  
beſet.  
b Or Scale.

nity doth consist, did open themselves in every former figure; which was *seven times ten*, which makes *Seventy*; whereto also belongeth the Centre with its *Seven* unchangeable formes of the Eternall nature; which is together *seventy and seven*.

65. And herein (Deare brethren) lyeth the \* *Grand Mystery*; if ye were not cloathed with the Garment of the *Contentions* Languages; then we vould be bold to declare something *more* in this place unto you; but ye are yet all captivated in *Babel*; and are contenders about the \* Spirit of the Letter; and yet have no understanding of the same; yee will also be Doctors and learned Masters (forsooth) but yet ye understand *not* your own *Mother-Tongue*: yee bite and deuoure one another about the *husk* of the word, wherein the *Living word* doth forme and amasse it selfe, and ye neither desire nor understand the living word; yee speake onely out of *Seven* and out of *seventy and seven*, and yet ye have the Word in *que* Number, wherein the <sup>c</sup> whole understanding is contained. yee have it moving upon your tongues, yet ye cannot comprehend it.

\* *Mysterium Magnum.*

<sup>k</sup> Or Meaning.

<sup>c</sup> Or the understanding of all things.

66. And the Reason is, that you will onely speake out of *Seven*, and *seventy and seven*, out of the wrath, which hath divided the tongues; and doth Avenge the Life of *Lamech* *Seventy* and *Seven* times in your Tongues and Speeches: but if ye would <sup>d</sup> goe unto the Centre, and open your eyes, then you would see how the babilonickall Whore leads you captive by her String, and how she hath set her selfe over the life of man with <sup>e</sup> *seventy and seven* numbers; and hath wholly hidden our Sister *Naama* with the Numbers; that the *Beast* of the Numbers might Reigne and rule in the wrath of God over the life of our Sister *Naamah*.

<sup>d</sup> Or enter into.

<sup>e</sup> One Copy hath it *seven*, *seventy* and *seven*.

67. But we have heard a watchman say; Away; the Beast, with the whore, which stood upon the Earth in *Naamahs* stead, is quite fallen, and given to the Presse of the *Seven-fold* *Racha* in the *Seventy and seven* &c. the *Racha* ariseth up in *Lamech*, and goeth through the *seventy and seven*; and this none can hinder. AMEN.

<sup>f</sup> Vengeance

68. For *Naamah* shall be manifested to all Nations tongues and Speeches; and even then out of the *Seventy and Seven* there shall be but *One word* of understanding; for the life of man proceeded from *ONE* onely word of God, and hath formed and divided it selfe in Selfehood in the Spirit of the wonders of the vworld, into *Seventy and Seven* properties of the *Onely Word*: Now cometh the time that the life's beginning shall againe enter with the Spirit of the wonders and Speeches into the *End, viz.* into the Beginning, and therefore the childe of the wonders which hath given it selfe forth <sup>g</sup> in the Sight of God, must be made manifest in the *Unity*.

<sup>g</sup> Or before.

69. And being that the free-will hath given it selfe into the vanity of the Speeches and the multiplicity of the Powers, and defiled and flaine the life of the *Onely Word*, the *Racha* proceedeth forth from the Murthering Spirit through *Seventy and seven*, untill the Beast together with the Harlot be consumed, and deuoured vvith the fire of Gods Anger.

70. And then *Tubel-Cain* findeth his Sister *Naama* in Golden Attire, and *Ada* rejoyceth in her Son *Jabal*, who is an Heardsman: for *La-*

*mech* hath again found his children which he left in the *Racha*: and the Pride of Selfe, and also the craft Deceit and Suttlerie of the Serpent ceaseth: \* Then Every Beast shall eat its Own Pasture, the Time is neare, HALLELU-JAH.

\* Or, for.

## CHAP. XXX.

## Of the Line of the Covenant.

\* Passeth upon, belongeth to, or is Entailed upon.

THE *Line of the Covenant* is not so to be understood as if the Covenant fell onely upon this Line; no, the Covenant \* befallerth the onely *Life*, which was in the word before the times of the humanity: the Line of *Seth* passeth onely upon the manifestation in the flesh, in which line, the Word in the Covenant, would externally manifest it selfe in the flesh: but the Spirit proceeding from the Centre in the Covenant, falls as well upon *Cains* line as upon *Abels*, yet in *Gains* [ line ] in the *Spirit*, and in *Seths* in the *externall mouth* [ or manifestation ] viz. in the formed and conceived Word, that is, in the office and ministry of Teaching and Preaching: for *Seth* was sprung forth according to the Spirit, out of the Covenant, where the Spirit moved it selfe in the incorporated Word in the Covenant; and *Gain* was comprehended under the Spirit of nature.

2. For by *Cains* line the Arts were brought forth to light, which were a *Wonder* of the Divine wisdom, Contemplation and formation viz. of the *Formed Word* through and in nature; and in *Seth* the word was brought into a formall *Life*, viz. into a *spiritual contemplation*, wherein the word of God did behold it selfe with the wisdom in a spirituall \* Image; and in *Cains* line it beheld it selfe in a naturall formed Word; and both Serve to set forth the wonderfull deeds of God.

\* Forme, or Figure.

3. Not as Babel judgeth, that God out of his purpose and determinate counsell hath thus predestinated and chosen one Part of men in his Anger to condemnation, and the other Part to life: they that so judge are yet under the Number *Seventy and Seven* in the multiplication of the word; for the Promise was Given to *Adam* before *Cain* was conceived: the Covenant touching *Grace* rested in *Adam* and *Eve*; but the Spirit of Sanctification, and Regeneration by Christ, passed onely upon the Seed of the Woman, viz. upon the Seed of the Kingdome of Heaven which was shut up: that is, upon the lights Tincture, upon the Matrix of Venus, wherein *Adam* when he was Man and Woman should have propagated himselfe in Peculiar Desire and Love, which, seing it could not be [ by reason of *Adams* strong Earthly Imagination ] was taken from *Adam*, and made into a woman.

4. But when the woman became earthly, the heavenly Part of this Matrix [ which was to the producement ] of the heavenly birth, was shut up in death, into which Matrix the word of God did again incorporate it selfe with the Covenant, to open and manifest himselfe in this Matrix with a living and heavenly Seed, and to destroy the Power of death.

5. For the word would not open it selfe in the formed word of nature,

ture,



ture, viz. in *Cains* Generation, but in the disappeared heavenly *Ens*; and by the same revived and requickned heavenly *Ens*, that is, by the *Womans Seed of the heavenly Part*, bruise the Serpents Head, viz. the Devills introduced desire in the wrath of nature; that is, overcome the wrath [and curse of God] in the Generation of *Cain* and *Seth*.

6. The word in the Covenant did open it selfe in *Seth* and *Abel*, it being as a Voice of the Teacher, and *Cains* Generation should in its life receive this Voice, and impresse it into its Life, so that it might produce the *New Regeneration*; but that many of them have continued in death, and contemned this Voice, is long of the free-will which suffered it selfe to be held by the Devill in the Anger of God, and still to this Day doth suffer it selfe to be held, in that the *Cainicall will* doth Love nature, and Selfe, too much.

7. For if the free-will of the Soul will apprehend the Word in the Covenant, then it must Dye to its naturall Selfehood, and selfefull Will, and be wholly *Resigned* to the Own will in the Covenant, that it may with its *Desire* follow the Word and Spirit in the Covenant, as the same doth lead guide and move it.

8. And This *Cain* is very loath and unwilling to do; he will be a Selfish Lord, and with the desire doth figure and shape a monster, and an *Evill Beast* in his free-will, which doth not resemble the first Image of the formed Life in the word of God: now against this *Beast* the words of *Christ* are directed, when he saith; *Unlesse ye be converted and become as children* (that is, unlesse you do depart from, and utterly disclaim the will of the Selfe-Generated *Beast*, and enter again into the form of the first Life) *ye cannot else see the Kingdom of God*; also, *ye must be borne againe of the water of the Heavenly worlds essence, and of the same holy Spirit* proceeding from the Covenant; otherwise ye cannot see and behold God.

9. This *Evill Beast* of the Godless form, is *predesinated to condemnation*; but the Covenant is in the Life; if the free will Religneth it selfe up to the Covenant, then *Christ* ariseth in his humanity, out of the Covenant, in the Life; and even then the strange *Beast* dyeth in *Christs* death, and the will formeth it selfe again into the first Image according as God created it, and this is not annexed only unto *Seth*, but unto *Adams* life, viz. unto the Onely life of man which was in the Word of God, and passeth from one upon all, as all branches in one tree do receive sapp from the Onely root of the stock.

10. But the properties of nature, viz. of the naturall life, have brought themselves out of *Adams* stock into sundry boughes, and branches, whence the multiplicity of Nations, Tongues, and Speeches, is arisen, but the Life is onely One, and the Covenant in the life sprang forth from the root of life, viz. from the Word of God, out of which the Life came upon all, even as the *Sin*; viz. the fall and apostacy passed upon all, none excepted; for the Children of *Seth* were concluded under *Sin* as well as *Cain*; but the Covenant, with its manifestation passed upon *SETH*; for his name signifieth in the Language of nature, a forth-breathing Spring out of the Life through the first Centre of the Soule, wherein the word of God would open it selfe through the Life.

11. And *Moses* saith; *Seth* began *Enos*, and then began men to preach of

\* Or, the open and outward manifestation of the Covenant.

Gen. 4. 26.

the Name of the Lord: For the Name *ENOS* signifieth in the Language of Nature, a *Divine Lubet* through the life, wherein the Formed Word would behold it selfe in the Sound and Voice of the Life; therefore the Spirit of God began to Teach out of the Covenant through the Life of man, concerning God and his Being, and Will: this was the beginning of the Divine Contemplation through the formed *Wisdom* in the word, where the word did behold it selfe through the wisdom of the formed *Humane Voice*.

12. And as the Life did form it selfe by *Cains* line through the wonders of the formed wisdom in Nature with all manner of *Arts*, and *works*, and also *Dominions*, *Governments*, and *Orders*, and introduced them all for the Setting forth of Gods *wondrous Deeds* and *Acts*, viz. to a Contemplation of Evill and good, light and darknesse; so likewise the Spirit of God did bring forth out of the Line of the Covenant in the manifested Word, the wonders of *Divine Holinesse*, *Truth*, *Righteousnesse*, *Love*, and *Patience*; and by the Preaching of the formed word did declare what the holy and Spirituall Kingdome of God is.

13. In *Cain* the Kingdome of nature was represented, and in *Abel* and *Seth*, the *Supernaturall Divine Kingdome*: both these arose together and went all along one in another to the Remembrance or Contemplation of the Divine Lubet in the *formed wisdom*; and Each put it selfe forth in an especiall manner into its visible Ken as a wonder.

14. For from *Adam* even unto *Lamech* in the line of the wonders, there are Seven Generations, and in the other line, viz. in the line of the Covenant from *Adam* unto *Enoch*, are also Seven Generations, *Enoch* is the *Eighth*, viz. a beginning of the propheticall Spirit; for in the first Seven Generations, the form of the Spirituall Kingdome proceeding from the Life's Tree, was set forth.

15. *Adam* was the stock, for his life taketh its originall out of the word, but being the Life of nature in him did predominate over the life in the formed Word, and would have the Supream dominion, and obscured the life proceeding from the word; the word it selfe freely gave it selfe with a Covenant to be a Life therein; and set forth its figure in *Abel* how the naturall life should and must be broken; and the word of the Divine power should again spring forth afresh out of the first Life.

16. Thus *Abel* was the Figure of the Second *Adam*, *Christ*, and therefore he must be slain for the Covenant's sake; for *Christ* should kill the exalted haughty naturall will, and bring forth a new one; and therefore *Abel* also should not beget any naturall child; else it had been strange to nature; for they should all proceed forth out of one stock, and the word would spring forth anew through the *Onely Tree* in the Covenant; that so the Children of Grace might be brought forth out of the Tree of nature, as the dew out of the *\* day-break*.

\*Or, Morning

17. For thus also the figure of the new birth was represented; out of the stem, namely the line went forth out of *Adam*, he was the first, *Abel* the second, *Seth* the third, *Enos* the fourth, where men began to teach of the Spirituall Kingdome. *KENAN* the fifth, which signifieth in the language of nature a forth going *re-conceived* Lubet or desire of the divine Contemplation, in which the word Taught did form it selfe, viz. in Prayer and in the wills desire and also in their Offerings.

\*Or, Caiman

\* Re-apprehend.



18. *MAHALALEEL* was the first, and signifieth in the language of nature an *Angelical* form of an *Angelical* Kingdome; where the spirit did typifie and pourtray the *Kingdome* of *Christ* in this Name.

19. *JARED* was the Seventh; by this Name is understood in the language of nature, a *Priest* or *Prince* of the *Spiritual* Kingdome: for as *Irak* should be the Regent or Ruler in the Kingdome of nature, so *Jared* should be the Regent in the *Spiritual* Kingdome; for out of *Jared* came the office of *Moses*; and out of *Irak* proceeded the Kingdome of worldly principalities; and framed Governments and *Dominions*.

20. But the language of nature sheweth very clearly, that *Jared* is onely a type of a *Spiritual* Kingdome; for the Name carrieth forth the *Cherub* along with it through the word; for the *Spiritual* Kingdome upon the earth was all along captivated in the wrath of God, untill *Christ* who destroyed the Anger.

21. The Office of this *Jared* is twofold, viz. externally it is the figure of the *Spiritual* Kingdome, bound with the wrath of God; and internally it is the true holy Kingdome which the *Penitent* man receiveth or taketh possession of: Outwardly it is *Moses*; and inwardly *Christ*.

22. From this outward Kingdome the great mother of the *babylonical* whoredome is Arisen in the Kingdome of *Moses* among the *Pharisees*; and in the Kingdome of *Christ* among the \* *verball* and titular *Christians*; who do all Onely boast, and gloriously set up themselves in the figure, as an *Idol*; and appear as if they were the holy *Spiritual* Kingdome; but the *Cherub* carrieth forth the sound through their word, as a consonant of the wrathfull Anger of God.

\* Text, The  
Letter crier,  
or Literalists.

23. And therefore they must contend about the Kingdome of Gods will; for they have not the Spirit of the inward *Spiritual* heavenly Kingdome; but onely the voyce out of the figure, where Evill and good are in contest; they have, and use the letter, but as an *Empty* unprofitable instrument, as a figure of the *Spiritual* Form; for thus also the Spirit did represent it by the name *Jared*, as a *wixt* Kingdome upon the earth, whereby the inward *Spiritual* new-born children should be exercised and proved.

24. And by this form it did signifie and foretell how that the greatest part in this *Spiritual* Office would be taken in the sword of the *Cherub*, and that their Office would be cut off by the *Cherub* from Gods holiness, and given to the *Spiritual* Eternall Kingdome of the Anger.

25. For as *Lamech* in *Cains* line took two wives, viz. two wills, and confirmed his Kingdome therein, and at last brought forth [or pronounced] the *seventy* and *seven-fold* *Kubba* proceeding from the Centre of nature (even from the seven properties) upon the Murder of the free-will, which would murder and slay his life, in many: even so likewise *Jared* carrieth two wills in his Nature's Name: viz. One into Gods Love and mercy in the Covenant, and the other into the Figure, in which the Anger of God ariseth up and carrieth the abominable *Idol* (the *Belly God*) along with it; which is here deciphered and painted forth to the Life.

26. And *Moses* saith further, *Jared* begat *Enoch*. Here the great and wonderfull gate doth open: for out of *Jared*, viz. out of the Kingdome of the wonders, the *Prophet* must arise: for the *Prophet* is the mouth of the



\* O: the middle, viz. what hath bin done and acted by the Turba in the wonder of Time.

\* Or Lubet.

the Kingdome: he sheweth what the Kingdome is, and how it is taken and apprehended in the Evill and good, and what the *issue*, and *end* of all things shall be; also he declareth and pointeth out the \* *Means*, how the *Turba* hath apprehended the life; and denounceth severe and earnest Threatnings concerning Gods anger; how the sword of the Cherub will cut off the *false* [ man or Prophet. ]

27. *HENOCH* signifieth in its own Speech as much as a forth-breathed breath of the *divine* \* *good pleasure*, which hath in the time thus beheld it selfe with the out-breathing in a form; which power of the forth-breathing doth *again* draw the formed breath into it selfe, and doth onely give forth its *Sound*, as a voyce of the Divine will: and First it doth point at a *Twigg*, springing from the line of the Covenant; viz. out of the *internall* Priestly office, out of the holy *divine* Lubet of the wisdom of God, out of *Jehovah*; the Spirit would comprehend the deepest Love in *Jehovah* in one Name and Word, which is called *Jesus*; but in the mean time it did thereby play in the Time of the Figure, in the holy wisdom, in the *Line* of the Covenant, as with an *internall* hidden holy Kingdome, which he would manifest in the *fullnesse* of time.

\* Text, should or is to be.

28. Secondly, it signifieth the *power* of the formed word; viz. the Person, or the *Body* out of the *Limus* of the Earth; [ viz. ] of the heavenly part of the Earth; intimating that this body should be taken into the *holy* word; and translated from this earthlinesse; as the light doth withdraw and swallow up the darknesse, even so likewise the good part of the true humanity in *Adams* first Image \* shall be *translated* [ extracted, or drawn forth ] by the word out of the earthlinesse, and arise out of the earth, which *Enochs Translation* from this world doth point out and signifie.

Note.

29. Thirdly it signifieth and pointeth at the Prophet, viz. the Voice of the Divine Lubet, which did declare and set forth the Kingdome of Christ, and also the Kingdome of the wonders in their *future* transactions and junctures of Time; for the propheticall voice did manifest it selfe again out of the *translation*, and did foretell and signifie out of the Essence of the spirit, viz. out of the most spirituall Kingdome, that is, out of the *Humane Angelicall* Kingdome, through the Souls spirit: and then also from the whole Body of the Kingdome: viz. from the nature of the wonders, from the *Limus* of the earth, and of the Stars. [ I say it did set forth both from the spirituall and corporall Kingdome ] how the outward Kingdome of man should afterwards arise in this world-being, and what should happen and come to passe therein. This the inward holy omniscient spirit doth signifie \* through the *outward*, viz. through the wonders of the pregnatresse [ or mother ] of the outward beings, viz. through the Spirit of the outward world: for the *inward* spirit did view it selfe through the formed wisdom of God, and did contemplate and behold it selfe in the *formed* spirit of the wonders: this the Name *Enoch* signifieth unto us.

\* Or by.

Gen. 5.21, &c.

30. Now the Spirit in *Moses* doth further demonstrate and saith: *Enoch was 65. years old, and he begat Methusalah, and after that he begat him he continued in a divine life three hundred yeares and begat Sons and daughters: so that the whole Age of Enoch was three hundred sixty and five yeares: and being belead a divine life God tooke him away and he was no more seen.*

Here

Here the vaile hangeth right before the face of *Moses*, by reason of the unworthinesse of man: and the Spirit signifieth very clearly in *Moses*, if we had but the eyes of our understanding open, when these Mysteries should be manifested [or fulfilled.]

31. But seeing the most High hath freely granted us by his Counsell to understand this, we will, so far as we \*dare, somewhat unfold these Mysteries to our school-fellowes, and shew the pretious Pearle unto the children, and yet with all, suffer a Bolt to lie before our description, that the false heart shall not enter into it, but we shall be sufficiently and fundamentally intelligeable unto those that are Ours. \* As we ought.

32. *Moses* pointeth in each degree in the Lines, onely upon one person, which he also setteth into the Line through which the Spirit of wonders goeth; afterwards saith *Moses*, and he yet lived such \* a time and begat Sons and daughters; of vvhich he saith nothing any further: thereby he vvould intimate and signifie unto us, the Spirit of the manifestation of the wonders of God in each line, their Age, which the Spirit setteth down, denoteth the \* Times how long each Dominion and government, both the worldly and Spirituall [or Ecclesiasticall Kingdome] should stand in its forme and Structure: that is to say, how long each \* prevailing Monarchy of the Secular and wordly power and domination should continue, and so likewise of the Spirituall Monarchy. \* O: so long. \* Note.

33. And these \* Monarchies of the wonders are forthwith represented out of the first Twiggs, springing from the beginning of the humane tree: that is: they are set forth in each line in Seven numbers; from *Adam* through *Cain* even unto *Lamech*; and in the other line from *Adam* unto *Jared*: by which Numbers and Names the Spirit pointeth in each line especially at Seven of the forth-proceeding properties of the Tree, and powers of the wonders: intimating how the powers of the wonders should afterwards bring themselves into Governments, and how one figure should arise out of the other, and how one should destroy and break down the other, and set forth out of the destruction another forme as it hath been brought to passe in the \* Spirituall and worldly Governments: for alwayes the worldly Government is to be understood with the Spirituall: for the outward formed Word in the dominion and Regiment of nature doth evermore set forth its forme by with and in the Spirituall [or Ecclesiasticall] forme [or manner of Discipline] therefore observe and marke here with precise Exactnesse. \* Beginning growing arising. \* Or Monarchs. \* Ecclesiasticall and Temporall.

34. There are Seaven Times appointed to proceed from the Tree of life in the word of power; the first proceedeth from the pure life of *Adam*; for before the creature, the life was in the word, whence it was brought pure into the Image; this continued untill the fall: from this pure life there springs forth a twigg in the inward [Kingdome] this same was *Abel*, but being the fall hung on him externally, this same pure life was carried through Death into the holy world: this signifieth and pointeth at the Kingdome of Christ, who should bring us through Death into the pure Life.

35. The second time begins with *Setb*, for *Moses* saith: that *Adam* was an hundred and thirty yeares old, and begat a Son in his own likenesse, and called



\* Secular,  
and Ecclesi-  
sticall.

called him *Seth*: understand, he was such an Image as *Adam* was after the fall: and was set in the Spirituall Line of the Wonders, and *Cain* also with him in a worldly naturall line of the wonders, for both \* Kingdomes goe together: *Seths* time continueth till the *Deluge*, and beareth the Supremacy even to the *Deluge* or *Noahs* flood:

36. The *Third* time begins with *Enos* under *Seths* time, and carrieth forth it selfe all along as a Spirituall Ministry, or Knowledge of God, under *Seths* time as an hidden Kingdome, and continued till *Abraham* to whom the Covenant of *Christ* was established in the flesh.

37. The *Fourth* time begins with *Cainan* which is the Spirituall forme in prayers and Spirituall offerings, wherein the word formed it selfe in the wisdom, and carried it selfe forth all along, under *Seths*, and *Enos* his time, and manifested it selfe with *Moses*; like as *Enos* his time was first truly manifested with *Abraham* with the promise in the Covenant; this time of *Cainan* continued in its manifestation and dominion under *Moses* till *Christ* in the flesh.

38. The *fifth* time begins with *Mahalaleel*; and tis the Reception or formation of the Angelicall forme, viz. of the new Regeneration out of the Covenant; and goeth Secretly all along under the Ministry of *Enos*, under *Seth* and *Cainan*, in the word of the promise, through all the Three times, and did manifest it selfe with the fulfilling of the Covenant in the humanity of *Christ*, where the true *Mahalaleel* and Angelicall Image, which did disappare in *Adam*, was again manifest in the humanity of *Christ*.

39. The *Sixth* time begins with *Jared*; which is the spirituall Priesthood under the externall, where outwardly *Seth*, *Enos*, *Cainan*, *Mahalaleel* were in their Times in their Orders [or outward formes,] as the ministry and preaching of *Enos* concerning God and his beeing and will; so likewise the preaching of *Abraham* concerning the Covenant and Circumcision; Also *Moses* with the Book of the Law: under all these the inward Priest *Jared* went along hiddenly. Inwardly this Spirituall Priesthood is *Christ* in the new man; and outwardly in the selfe-elected Priests it is *Babel*.

\* Or vaile.  
\* That is, in the word JARED the Language of Nature doth emphatically expresse, that the Sword of the Cherub should Domineere the whole Time of the Sixt Seale among the Priests, who should have taught the Love of *Jesus*: but by this Sword they fall.  
AMEN.

40. This *Sixth* time began in the Kingdome of *Christ* after the Death of the Apostles, when as men chose themselves Teachers out of favour, and outward respects; that is, it did even then first open it selfe out of the \* hiddenesse of the shadow, and put it selfe forth in the Churches of *Stone*, where the Church stood in stead of the holy Temple of *Christ*: then indeed the holy *Jared*, viz. *Christs* voice, ruled in *Christs* children internally; but externally the Cherub with the Sword did onely bear rule; for the outward authority which these selfe-elected Priests doe manage is the Sword of the Cherub: which is signified in the Name *Jared*: \* which powerfully forceth it selfe forth all along in the word, in the language of Nature.

41. This *sixth* time is hidden and manifest; it is known, and also not known: for *Christ* said, my Kingdome is not of this world. So that this time hath been faine to passe away as it were in a Mystery under *Antichrist*, where inwardly in the children of God, *Christs* Kingdome hath been manifest, but in the Rest (who have also lived under this time, and have been called Christians) *Babel* and the *Antichrist* hath onely been



been manifest, both in the Priests, and their Hearers: for they whic<sup>h</sup> have been borne of God, have heard the true *Jared, viz.* Christs voic<sup>e</sup> in them; but the other have heard onely the Outward voice in *Babel, viz.* disputation and Contension about Christs Kingdome.

42. For all warre which the Christians manage, is onely the *Sword* of the Cherub, proceeding from *Babel*: *the Christians wage no war*; for they have broken the *Sword* of the Cherub in the death of Christ, and are dead with Christ, and risen againe in him, and they live no longer to the externall Might and Dominion: for their Kingdome is manifest in Christ, and *not of this world*.

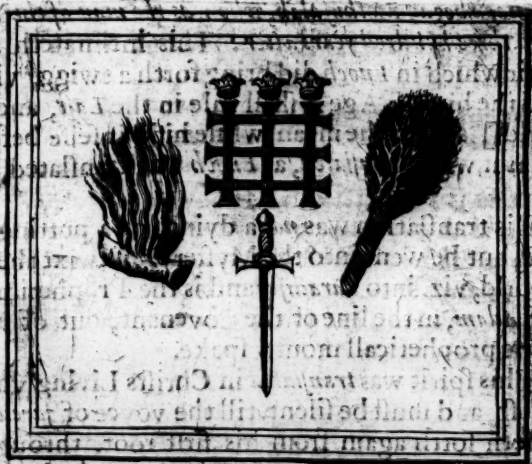
43. This *Sixt* \* Kingdome, beginneth after the death of the Apostles, and continueth with its outward Government even to *Mount Zion* till translated *Enoch* doth againe appear in Spirit, and power, for *Enoch* is the propheticall Root, and holdeth in his \* Dominion *Moses*, and the *Sword of Elias*, at the End of this sixt time the Outward *Jared* fallerth, and with him that same Outward Building, *viz.* the City *Babel*.

\* Or fixe  
Scal.

\* Or Regi-  
ment.

\* Or stands  
with such a  
figure.

44. The *Signe* of the *End* is \* deciphered with such a figure:



*This Figure was thus delineated in the Authors  
Manuscript, and soe received, by Ab: von Somervelt.*

And denoteth the Time when the *Triple Crosse* doth open and declare it self in the voice of *Enoch*, as a manifestation of the holy *Trinity*, to make knowne the same in the figure, and similitude, in all visible things; moreover it denotes the Conquest of the *Sword* of the Cherub in *Babel*, when the force and violence of the City *Babel* turnes its *Sword* with the *Point downwards*: thirdly it denotes the great *Rod* and Punishment upon *Babel*, which *Rod* doth mightily advance its Power on high: Fourthly it denotes the wrathfull Enkindled *Fire* of Gods Anger, which shall devour the *Sword* and *Rod*; this will be the *End* of the *Sixt* time: the *threesfold Crosse* doth betoken the Time when this shall come to passe [or be fulfilled] when the Kingdome of Christ shall at-

\* Read the  
35. quest. of  
the 40 Quest.  
of the Soule.

\* Or, hath  
been.

about 10.  
a short time  
away

\* Through  
Hams, Iaphets,  
and Sems-  
line.

tain such a Number then is the first Time wholly past.

45. The Seventh Time begins with *\* Enoch*, viz. with the Propheticall Mouth, who declareth the Secret wonders of God under all the Six times; laying open what should be [and have been] done, and brings it selfe all along quite from under the vaile of *Noah*, *Abraham*, and *Moses*, even into the Kingdome of *Christ*, where this same propheticall Spirit *\* is translated in Christs Spirit*, till the end of the Six time; then he manifesteth himselfe in the Number of the Triple Crosse. When the Triple Crosse doth manifest it selfe, then stands the Right Triple Crowne upon the Crosse: and even then the *Enochian* Prophets mouth doth expresse and speak forth the Great wonders of the Triple Crosse, that is, he speaketh no more Magically [viz. in Types and Parables] but sheweth the holy Trinity in the figure, viz. the Formed word of God in all visible things, and revealeth all Mysteries, within and without.

46. And Even then is the time, when *Enoch* and the children under his voyce, do lead a Divine Life, of which the first life of *Enoch* was a Type, and then there is a blessed and Golden year, till *Enochs* last translation comes, and then the *Turba* is born (which, when it shall enkindle its fire) the Floor shall be purged, for it is the end of all time.

47. *Enoch* beget *Methuselah*, who was the man of the longest Age, and was translated three hundred years after. This intimateth and declareth, that the Spirit which in *Enoch* did bring forth a twig, viz. *Methuselah*, who attained the highest Age, shall rule in the Last, and highest Age [of the world] and in the mean while hide it selfe before that time, and remain as it were Translated, as *Enoch* was translated, and was no more Scene.

48. His translation was not a dying, or a putting off of nature and creature, but he went into the Mytery, betwixt the spirituall and outward world, viz. into *Paradise*, and is the Propheticall Root, out of the Stem of *Adam*, in the line of the Covenant, out of which Spirit afterwards the propheticall mouth spake.

49. This spirit was translated in Christs Living voyce, when it spake in the flesh, and must be silent, till the voyce of *Jared* is finished, then he proceedeth forth again from his first root, through All voyces, viz. through the voyce of *Noah*, who denounceth the deluge of Anger to come upon *Babel*, and through the flock of *Noah*, and the whole forthspreading propagation of his seed through all the Lines, viz. through the *\* Hamites*, *Iaphetites*, and *Semites*, and through *Abrahams*, and *Nephthems* children in *Babel*, through *Moses*, and the Prophets, and lastly, through the voyce of the manifested Word in the spirit of *Christ*, and revealeth the whole Mytery of the Tree of Knowledge of Good and Evill.

50. For through his voyce all the fore-mentioned voyces of the wonderfull Lines (whence the Kingdomes of this world have had their rise) shall be changed into one voyce and knowledge, and transplanted into one Kingdome, viz. into the first Tree of *Adam*, which is no longer called *Adam*, but *Christ in Adam*: All Nations, tongues, and speeches, hear this Voyce: for it is the first word, whence the life of mankinde proceeded, for all wonders doe joyne againe together in the word into one Body, and that body is the formed divine word, which at

first

first with *Adam* did introduce it self into *One Onely Stem*; and through him into a *Tree* of manifold boughes, branches, and fruits, to the contemplation of the *Divine* wisdom; in the wonders of the powers, colours, and virtues, according to *Evill* and good.

51. This *High Tree* doth disclose, and clearly open it selfe, what it hath been in time, and what it shall be *Eternally*, and in its \*manifestation; *Moses* puts away his *Vaile*, and *Christ* his *Parables* in his *Dosome*, and then the prophetically mouth of this *Tree* of wonders, doth expresse in *Divine* Power, all the voyces of the Powers of the *Tree*, whereby *Babel* taketh her *End*; and this is a wonder: and in this same wonder all *Numbers* and *Names* are made manifest, and this no man can hinder.

52. For that which is *Lost* in the *Spirits* of the letters shall be again found, and the \* *Spirit* of the letter shall be found again in the formed word of the *Creation*; and in the *Creation* shall be found and known the *Being* of all *Beings*, and in the *Being* of all *Beings* the *Eternall* understanding of the holy *Trinity*: Even then the contentions about the knowledge of *God*, his *Being*, and will, do cease: when the branches shall know that they stand in the *Tree*, they will never say that they are peculiar and *Singular* *Trees*, but they will rejoyce in their *Stem*, and they will see that they are altogether boughes and branches of *one tree*, and that they do all receive power and life from *one Onely Stem*.

53. And Here *Moses* shall keep sheep, and Every sheep eateth his owne pasture; therefore observe, it when this approacheth near to be fulfilled, then *Noah* denounceth the *Deluge*, and *Elias* brings the flaming *Sword* upon the false *Israel*, and the *Turba* in the fire of the wrath devoures the wild *Tree* with its fruits, and branches; let this be told thee *Babel*.

54. For as concerning *Enoch's* *Divine* time, our *Speech* is taken from us, seeing *Babel* is not worthy of it, and also shall not see it, and likewise we must be *Silent* concerning the discovery of the *Times* of the *Ancient*, whose *Number* shall stand open in the *Rose* of the *Lilly*.

## CHAP. XXXI.

### Of Enoch's Wonderfull Line.

*Moses* writeth: *Enoch* begat *METHUSALAH*, this Name signifieth in the language of *Nature*, as much as a \* forth-proceeding *Voice*, which intimateth, and denoteth the *Spirit* of *Enoch*; which voyce doth \* form it selfe into a *Body*, viz. into *Nature*, and goeth forth in strong *Might* through the word; and when the conceived or formed word is proceeded forth, it doth then contemplate it selfe; for the *Syllable* (-SA-) is a fiery glimpse of *Light*; and the *Syllable* (-LAH-) is the forth-proceeded Word, which beholdeth the property, of what kind of *Ens* it is, wherein the word hath formed (or comprehended) it selfe: the *Divine* *Sound* beholdeth it selfe in the humane *Ens*; and Word, contemplating how the free-will proceeding from the humane *Ens*, hath introduced the *Divine* voyce or *Breath*, into a form of the *Spirit*.

2. Now saith *Moses*; And *Methusalab* begat *Lamech*, the *Spirit* did now

Gen. v. 27.

\* Or, Outgoing.

\* Frame, or comprehend.



put it selfe forth by *Metbusalah*, even out of the *Ens* into another twigg; and called it *Lamech*; viz. a Contemplation and beholding of the Great affliction and wound, that the humane *Ens* was Corrupted; for like as *Lamech* in *Cains* line did Expresse the Wound of Corruption [and misery that was broke in upon Mankind] and spake of a Seventy-and-seven-fold *Racha* upon the free-will which did Corrupt the life; Even so here the Divine Spirit said, the humane *Ens* is *Lamech*; that is, the wound is too Great; it prevaileth; although the strong and mighty breath of God in *Metbusalah*, proceeded forth out of the Propheticall Voyce, yet the *Ens* in propagation did form it selfe in the Corrupted nature in *Lamech*; that is, in Two wills, as *Moses* saith, the first *Lamech* in *Cains* line took two wives, viz. *Adah*, and *Zillah*; Even so here likewise it would not be otherwise.

Verf. 28.

3. Now *Moses* saith; And *Lamech* begat *Noah*; with this Name the spirit goeth forth out of the wound of *Lamech* into the End of Time, and bringeth the End into the beginning; for *NOAH*. Signifieth in the Language of Nature, End and Beginning; now the Spirit findeth in the End, the holy word, which had espoused and incorporated it selfe in the Covenant, and saith, *This same shall comfort us in our labour and toile upon the Earth which the Lord hath Cursed.*

Verf. 29.

4. For the Comfort of man must come out of the beginning and End; for in the Beginning is, and was, the word of God, which is the beginning of all things; and in the End is also the Word of God, which is the comfort of all things; that the creature shall be delivered from the vanity; whereunto the Spirit looked, and said; *this same* (where he meant the word which would manifest it selfe in the humanity) shall comfort us in our labour upon the earth which the Lord hath cursed; for *Noah* could not comfort men, for he Preached to them the Rebuke, Punishment, and Perdition; but he that was in the Beginning and End, he comforted mankinde in their Labour and toile upon the Earth, which they had in the Curse and Anger of God.

5. In this Name *Noah* the Spirit in *Lamech* looketh forwards into the End, and backwards into the Beginning; and conceives it selfe in the Beginning and End into a form, and calls the same *Noah*, that is, an Ark of the wonders which were in the Beginning and End, and in the whole Time; and displayeth or putteth forth this same spirit of the whole form through *Noah* into Three Branches, which went forth out of the Tree of wonders, viz. out of the propheticall *Ens* of *Enoch* in the humane property; and thereof *Moses* saith, And *Noah* begat *Sem*, *Ham*, and *Japhet*; these were the Three twiggs of the Second Monarchy, under which, most excellent Mysteries are given us to be understood.

6. *SEM* signifieth an out-breathing Divine Lubet [or desire] out of the Line of the Covenant, out of the Life of man, and a Comprehension of the Lubet, viz. a type of that, which secretly passed forth afterwards, under the Lubet: it pointeth at the humanity of Christ in the flesh, the Type of which, was *Sem*, viz. a representation [or expresse forme] in the same Lubet, in which Lubet also the Covenant was made with *Abraham*, concerning the Seed of the woman, wherein the Blessing should appear.

7. The other branch or Twigg the Spirit called *HAM*, which signifieth

# CHAP. 31. Of Enoch's Wonderful Line. Gen 6. 187

fieth a *strong* breathing out of the Centre of Nature, and a grosse amassment or compaction into a *flesh*: which denoteth, the earthly, naturall fleshly man, which holdeth *Sem* captive in it selfe; [ understand by *Sem* ] the inward man, which shall *\* arise* from death out of the Earth: understand the man proceeded from the *Limus* of the good part of the earth, which was in *Sem* *\* formed* according to the Divine Lubet.

*\*Note.*

Concerning the Resurrection.

*\*Or taken in to the Divine Lubet.*

8. We do not hereby understand the Totally spirituall man, which is onely as a spirit, But that [ man ] which is from the *Limus* of the good part of the earth, which lyeth captive in *Ham*, that is, in the grosse bestiall flesh, and is as dead, without the Divine Lubet, which the spirituall *Christus*, viz the totally spirituall man shall put on at the End of the dayes in *Noah* [ that is, out of the Beginning and End: ] This inward hidden man, his grosse earthly brother *Ham*, viz. the grosse earthly flesh, ( which is *nothing worth*, *John 6.* ) doth devoure, and swallow up.

9. And from the Lubet of *Sem* Springeth forth the third branch out of the Centre of Nature, where the Divine Lubet doth behold it selfe through nature; and this the Spirit called *JAPHET*, which is in the language of nature an *Appendix* of *Sem*, a birth out of *Chains* Line of Wonders, where the Divine Lubet doth bring it selfe through nature into a form of the wonders of the Divine wisdom: with *Sem* it introduceth it selfe into a contemplation of the *spirituall wonders* in the holiness of God, and in *Japhet* into a *Naturall Wonder*, viz. into the *Septenary* of the Eternall, and Temporall Nature, understand, into a form of the *Seven fold* *\* wheel*, or life's forms, in which *† vitall* sphear the Spirit of God appeareth as a glorious *Glee*, or *Gleam* of the Wonders.

*\* Orb, or*

*Sphear.*

*† Or, life's wheel,*

10. *Sem* is a type of the light-world, and *Japhet* is a type of the fire-world, where the light doth through shine: *Japhet* a Type [ or Image ] of the Father: and *Sem* a type of the Son: but *Ham* is an Image and type of the outward world.

11. For the type and figure of the Three Principles stood in the Three brethren, and clearly pointeth out the Second Monarchy, even to the *End of the World*; and withall shewes, what kinde of men would thence-forward possesse the world, viz. a spirituall world, and a natural world of wonders, and a bestiall world of folly; these are the Three Sorts of Men, viz. out of the stock and family of *Sem* came *Israel*, and out of *Japhets* the *Gentiles*, who Governed themselves in the light of Nature, but *Sems* ( *Generation were disciplined* ) in the Covenant and Word of God; But *Ham* [ both in *Sem* and *Japhet* ] he ruled himselfe in the bestiall *brutish* property, against whom the *Curse* of God was pronounced through the Spirit in his Father *Noah*: for *Christ* said, that *flesh, and blood, shall not inherit the Kingdome of God.*

12. And *Moses* speaketh now further thus: But when men began to multiply upon the earth, and daughters were born unto them; that the sons of God saw the daughters of men, that they were faire, and took unto them wives as they pleased; Then said the Lord, Men will not suffer my Spirit any more to reprove them, for they are flesh; yet I will make their *\* Dayes* an hundred and twenty yeares. Here *Moses* hath again the vaile before his Eyes; for he saith that the children of God looked upon the beauty of the Daughters of men, and took unto them wives according as they listed, and would not suffer the Spirit of God to reprove and admonish them.

Gen. vi. 1. &c.

*\* I will yet give them 120 yeares respit.*

13. The



13. The meaning of it is this; the children of God, in whom the Spirit of God did manifest it selfe, looked in the *lust* of the flesh, after fleshly *Women*, although they were of the Generation and lineage of *Ham*, without Gods Spirit, yet if they were but faire and beautifull for their lust of the flesh, they introduced the Seed of the holy *Ens* into such *beastiall* vessells, and afterward brought forth such \* *Tyrants*, and fleshly minded men, who would not suffer the Spirit of God to rebuke them for they were onely flesh without divine Spirit and will.

\* Giants.

14. They should not have mixed themselves with the *beastiall Daughters*, but looke after those in whom the Spirit of God was, even those who feared and loved God; but they looked onely at the *lust* of their eyes, and flesh, and corrupted the holy *Ens* in the Covenant, in which God had \* espoused and betrothed himselfe: against these the Spirit heere complaineth, that they would not be instructed and reformed, but follow the lust of the flesh.

\* Incorporated.

15. We see this very emphatically set forth unto us in *Sem*, *Ham*, and *Japhet*: that it is so, that the Spirit would not that the children of God should mix themselves with the very *carnall* or *beastiall* People; for after the *Deluge* the Spirit divideth the three brethren into three Families, and would that each family, should remaine apart by it selfe.

16. For therefore came the *Deluge* upon the Earth and destroyed these mixed people, and afterwards made a *separation* amongst them according to the Nature of the *Three Principles*; that each property might possesse its Quire, and line, in the Nature of the Wonders; but yet it would not doe; so that at last, the Spirit divides them with the *Confusion of the Languages* at *Babel*; that so they might come into a *Severall* division; for the properties of the Tree did there divide and spread forth themselves into *Seventy and seven*; viz. into the *Wonder* of the Nature of the formed Word.

Verf. 5, 6.

17. Now saith *Moses*, And the Lord saw that the wickednesse of man was great upon the Earth, and that all their Thoughts and Imaginations in their Hearts, were onely Evill continually; when it repented God that he had made man on the Earth, and it grieved him at his very heart, and said; I will destroy man which I have created from off the face of the Earth; both man and Beast and creeping thing; and all the fowles of the aire; for it repenteth mee that I have made them; these are marvellous and wonderfull sayings; that the Spirit saith it repented God that he had made man, and the creatures: who would understand this without divine knowledge; that any thing should grieve the unchangeable God: Reason would be ready to say; hath he not knowne aforehand what would be? how can his will, which is himselfe grieve and repent?

18. Here we must goe into the Centre. In God there is no grieving or Repentance; Nothing can grieve or trouble him: but there is a grieving in his expressed formed Word; for it repenteth the formed word in the Devils, that the *Ens* of Light is turned into an *Ens* of Darknesse; it grieveth the Devil, that he did not continue an Angel; also it repenteth the wicked man eternally that he stood not in the divine *Ens* in the formed word, and hath turned the power of the word into malice and iniquity; also there is a grieving in the formed word in Nature



ture over all kindes of creatures that the property of the wrath in the *Curse* of the Anger doth rule and domineere in the formed expresse Word: it grieveth the *Love-Ens* of the word, that the Devill and wrath domineereth in it, and corrupteth, and *destroyeth* many.

19. Now when God saith, *it repenteth him*: It is to be understood according to the creation of the *formed* word, not according to the *Eternall-Speaking* word which is unchangeable, but according to the *Good* property in the creation, that it must be laden with *Evill* against its will: for the Spirit saith in *Moses*: and it grieved him in his heart: yea! it did truly grieve or trouble him in his *HEART*, the good *Ens* of the Earth which went also along with it into a compaction, which is from the spirituall worlds property from the *holy* word, the same was in the *Sin* [or fall of man], captivated in *Death*, and shut up in the *Curse* in the Earth: now the formed word grieved at it, and troubled or affected the *Eternall Speaking* word, viz. Gods Heart.

20. For our *soul* cryeth unto Gods heart, viz. unto the *Eternall Speaking Word*, and moveth troubleth or affecteth the same, that it should move it selfe in us according to its Love. Now the humane word worketh in the divine; and stirreth the divine; so that the divine [word] entreateth into our *Sorrow for Sin*, and helpeth us to repent of our Sins: for the Spirit in *Moses* said; when *Lamech* had begotten *Noah*; *this same shall comfort us in our Labour*.

21. This was now the *Spirit* of the beginning and End of all things; it repented through nature, of the iniquity of man, and grieved at the captivity of the vanity of the creatures; and wrought *Repentance* into the *holy* *Eternall Speaking* word; the Spirit in the formed word of the whole creation of this world, said: *It grieveth mee*: that I have brought me into such an *Evill* property in the creatures: And wrought *Repentance* into the living *Eternall Speaking* word, from whence the out-breathed formed word was flown forth and proceeded.

22. For, That this is so; let us take an example on our repentance; we cannot work any *Repentance*, unlesse our inward humane Soule doth repent that it hath made formed or brought forth the *Beast* of vanity in it selfe; but if it will repent, then its formed Word must enter, or make its earnest approach into the *Heart* of God, and presse the same with an uncessant importunity, and move in it; and now when this comes to passe then presently the *deluge* cometh upon the evill man of the vaine will, which must forthwith be drowned in its *Sorrow* in the word of *Death*. Here then God repenteth in man; that the *Evill* beast full of *Sinfull* desire, is born, and in *this same divine Sorrow* it must be drowned in Gods Love, and die unto the wrathfull evill life and will. Note.

23. Now understand Gods *Sorrow* or repentance, in the Creature of the Creatures, aright: The Spirit in the whole creation even in every life which moveth in the fire and aire, said, *it grieveth mee*, that I have figured this Image of vanity on me; and this *Sorrow* of the formed Spirit in the expresse Word grieved, that is, moved the *Eternall Speaking* word in it, then said the *Eternall* word *I will yet give them an hundred and twenty yeares respite*, (for even so long the time in the Dominion or Government of *Seths* Spirit did continue) and then

the *Turba* in all flesh shall perish or be thrown down; for this Sorrow was nothing else, but that the Word in the Covenant did grieve at the misery and vanity of man, and would comfort mankind by the Covenant through *Noah*; which comfort did first open it selfe in *Abraham*, viz. in *Enos* his manifestation.

24. For the comfort went forth in the Love of the Covenant and opened it selfe with its branch at its right Limit or juncture of time; for God hath confined all things into a certain limit, when every thing shall come to passe; and from the comfort of the Moving Word in the Covenant, proceeded forth the judgement that the old Adamicall man, with all his desires concupiscences and lusts should in the Covenant (when the same should open it selfe in the flesh) be drowned and mortified in the same New humanity of *Christ*; and out of the comfort of the Covenant, a new humane Spirit, and will, should arise, which should live in righteousness, and purity; of which the *Deluge* was a type.

25. For, the griefe or Repentance came out of the Covenant upon the formed word in the life; and therefore seeing the same word Repented of the vanity; thereupon the vanity of the creature must be drowned; for the will in the Covenant went forth from the vanity, and grieved the life of God; and moved the matrix of Nature in the waters birth, and drowned the fiery wrath in the fires Nature.

26. But the Spirit in *Noah*, doth especially complaine here against man, for their Sodomiticall beastiall Concupiscence and filthy lusts of the flesh: viz. Against unchastity, and unclean lascivious wantonnesse; and also against the High Oppressours, and Tyrants, who put forth and advanced themselves in their own lust, and would rule and domineere, and no longer suffer the Spirit of God to rule in them, and reprove them that they had intruded themselves, to compell, and tyrannize over, one another, without Command: all this was an abomination before God; and it grieved the Spirit in the formed Word, that it had brought forth such Evill Beasts, and would no longer endure them.

27. Even this same propheticall Spirit, whose root did open and display it selfe in *Enoch*, which also by *Enoch* did propagate and put forth its Line with its branches: which also by *Noah* did grieve at the wickednesse and iniquitie of mankind, and drowned them with the *Deluge*; even this is he, which now also doth grieve at the Great Sins, and vanity of Men: for his mouth is at present opened; he hath been translated in the Spirit of *Christ*: Now this word which became man doth Repent at the vanity and wickednesse of men: that its children of the new Covenant will not \* give willing obedience to the Spirit of *Christ*, therefore this propheticall Mouth doth now disclose and put forth it selfe, for it is the Time of its manifestation; and proclaimeth the Great *Deluge* of Gods Anger, and the Flaming Sword of *Elias*, who also was Translated into the Mystery; for he must draw forth his Sword in the *Turba*.

\* Suffer the Spirit of *Christ* to draw them.

28. Let this be told thee *Eabel*, he complaineth mightily against thy beastiall unchastity and Tyranny; Against thy own usurped power force, and violence, wherewith thou art proud, and wanton, and hast thereby set up thy selfe in Gods Government; he will drown thee with thy



# CHAP. 31. Of Enoch's Wonderful Line. Gen 6. 191

thy Tyranny; and beaftiall wantonneffe in the fire of Anger: Seeing thou wilt not repent thee of thy vanity, therefore he repenteth through thee, vvith the *Turba*, and will drown thy *Turba*, that so His Repenting may be made manifest in his children, and also his refrefhing *Comfort* and consolation might be manifested out of his Repentance.

29. For *without* Gods repenting there is no true Sorrow or repentance for the vanity; for the naturall spirit desireth *not to Repent*, yea if it could be *more* wrathfull malicious Evill and vaine, it would please Love and delight it selfe therein; for it is Nature's spirits *Strength*, and *Might*: but the Word of God which in the creation did Impresse and give it selfe into the humane *Ens* for a Soverain powerfull [and holy] life, the same [incorporated engrafted Word of life] if it be stirred and moved, doth repent, and *grieve*, that it hath such an Evill Beast in Nature on it; that saith; it repenteth me that I have created the *evill beast* in nature.

30. But this Sorrow is *not* a Sorrow to *annihilation*, as if he would have no more to doe with the creature, but it is a Sorrow which *sad-deth* and moveth Gods Heart, *viz.* the holy *divine* word, and setteth the naturall spirit a *time* for to repent, that so it *might* enter into divine Sorrow, but if it doth *not*, then he will *drown* the Naturall Spirit in its Evill will and wayes as came to passe in the Deluge.

31. God said: *the Earth is corrupt, and full of perversnes; and the End* Vers. 11.  
*of all flesh is come before me I will destroy them*: Here is againe a great My-  
stery, in that God said, *the Earth was corrupt before him; that all flesh*  
*had corrupted its way; and that the Earth was filled with\* perversnes through* \* Violence.  
*them, and lo! he would destroy them.* The Earth was afore with *Cain* ac-  
cursed according to the vanitie's property; but now he saith also in  
this place; *all flesh hath corrupted its way; the end of all flesh is come before*  
*mee*: This is not so mean and slight a thing as one would looke on it  
to be; for the Spirit complaineth against *all flesh*; that all things were  
become vaine in his Sight, and full of perversnes.

32. Now saith *Reason*, a Beast *doth not Sin* it doth according to its  
Natures property, how can any perversnes be attributed to it? so far  
doth reason goe, and further it knowes *not*; also it understands no-  
thing of the divine mystery; It understands nothing of the *formed*  
*Word* that hath formed it selfe through the Nature of time: It saith  
onely *God hath created and made*: and considereth not that all things  
are created in the word, that the Word hath introduced, and compa-  
cted it selfe into an *Ens*: Also it will know nothing of the Eternall  
Spiritual Nature of divine Manifestation; it understands nothing of  
the Ground, or *Originall* of the outward visible world with its crea-  
tures, *when it saith* God hath made all things out of Nothing, then it  
meaneth that he hath *so* spoken it forth, and yet it is wholly *blinde*,  
and Senseless in it: it looketh onely upon the *outward* Colour, and  
knoweth not from whence it taketh its Originall; thus it is *onely* learn-  
ed in the externall Colour, and *prateth* of the painted worke of the  
outside and shell; and concerning the *Ens* whence the Colour ariseth,  
it is dumb and senseless.

33. The Spirit complaineth against *all flesh* upon the face of the \* Text,  
Earth, even *\* whatsoever* hath breath and Sence; the *outward Nature* liveth in the  
aire and fire.  
had



had corrupted it selfe in Every kinde of life, and brought the formed expressed Word into an *Ens* of Vanity; this was the perversnesse and violent selfe-willednesse of the naturall life, the Spirit of nature which taketh its Originall in the fire, had *exalted* it selfe in its fiery property, and introduced it selfe into a *wrathfull* life, and driven it selfe even to the utmost *End* of Meeknesse.

34. For the *Devill* was an insinuating predominant Prince in the wraths property, which had incited and stirred up the *Centre* of the outward nature in the fires *Matrix*, and had not onely corrupted the Naturall life of man, but also the *creatures*; for he Moved and Acted Man in Gods Anger, who *used* the creatures for their *Service* and *food*, so that the Curse, and the Vanity was also manifest in *Every* life; and man in his Conversation stood in the *Curse* and *vanity*, and so came in the vanity in the Curse even into the *Abyssse*, viz. into the *End* of this world, therefore said the Spirit; *the End of all flesh* in its perversnesse and violence *is come before me*: Every life had through the vanity of man brought it selfe unto the *End* of the *outward* nature; and the *Throat* of wrath was *Open* in Nature, and would devour and swallow up all things in the wrath.

35. For the Kingdome of Gods *Anger*, viz. the dark world, had gotten the upper hand in its property, and brought the *Good* part of Nature even unto the *End*, therefore the formed expressed word did Move, or *Repent* through Every life of this vanity, that it should bear the Abomination on it; and said, that it would destroy the womb or pregnatresse of *Vanity* proceeding from the fires mother, with *water*, and break its power and force.

36. For before the Flood the fires-root was more strong and potent then the waters root, and that, from the Originall of the fiery Motion, that is, the *Fiat* stood in the fiery property, and compacted the *Earth* and *Stones*, so that there was then a great wrath powred forth in nature, and that by reason of the Casting out, or Ejection of the Hierarch *Lucifer* into the darknesse.

37. And Here by the flood or *Deluge* the force and *violence* was taken from the wrathfull fire-root, in the *Centre* of Nature; for the *Repenting* or the *Grieving* of the formed Word was Nothing else, but a *Type* of *Christ*, where the *Eternall* living Divine word in the humane property, did repent and grieve in the formed Creaturall word, at our *Sins*, and Vanity, and \* mortified the same vanity in his Death in the creature; and *drowned* the formed creaturall word in the humane property with the divine *water* of love and meeknesse in the holy heavenly Blood.

\* Dyed from the vanity.

38. So also in this place, the formed Word *grieved* at the vanity of the *Creatures*, in that they were laden therewith, and brought the life of all the *Creatures* into *death*; and in its Sorrow moved the meeknesse of the water-Source in Nature, so that all the *fountains* of the deep did open themselves, as *Moses* saith, and devoured the fire-source in the water: this signifieth unto man the *Baptisme* of *Christ*, where the fire-source of the Soul in Gods Anger was in the word of Christs Covenant baptized with the Regenerated water of the Spirit, understand the *Spirituall water*, which shall quench the fire of Gods Anger: As it was above mentioned concerning the *Seaven* times, that Each time of the *Seaven* degrees of

of nature, hath brought it selfe unto its *End*, and in the *End* there was a sorrow for the Abomination, and in the Repentance and Sorrow the *Turba* was broken and destroyed.

39. Now behold here a right, by *Noah* with the Flood the *second* Time, viz. *Seths* time was at the *End*; and with *Adam* in the fall, when he lusted to *Eat* of the vanity, the *First* time was at the *End*.

40. In *Adam* the Word repented, and gave it selfe with a Covenant into the life, to help comfort and restore the life; and by *Noah* the word repented and moved all the fountains of the deep in nature, and drowned the wrath, and opened the Covenant of Grace.

41. And when the time of *Enos* was at the *End* in the dayes of the children of *Nimrod*, the word grieved at the vanity of Man, that they would not know God, and drowned the *Understanding* of the one Onely Tongue, and divided it, and gave \* by its Repentance the certain *Under*standing in the Covenant with *Abraham*.

\* Or, out of.

42. And when the time of *Cainan* was at the *End*, that the children of *Abrahams* Covenant were compelled in the Vanity of Servitude: the Word grieved at the Vanity, and destroyed *Pharoah*, and afterwards all the men of the children of *Israel* in the Wildernesse, save *Josua* and *Caleb*, and gave them, out of its Sorrow and Repentance, the *Law* of his Covenant, a True *Type* of *Christ*, who should drown the Abomination in his Bloud.

43. Thus also when *Mabalaleels* Time was come to the *End*, the Word grieved in the deepest Repentance, and brought the life of God in *Christ Jesus* into the formed Creaturall Word in the humane *Ens*, and drowned the *Turba* in the humane *Ens*, with Gods Love and Mercy, and gave them the spirit of comfort, and the *Gospell*.

44. Thus Even Now also; where the Time of *Jared* is at the *End*, which hath been covered with *Babel*: Even now at this present, the Word doth Repent and grieve at Our great Vanity, and will destroy the Abomination with the devouring *jawes* of wrath: with *Sword*, *hunger*, *fire*, and *death*, and Giveth, out of its Sorrow, grief, and Repentance, a *Lilly* out of *Enochs* mouth in Gods *sweetnesse*.

45. And when *Enochs* line shall be at the *End*, that the vanity doth again grow in the *Turba*: then cometh the greatest grief and sorrow of all, upon the Nature of the wonders; that it is at the *End*, and there is no more any *Remedy* for it; Even then cometh the *Last* Motion \* with the *Turba* in the first Principle of the *Eternall* Nature, and swalloweth up the outward Nature in the *fire*: Even then the formed Word shall be wholly freed from vanity, and giveth \* by its last *REPENTANCE* the *Holy Spirituall* World. A M E N.

\* Or, of.

\* From, or out of.

## CHAP. XXXII.

## Of the Covenant between God and Noah.

Gen. VI. 18.

1. **G**OD said to Noah, *I will establish a Covenant with thee, and thou shalt go into the Ark with thy Sons, and thy Sons wives with thee.* A Great pregnant and remarkable Example we have here in Noah, and his Children: the Covenant was made with Noah; for his spirit was a discovery or beaming forth of the formed word in him, in the Beginning and End of Time: and the beginning and End was the *Eternall word*, which had espoused it selfe in the *Covenant*, in which Covenant the *Soul of Noah*, viz. the formed word of the Eternall Nature, found *Grace*, and obtained the Confirmation of the Covenant of Grace.

2. As his Name doth properly and peculiarly signifie in the language of Nature, a Beholding of the Beginning and End. In this same Beginning and End, viz. in the Eternall *Speaking Word* of the Father, which would manifest and open it selfe again in the humane life, *Grace* was opened and presented to Noah, so that God did establish and Confirm the Covenant with him.

3. And here we have a very Excellent, and an Emphaticall example, which is exceedingly worth the mentioning, in the *Three Sons of Noah*, which in their Properties were sprung forth from the Stock of Adam in a threefold *Line*; for we see that three Nations [ *Severall Sorts of People* ] did arise from them, and that God did include them all *Three* with their wives in the *Covenant of Grace*, and commanded them also to goe into the Ark, into the Second Monarchy, and did *not* exclude the fleshly *Ham*.

4. This is first highly to be considered, that a *Gate of Grace* standeth open to *all men*, and that God hath *not* Set any Election or Predetermination in nature; but the Election or choyce doth arise out of the *free-will*, when it turneth it selfe from the Good into the Evill.

5. Secondly it is a *Type* of the Three Principles, viz. *Sem* is a type of the Spirituall light-world in the Covenant; and *Japhet* of the fire-world, which should be a Sojourner of the light-world, and a *Mirror* of the great Joy in the light-world; and *Ham* is a figure of the *Limus* of the Earth, to which the Curse and the Anger of God doth hang; all these Three, God took into the Covenant with Noah, and brought them into the *Arke*.

6. For Every man hath these three worlds upon him, and in him; and the Covenant in the word was therefore given, that the *whole* man should be Redeemed.

7. For *Japhet* Signifieth the fire-Soule; and *Sem* the Image of God out of the light-world, viz. the spirit out of the Holy word; and *Ham* betokeneth the *Limus* of the Earth with the outward Dominion or Region of the Air, and of the magicall Etheriall Constellations, together with the Body, which shall be freed by the Covenant from the *Curse*, and arise



arise again out of the Earth. The three Brothers were a type of these three Principles.

8. Not that One did wholly arise out of *one* Principle alone; No! *Sem* and *Japhet* had likewise *Ham's* property in them, as did plainly manifest it self afterwards in the *Jewes*, who became so wicked and vile a people: Onely we speak here of the Superiour Dominion or *predominant* property, of which Principle the Creature hath had in the outward life in its figure.

9. *Ham* had the outward earthly Elementall Kingdome in the figure, which stood in the *Curse*; therefore his Image [ or person ] was also Cursed of his father, in the spirit; for the *earthly* Image shall not inherit the Kingdome of God, but he also had a *Seed* from *Adam*, which stood in the Covenant; but the free-will doth very seldome work any Good thing in such a Lodging, and very easily attains the *Curse* upon the soul, as we see that the *Curse* did afterwards come upon this Generation; that *Israel* must destroy them by their Entrance into the Land of Promise; albeit they did not wholly destroy them all, yet the *Curse* was come upon them.

10. There is a very great Mystery in the *Ark* of *Noah*, which the Lord commanded him to build after that manner, and shewed him how High, How Long, and how Broad, it should be, and directed also that it should have *Three* Severall stories; also concerning the Creatures which he commanded him to bring thereinto; which is such a Mystery, that the wicked malicious man is not worthy to know it: and we also shall not mention it in the ground [ or depth of its meaning ] for it hath its Time wherein it shall be opened, viz. in the *Lilly-time*, when *Babel* hath its End; but yet to set downe somewhat for a furtherance and direction to our fellow-Branches, to whom in its due time it shall break forth and grow out of Our *Ends* of this *Lilly* ( which also shall be a *Rose* in the *lilly-time* ) we will set it downe in an hidden Exposition.

11. The Mystery of the holy Trinity; also the *Three Principles*: also the *Three Sons* of *Noah*; also the *Three men* that appeared to *Abraham* in the Plain of *Mamre*; also the *Vision* of the *Great Temple* in *Ezekiel*; and the whole Revelation of *John* belongeth unto this figure; also the *Temple* of *Jerusalem*.

12. Set before thee, the figure of the *Arke* with its *Three Stories*, with its height, length, and breadth, and place it in the *Three Principles*; and in the three Principles open the Mysteries of the \* Hierarchy of Christ in the *Three distinctions* of *Heavens*, which yet are onely *One*; but in three properties; as *Fire*, *Light*, and *Air*, are *Three*; and yet but *One*: Place in these distinctions [ or Severall differences ] the *Three Sons* of *Noah*; and go out of their properties into their *Monarchy* in the world, which continueth to the *End of dayes*: also set before thee the formed Word according to all the *Three Principles*; and so you will finde the Ground of all: especially Set before thee, *Moses*, *Elias*, and *Christ*, in their appearance, and Transfiguration upon the Mount: the *Ark* of *Noah* is the first type of all these figures; and the *Hierarchy* of *Christ* is the fulfilling of them at the *End of dayes*: enough to ours.

13. And the Lord said, come thou and thy whole house into the *Ark*, for thee have I seen Righteous before me at this \* time: The Scripture saith else-

\* Or, Hierarchies:

Gen. VII. 1.  
\* Or, Generation.

where,

where, *Before thee none living is righteous if thou wilt impute sin*: but here God saith, *I have Seen thee righteous before me at this time*: the Creature was not the Righteous One, without Evill; but *HE*, who at this time did in *Noah* open and manifest himselfe out of the Covenant, who grieved at the evill of this time, and introduced his Sorrow into Gods Love and Mercy, and so brought the Righteousnesse of the mercy into the Sorrow, and manifested the Grieving mournfull Spirit in the *Ens* of the Covenant in the creature; thus *Noah* was righteous before God at this time, when the Covenant did move it selfe in him.

14. This time is (or signifieth) the *motion* of the Covenant, which made *Noah* righteous, for this was the time. When *Noah* received Life in the womb, the spirit looked with his first glimps of life out of the Divine *Ens* of the formed word into the *Beginning* whence the life was come, and into the *End* which was the Kingdome of *Christ*: in this *Aspect* [or Divine glimps] the life of *Noah* receives the Righteousnesse in the *Mark* of the Covenant at this time, for that was the time in him wherein he was found Righteous.

\* Or, Seven  
paire.

15. God brought *Eight* persons into the *Arke*, and of the clean Beasts \* *Seven and Seven*, the male and its female. The *Seven* persons point at the *seven* properties of the naturall life, that God will have children out of all the properties into his *Eternall Ark*; the *Eighth* person was *Noah*, and in *Noah* was the Righteous One, that was the Covenant, out of which the Kingdome of *Christ* should come, therein stood the Ark of *Noah*; but the Ark hath three Stories, which are the three Principles in one only Divine manifestation, for each property of the three hath its own peculiar Heaven and Certain Quite in it selfe.

\* The Forme  
shall remain  
in the Figure.

16. The *Seven* pair of clean Beasts, are Even the very same Mystery, for the Centre hath *Seven* properties, and yet they are but *one* in the Divine Power: but according to the *Eternall* nature there are *Seven* of them as to the Divine manifestation: which signifieth unto us, that the Creatures were brought forth into life out of this *Seven-fold Ens*, where each degree hath again *Seven* in it, to its manifestation, whence the infinitnesse, viz. the form of Gods wisdom, doth appear, and shine forth, and that in the formed wisdom, whose Image and figure shall not vanish or perish, although their life, and the creature, which hath a Temporal beginning, doth passe away, but the \* form shall remain in the Divine wisdom, viz. in the *Ens* of the formed Word in the Figure, to the Praise of Gods wondrous deeds; indeed not to a restauration of their Creature, but for a visible mirror or Looking glasse in the formed wisdom of God.

17. But of the *unclean Beasts* God commanded *Noah* to take onely one Pair of each kinde with him into the *Ark*: understand it thus, the unclean Beasts have on one part, their Originall out of the *Limus* of the Earth according to the *Grossnesse*, viz. according to the dark worlds property; although their spirit taketh its rise out of Nature, yet we are to consider the difference in nature in respect of that which came forth, in the *Verbum Fiat* out of the Source of the dark worlds property, into a Compaction, whence such an *Ens* doth adhere unto many an *unclean creature*, and it signifieth unto us in the Right Understanding, that the dark world, viz. the *unclean world* shall appear before the wisdom of God

God onely in *one* manifest forme, viz. in the darknesse, but the properties shall be manifest onely in the creatures themselves each in its owne peculiar Selfe and nature.

18. For the formed wisdom as to the darknesse is the Heaven of *them* all, which is onely manifest according to the darknesse, wherein the property lyeth *hidden*, according to which God calleth himselfe an *angry zealous God*: out of this darke heaven, Every creature receiveth its Power and vertue according to its property, according as its *hunger* is, so it sucketh with its desire from thence: and it signifieth unto us, that the *unclean Beasts* each kinde of them in their forme, shall appeare onely in *One* forme in the wisdom of the darknesse, viz. in the *figure*, as they were created in the beginning, and *not* in *Seaven* properties according to the Centre of nature, in all (properties according to light, and darknesse) as the *rest* shall; for they are in the *figure* of the first Principle, which in the pure heaven shall be manifest onely in *one* property viz. according to the burning [property] wherein the Light is \* *Moved*, and the wisdom formed.

\* Moveable  
and formable.

19. But here I will warne the Reader to understand our sence and meaning aright, and not to put me Calves, Cowes, and beasts, in their Spirit and Body, into heaven; I speak onely of the *Eternall* formed wisdom whence Evill and good hath been brought to manifestation.

20. Moreover God said to *Noah*; for yet *seven* dayes will I cause it to raine upon the Earth forty dayes, and forty nights; and every living Substance which I have made will I destroy from off the face of the Earth; wherefore did God say after *seven* dayes the floud shall come? why not presently, either sooner or later; why doth he set even *seven* dayes: In this the *Seaven* properties of nature are contained mystically, in which the *Verbum Fiat* had introduced it self into an *Ens* viz. into the formed Word; that is, into the creation of the world; in which Creation the Formed Word *Repented* at the vanity of all creatures, and moved it selfe through the generatresse of Nature, in the Formed Word to destroy the *Turba*.

21. Now the first motion, and information of the word in the creation with the *Six* dayes works and the day of Rest being *Seven* dayes, was brought into a forme of *Time*, and it yet stood so, in its forme; now then when the word (which said it would drown every life with water) did open disclose and manifest it selfe, through the *Seaven* properties of nature to the *waters-birth*, it came to passe in the *Forme* wherein the word had given in it selfe with the *Creation* viz. in the same *Seaven-fold* operation, which should open it selfe in its owne peculiar order, and not enkindle or elevate any *one* property above the other; but if all *Seven* would open and manifest themselves according to the *waters-birth*; then the *Onely* fountaine or head-spring of all the *deeps* in the Centre of nature should break open: and being they came in *Seven* dayes into their outward formed working Dominion; the Speaking word did also proceed in the opening thereof in *Seven* dayes unto the limit for its manifestation of that which it desired; as namely to drown the *Turba*.

22. And let none looke upon this as a fiction or laugh at it; for who-



soever doth so, doth *not yet* understand our spirit and meaning at all, nor hath any knowledge at al of the *Formed Word*, but hath onely an *externall* understanding of nature (like a *brute Beast*) or a *Bird* that flyeth in the aire, and knoweth *not* what the essence is.

23. Now saith reason: vvhwherefore did it *Rain* *just forty Dayes and forty Nights*; could not God have drowned the world in *one houre*?

*Answer*: In the space of *forty dayes* the *Turba* was borne in the humane property, viz. *Adam* before his *Eve* stood in the Image of God *forty dayes and nights*, which yet in the Image of God were onely as *one Day*; there he wrought *forty dayes* in his desire, viz. in the *Fiat*, and brought forth the *Turba* in himselfe, in his lust after the Grossenesse of the Earth: the Good part of the *Limbs* of the Earth, which was drawn, in the *Verbum Fiat*, into a Masse, did hunger after the Evill grosse part which was of the dark worlds property.

24. And even in *forty dayes* the grossenes did arise in his *Imagination* in the good *Ens*; viz. a selffull will to the perception or intromission of the gross earthliness, in which Evill and Good was made manifest, and when this same wills-spirit was arisen in the desire, it entered into its owne selffull Dominion, and in its fiery and earthly might, strongly suppressed the holy Spirituall *Ens* in the word of Power, even then *Adam* fell asleep viz. into an impotency and disability of the Angelicall Spirituall world, and the woman was taken out of him; and both were in this *Turba* \* formed unto the outward naturall life.

\* Text,  
figured.

25. This *Turba* is that wherein God did also set the *Curse*; which with *Noah* was first at the End; when God said; *the End of all flesh is come up before mee*: and out of this *forty-dayes-produced Turba*, the fountaines of the deep did arise in the water-source and drowned the *Turba* in the flesh of these Sexes.

26. For from the Sin of *Adam* came the *Deluge* over the world; and this *forty-dayes-produced Turba* was the *Sin in the flesh*; otherwise if the water-fountain had not opened it selfe, the fire-fountain had proceeded forth out of the *Turba* in the wrath of God. Therefore God said; *it repented him that he had made the creatures*; and his Sorrow went into the *Turba*, and drowned it.

27. And let the Reader be put in minde, that so often as he findeth the number *forty* in the holy Scripture, that it altogether, in the Beginning pointeth at the *forty dayes* produced *Turba*: viz. the *forty Dayes* of *Moses* upon mount *Sinai*: Item; the *forty yeares* in the wilderness: also the *forty houres* of *Christ* in the Grave: also the *forty dayes* after his resurrection before his Ascention, doe all belong unto this: and all the numbers *forty* in the Secret and mysticall propheticall sayings of the Prophets: for out of this *Turba* the Prophet is arisen with his Prophecie.

28. But in that I say, that if the water-fountain had not been opened, the fire-fountain would have broken forth: is also true: for the children in the *Turba* would have also burnt *Noah* in the *Arke* with fire, if the most high had not hindred and prevented them with the water: for the fires *Turba* was moved in them: this was the worlds end or the end of all flesh: for at the End all shall be purified and purged in the fires *Turba*: for it will enkindle it selfe.

29. There

29. There is a very great Mystery in that which the Spirit saith in *Moses*: *Noah was five hundred years old when he begat Sem, Ham and Japhet*, which otherwise is against the ordinary Course of Nature, to beget children in such a naturall Age; also there is a very great mystery in that God said that *he would give the world an hundred and twenty years respite*, and yet the Deluge came in the *six hundreth year of Noah, viz. in the hundreth year after the warning or notice thereof*, and it signifieth the abbreviation of time in its naturall course, and also the *End of the world*, howv that there shall be an abbreviation or *shortning of time* in the Circle of the conclusion of all Beings, of which we will mention something in a *Treatise* by it selfe, if the same be permitted us.

Qnere this  
Treatise by  
it selfe.

30. When *Noah* entred into the Ark; *Moses* saith: *the Lord shut him in*: the intimate signification of the Spirit heere, is: He shut up the Second time or Age of the world, which was at the *End*, being the fire would faine have moved it selfe, therefore the Lord shut it up with water, and herewith also [he opened] the Gate of his Entrance to goe forth in the *Third* time, and begin the *Second* Monarchy in the outward world: for the *first* time was in *Paradise*; the *Second* under *Seths* manifestation: in the *third* *Enos's* manifestation should be opened, and set forth.

Vers. 16.

31. And *Moses* saith further: *and the waters stood upon the Earth one hundred and fifty dayes, then God remembered Noah, and every living thing, and all the cattle that was with him in the Arke; and God caused a winde to passe over the Earth and the waters asswaged, and the fountaines of the deep and the windowes also of heaven were stopped.* *Moses* saith, *God Remembered Noah*: now reason thinketh, had he then forgotten him? whereas he is present to all things, and *is himselfe through all, and in all things*: the Spirit in *Moses* doth here hang a vaile before the Mystery, that the naturall man doth not understand it.

Chap. VIII.  
Vers. 3. 1. 2.

32. Gods *Remembrance* here is the beginning of the *Third* Time, even the Beginning of the *Second* Monarchy in the foure Elements with the creatures: for in the Covenant made with *Noah* the *Second* Monarchy was comprehended, which went forth out of the Centre of the Generatresse through the divine wisdom in Nature.

33. And *Moses* speaketh further: *when the waters were abated the Arke set it selfe down upon the Mount Ararat.* This Name [*ARARAT*] doth plainly hint unto us in the language of nature a *mountaine*, or a Compacting and an Amassing of an Essence out of the Centre of nature, even out of the wrathfulness, being the *Anger* of God had then reposed it selfe there; the Arke stood upon the *Allayed Anger*, but the last Syllable in this word *Ara-RAT*, doth signifie that the wrath of the eternall nature proceeding from the Centre, hath betooke or formed it selfe into an *active* Dominion, and would thence forward ride through nature, as a *warriour*; and mightily exercise its Power and violence in the humane property, whereby they would undertake *warres*, and advance themselves in *Pride* *Pompe* and *Power*, and *butcher* and *slay* one another, *Eagerly* Contending about this mountaine of the wrath's Might, or *Severe* humane Authority.

Vers. 4.

34. This Mountain *Ararat* denotes the Houses of the *Great ones*, or domineering Potentates upon the Earth, viz. the *Great Castles*, *Forts* and

*Eulwarke*; the mighty mountaines of the Power violence and strength of the *Rich*; and also the *high Nobility* sprung up from the mystery of the Great world; upon which Kingdome the *Arke of Noah* hath set down it selfe, but the Covenant with *Noah* I meane the Kingdome of *Christ*, hath set it selfe to be an Eternall Lord over this mountaine of the *warlike might*, and *force of Armes* sprung up from the Anger of God; which dominion and Reigning Power of *Christ*, shall *abolish* and take away the Kingdome of this Mountaine, and quite suppress it: and it denoteth unto us truly, fundamentally, and exactly; that *this* Power and *Authority* would take upon it, in its own Power, the *Arke of Noah*, viz. the Divine Covenant, and carry it: yea put it on as a Garment, and proudly perch up it selfe thetein, as if it had the Kingdome of *Christ* in its own Power.

35. And also it shewes and denotes unto us, how that this mountaine of the wrathfull Anger of God in the humane property [or in mans Nature] would *beautifie* trim up and adorne it selfe with the *Arke of Noah*; and would proclaime it to be the *holy Arke* of *Christ*; and yet it would be onely founded upon the wrathfull Anger, and be onely an *Antichristian* Kingdome: which indeed would Carry the *Ark* viz. the Name of divine holinesse in the mouth, but its Heart would be onely this Mountaine, A *Vessell*, and Confused heap of Gods wrath; and yet it would make *devout* shewes of holiness, and glory in having the *Ark* upon it selfe, but the *Aym* and intent of the heart would be set upon the *Strong Holds*; the preferment power and *Riches* of the world.

36. Furthermore it denotes, that the Potent, and Mighty of the world would build the *Arke*, viz. the Service and Worship of God upon their Heart and Reason, with Great *Stone-houses*, and Churches, and that these houses thus built up of Stone, should be *their God*, vvhom they would Serve in the *Ark*, and they would wage war for the houses of Stone of their own contriving and framing, and for their devises and *Opinions* therein maintained; and contend about the *figure* of the true *Ark*, and not consider, that the *Arke* standeth upon their mountaine; that God hath set it *above them*; and that they ought to walke under Gods Dominion in humility and suffer the *Ark* to stand upon them, and not usurpe unto themselves the Power of the holy Ghost, or take it away, and binde him unto their *feigned* Power and *hypocriticall formes*, and command him to be *Silent*, as they doe, in that they cry with full mouth: lo! *heere is an assembly of Divines*; *here is the true Church of Christ*, *this you must beleve and doe*, *This is the law and Ordinance of the Church*; no, the *Ark* stands above them, they are under as the Mount Ararat was underneath the *Arke*: *Christ* is the *Arke*; and not the Contrived Heaps of Stone; or any forme of mans devised Worship or *Opinion*. All *Assemblies*, *Congregations* or *Synods* are under the *Ark* *Christ*, and not above, for the *Arke of Noah* placed it selfe above the Mountain, to Signifie that the mountaine must beare the *Arke*: we must beare the *Arke* of *Christ* upon us, and have the Temple of this *Arke* within US:

37. Furthermore, it denotes how the figure of this *Arke*, viz. the *Spiritual* Kingdome upon the Earth would place it selfe upon the mountaine of power domination and lordlinesse, and would rule with the

\* Ecclesiasticall Clergicall Priesthood.

\*

*Spiritual* Kingdome upon the Earth would place it selfe upon the mountaine of power domination and lordlinesse, and would rule with the



the Mountain in the Ark; and take upon it selfe to meddle with the worldly Dominions and authority; and bring the mountaine, viz. the Power of the *Secular Arm* above the Ark: whereas the Ark ought to stand upon the mountaine, and Noah with the Covenant to remaine in the Ark, till the Lord bid him come forth, that is, till *Christ deliver the Ark to his Father*.

38. And Moses saith further, *At the end of forty dayes, when the Ark had set it selfe downe, Noah sent forth a Raven, to see whether the water was abated, but the Raven flew too and fro till the waters were dryed up from off the face of the Earth:* The Raven denotes the earthly Man, and shewes, how that he would first put forth himselfe upon the Mountaine *Ararat*, that is, advance himselfe in his Selfe-hood, and earthly lust, and build up his Kingdome in the Second Monarchy. Ver. 6, 7.

39. And though he came forth out of the Ark, yet he would fly to and againe in the Kingdome of his Selfe-hood, and not returne into the Ark, from whence he departed in Adam, and would onely be a covetous Muck-worm; and a greedy devourer of fleshly temporall pleasure in his owne will, and remain as the Raven, and not returne to the Ark, desiring to enter into it, but minde onely to possesse the Kingdome of this World in *Glory and State*: also it betokens that the Generation of this Raven would have the chief place, preheminance, and Government, in the Second Monarchy (like the *Devill* in the wrath of God) as Histories witness that it so came to passe.

40. *Afterwards he sent forth a Dove from him, to see if the waters were abated upon the Earth, but when the Dove found no Rest for the Sole of her foot, she returned againe unto him unto the Arke, and he put forth his hand and took her to him into the Ark.* This sets forth and denotes the figure of Gods children; who soon after come also under the Government of the Ravens property, and are brought into the Government of this world, for they are also with Adam gone forth out of the Ark to behold and prove this Evill corrupt world, and live therein; but when their Spirit can finde no rest in the earthly dominion, then they come againe before the Ark of Noah, which is set open in Christ, and Noah receiveth them againe in Christ, into the first Ark, whence Adam departed. Ver. 8, 9.

41. Moreover the Raven betokens the sharp Law of Moses, in the fiery Might under Gods Anger, which bindes, and slayes man, and brings him not into the Ark: but the Dove betokens the Gospel of Christ, which brings us againe into the Ark, and saves the life: for the Mount (*Ararat*) doth as an exact type and figure, point out unto us the Kingdome of Moses, and the Ark wherein the life was kept and preserved, signifieth the humanity of Christ.

42. *And he stayed yet other Seven dayes, and againe he sent forth a Dove out of the Ark, and it came to him about Evening, and lo! she had pluckt off an Olive-leaf, and brought it in her mouth: and he stayed yet other seven dayes, and let a Dove fly forth out of the Arke, which returned not to him any more.* The Spirit in Moses sheweth by these Three Doves, and the Raven, which Noah sent forth out of the Ark, a great Mystery, which albeit he doth not clearly unfold, yet for certain is couched therein; the Raven doth also denote the Law of Moses in Nature, which will remain in its Selfe hood; and will not returne in true Resignation, and Selfe-deniall; Ver. 10, 11.

under the obedience of God, but will enter in to God by its *own* strength, Power, and wayes.

43. The *first Dove* signifieth the *propheticall spirit*, which arose under *Moses*, viz. under the *outward Law*, and *offerings*, and pointed through the offering into the Ark of *Noah*, and *Christ*, this *Propheticall Spirit* went all along through the office of *Moses*: it indeed flew under *Moses*, but it tended again into the Ark with its Prophecy, as the first Dove which *Noah* sent forth flew indeed into the world, but came again into the Ark of *Christ*.

44. The *Second Dove* with the *Olive branch* which also came again to *Noah* into the Ark, denotes the Word in the *Covenant* of *Noah*, which came forth out of the holy Ark of God into this world, viz. into our humanity, and pluck't off an *Olive-leaf* in the World, and brought it to *Noah*, that is, it pulckt off a *Branch* from our Humanity, and took it into the holy Word, viz. the Mouth of God (as the Dove the *Olive-leaf*) and brought the branch to Holy *Noah*, that is, to God the *Father*, but that it was an *Olive-leaf*, denoteth the *Unction* of the holy Spirit, that the same should Anoint the Humanity, and bring it again with this Dove into the holy Ark.

45. The *Third Dove* which *Noah* let fly, which came not again to the Ark, betokeneth the Kingdome of *Antichrist* upon the Earth, which indeed is flown forth with its *Doctrine* out of the Ark, but its *spirit* remaineth onely upon the Earth, feeding upon the *fat grasse* [upon the Riches, Honour, and beauty of this world] and so it stayeth onely in Selfhood [and returns not to the Ark] it indeed maketh *devout shews* of holinesse to God, and giveth good words, but the man with its Senses and Reason will *not forsake* the world, and return again to the Ark. They build themselves *stately Pallaces* without the Ark for the pleasure of the flesh, and are very *zealous* and devout in hypocrisy without the Ark; they will be accounted children by an *externall* Imputation of Grace, and Adoption, but they will not enter into the Ark, but they say *Christ* is in the Ark, he hath purchased and paid all, we need onely to comfort our Selves therewith, he will *bring us in* well enough.

46. The other Party saith; they have *Christ* in their *Works* of hypocrisy, they take the Ark along with them when they fly out in their *fleshy Pleasure*: *all these* remain without the Ark in this World, and return not to the Ark. This the *Third Dove* denotes: for the *Antichristian* Kingdome walketh demurely in the *shape* of a Dove, and as a *sheep*, but it is onely a figure and darksome *shadow* of *Christs* Kingdome, which consists in the Spirit in Power, and is really in the Ark.

## CHAP. XXXIII.

Of the beginning of the Second Monarchy, and of the Covenant of God with Noah, and all creatures.

AND Moses saith: Then God spake with Noah, and commanded him to goe forth with Every living thing, Each with its Kinde: but Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowle, and offered burnt-Offrings upon the Altar, and the Lord Smelled a sweet Savour, and said in his heart, I will not henceforth curse the Earth any more for mans Sake; for the Imagination of mans heart is evill even from his youth, and I will not any more smite every living thing as I have done, while the earth remaineth, Seed-time, and Harvest, cold, and heat, Summer, and winter, Day and night shall not cease. Moses saith that God smelled a Sweet Savour, and Said in his Heart, he would not again curse the Earth, or smite every living creature any more, for mans sake. This is a figure or mysticall Type, as is before mentioned in the Offring of Abel.

Gen. VIII. 16,  
&c. to the  
end.

2. For his Heart is the word in the Covenant, which took the Prayer and will-spirit of Noah through the holy fire in the Offring, and brought it in the word to Substance; and withall smelled in the Divine Power, the humanity of Christ, who was to Resigne himselfe in the Covenant into the Word of Power; that is, it desired to have the humanity in his Power and vertue as a pleasant Savour; and from this Smell [or sweet favour of holy Rest in the Paradisicall property] the Spirit of God declared, that he would not again destroy Man and the Creatures any more; so long as the Earth should endure, these Creatures should also continue.

3. For Noah offered all manner of clean beasts, and fowle; and the Spirit saith, that he Smelled herein a sweet savour of rest: now [he doth not mean] that he took pleasure in the Smell or Savour of the offering, for all Beasts are in his Power and are continually before him; but he spake it in reference to the hidden offering in the Covenant, which the inward world in the creatures did smell, which hereafter would deliver them by its own peculiar \* Offring from the abomination of vanity, and set their figure into the holy wisdom, viz. into the spirituall world.

\* That is, the inward central fire, which shall purge the floor, and cristallize the Earth into transparent Gold.

4. When Noah offered, then the Lord (that is, God manifested in the Offring by the unmanifest holy Name JEHOVAH through JESUS) did Smell the holy disappeared humanity in Adam; that is, he did tast in the Labet or good pleasure of his wisdom, how the same should be again manifest in the holy Name Jesus. And then he blessed Noah and his Children, and said, Be fruitfull, and multiply, and replenish the earth; and the fear and dread of you be upon every Beast of the Earth, and upon every Fowle of the air; Even upon all, that creepeth upon the Earth; and upon all the Fishes of the Sea; into your hands they are all delivered; Every living thing shall be meat for you; Even as the green Hearb I have given you all things, but the flesh \* with the life thereof, that is, with the blood thereof, you shall not eat; for I will require the blood of your lives, of every Beast will I require the

Gen. IX.  
1, 2, 3.

\* Or which yet liveth in the blood:

the



the same; and at the hand of every man, will I require the life of man, being that he is his brother; and whosoever sheddeth mans blood, by man shall his blood be shed; for God created man in his owne image: And you, be yee fruitfull, and multiply, and be industrious upon the earth, that you may increase abundantly.

5. When God blessed Noah through the Offring proceeding from the Covenant, and bad them be fruitfull, he gave them againe the whole world, withall its Hosts in possession; all whatsoever liveth and moveth, should be Subservient to them, and be their owne; and he gave it them all in common, he made there no difference between Noah and his children, no \* Lord nor servant, but he made them all alike, none noble or ignoble; but like as many branches and twiggs grow out of one Tree, and yet all together are but one onely Tree; so also he established the humane Tree upon the Earth, and gave them all beasts, fishes, and fowles in common, with no distinction, restriction, or prohibition, save onely that they should not eat their life in the blood, least they should become monstrous in their life \* with the bestiall life.

\* Master.

\* Or with the Eating the life of the Beasts.

6. God Commanded them to rule over all the Beasts, and Creatures, but in this place he gave them no peculiar Domination, or ruling Power over one another: for all Domination, Lordly rule, and authority, whereby one man ruleth over another, doth arise out of Ararat, that is, from or through the Order of nature, according to its properties, according to the Constellations, and outward Dominion of the Princes under the Constellations, or *Astrum*.

7. The true Image of God hath no other Dominion in its members, then the Body hath in its members, or the Tree in its branches, but the beaustiall Image from the Stars, and four Elements, maketh it selfe a Dominion and Government, according to its mother, whence it taketh its rise, and wherein it liveth.

8. Also all Lawes, and externall Ordinances which God hath appointed man, doe all belong unto the Order of nature, viz. unto the expressed formed Word, the same; God hath given man for a propriety, that he should rule therein with the inward spirituall man of Understanding, according to the wisdom of God, and make himselfe [Lawes and] Order according to the spirit of wisdom.

9. Over which Orders and Ordinances of men, which they make unto themselves, HE [viz. the Lord] hath set himselfe as Judge, and thereupon hath appointed the Last Judgement, to separate wrong from right, and whatsoever proceedeth not from Truth, Righteousnesse, and Love, and tendeth to the same, against that the judgement of God is set; for it is generated or hatched through the false spirits of darknesse in *Turba Magna*, and introduced into the humane property as a false Lust and Suttlety; and is a stranger or Bastard wisdom, which shall not inherit the Kingdome of God.

10. All Royall, and Princely Highnesse and Excellency, together with all Governments, and Dominions, doe arise from the Order of nature, in the Image of God there is no compulsion [no force violence or oppression] but a meer free willing desirous Love-Service, as one member in the body, or as one branch of the Tree doth freely and readily serve each other, and rejoyce in each other.

11. But

11. But being that man hath introduced himselfe into the outward formed Word Evill and Good, viz. into the Kingdome of nature; the Kingdome of nature hath *deprived him* of the holy Dominion; and hath placed it selfe with its power over the humane property; therefore if he will have the same againe, he must be *borne anew* of God, and then he may rule with the new regenerated life in the Spirit of God, *over* the Kingdome of nature.

12. Indeed there are *Orders* of Princely Angells or Hierarchies, in the *Spiritual* world; but all without compulsion in one Harmonious delightfull Love-Service and will; as one member in the body doth readily serve another.

13. All whatsoever man in the Kingdome of nature doth draw under his power, and *abuseth* it to *Superfluity*, and excessse; and thereby withdravveth from his fellow-members, whereby they are *put* to want, poverty, and distresse, and their freely given, right, and due, is wholly *withheld* from them; the same is imprinted [or comprehended] in *Turba magna*, as an abomination of nature, and put into the judgement of God, to the day of Separation.

14. Nature requireth onely Order, and giveth distinction of places and Offices; but the *Turba* bringeth its abomination from the darke worlds desire, *thereinto*; viz. Pride Covetousnesse Envy Anger and falsehood.

15. These five vices or iniquities, are the Whores *Bratts* in the Kingdome of nature, and shall not inherit the Kingdome of God; God holdeth the Kingdome of nature, for *his* Order, and hath given the same into the power of man, that he [as Gods instrument in this world] should sever the Evill from the Good, and *chuse* himselfe a Judge to passe righteous judgement upon the iniquity and malice of the false desire and *lust* [of man], for he saith; *whosoever sheddeth mans blood, by man shall his blood be shed*; viz. by the Order and institution of nature; not that any should revenge himselfe upon others by his own selfish power or force of *Armes*; but through the Order of nature, through *Gods Law*, and appointment; the same is the true Avengeresse; for God said, *I will avenge your lifes blood, and will avenge it upon every beast*; here he meaneth, by the Order of his Law and its Officers who officiate in the right and due execution of the same.

16. Not that a Prince or Lord hath Power to shed blood *without the Law of God*; if he doth so; then the Law of God condemneth him also to Death. Here there is no peculiar Selfefull Power given, over mans blood; let him be King or Prince; for they are onely *Officers* over the Order of the *Divine Law*, and they ought not to goe further then the Command of God gives *leave*: indeed they have the *Law of nature* committed to their charge as Servants of the same, but they must deal therein onely according to righteousness, and truth, and *not* doe any thing through Selvish [covetous proud and envious] desire, for God hath created man in his own Image; now the Kingdome of nature in its Offices hath no power over this *divine Image* to kill the same, but the office or Commission in *Gods Order* \* passeth onely upon the outward Image of nature.

H h

17. Therefore

\* Or hath power over.

17. Therefore if an Officer of nature [*viz.* any *Magistrate*] take away the life of a righteous man; him, *nature* appointeth unto the Judgement of God to the Day of Separation, wherein God will judge all the *unrighteous Acts* of man: what will then become of the Tyrants who turne the truth into Lies, and shamefully abuse, and condemne the Children of God for their *divine knowledge* and profession sake, and stirre up warre and Contention, to desolate and destroy country and people: all these belong unto *Turba Magna* to the judgement of God; for they manage the *Sword* of the *Turba* in selffull Lust and pleasure; *unlesse* the *Spirit* of God command them, and then must doe it for their *Office* and charge sake [and execute the just judgement of God upon those who have filled up the measure of their iniquity] as *Israel* was commanded to doe among the *Heathen*.

18. Whosoever sheddeth bloud out of his *own* pleasure to advance his authority, without urgent absolute *necessity* or *Gods command*, he is moved, Acted, and driven, by the wrathfull fire of Gods Anger, and falleth at last to be a *captive* in the same Kingdome.

19. Every warriour [or *Souldier*] is a *Reed* of Gods Anger; where-with he doth through his wrath and Indignation, rebuke, and devoure the iniquity and malice of man: and it doth not belong at all unto the *Order* [or ordinance] of nature, but unto the wrathfull desire, unto *Turba Magna*, unto the order of the eager fierce-devouring wrath, whereby Gods Anger doth overturne and lay waste Countries and Kingdomes.

20. Understand, it is the Order of the *darke worlds* property, which by Gods permission advanceth its mighty force in the Time of mans wickednesse, and then it goes as the wrath will have it, untill the same be well *satiated* in the bloud of man.

21. For this is even the *Revenge* of Gods Anger, of which he saith, *that, he would take vengeance for* [or require] *the bloud of man*; therefore he often taketh one man and by *him* in Anger slayeth another that hath *deserved* Death.

22. When the Great and potent Rulers shed *innocent* bloud; then cometh the Anger of God with its Officers and sheddeth their peoples bloud, and bringeth the *Sword* of the *Turba* upon them, whence *Warre* ariseth; but this is *not* from the divine Order of the Good Nature in which God Governeth with his wisdom.

23. The wisdom of God desireth *no war*, but the Anger of God according to the *darke worlds* nature, doth eagerly desire it, and effecteth the same in the vanity and iniquity of man.

24. If we lived as the children of God one among another, we need not have any warring and fighting; but that we wage war, we doe thereby testifie, and declare, that we are onely *children of this world* and fight for a strange Inheritance, which yet we must *forgoe*, and thereby we serve the God of Anger as obedient Servants; for no warriour or *Souldier* shall inherit the Kingdome of God, *while he is such a one*; but [he that is] a child new-borne of the Spirit of God, which *forsaketh* this world.

Vers. 8, 9, 10,  
11, &c.

25. And God said further to Noah, and to his Sons with him: saying, Lo I, even I establish my Covenant with you, and with your Seed after you, and with



with every living creature that is with you, of the fowle, and of the Cattle and of every Beast of the Earth that is with you, even of all that came forth out of the Arke; that hence forth all flesh shall not any more be cut off by the waters of a flood; neither shall there any more come a flood to destroy the Earth; And God said, this is the token of the Covenant which I have made between me and you, and every living creature that is with you from henceforth for ever: I have set my Bow in the Clouds, the same shall be for a Token of a Covenant between me and the Earth, and it shall come to passe, when I bring a Cloud over the Earth, the Bow shall be seen in the Cloud; and then I will remember the Covenant which is between me and you: This Covenant with man is a type of the Three Principles of the divine Being, viz. of the Being of all beings.

26. For the Rain-bow is the Signe and token of this Covenant, that God doth here minde, and very intimately looke upon, that man was created out of Three Principles into an Image, and that he should live in all Three; and beheld now the unability and great perill of mankind; and set the Signe of this Covenant before him as a representation that his wrath should not any more be stirred so to destroy every life.

27. For the Rain-bow hath the Colour of all the three Principles; viz. the Colour of the first Principle is red, and darkish-brown; which betokens the darke and fire-world, that is, the first Principle, the Kingdome of Gods Anger; the Colour of the second Principle is white, and yellow; this is the majesticall Colour, Signifying as a type of the holy world, Gods Love. The third Principles Colour is Green and blew; blew from the Chaos, and green from the water or Salt-peter; where, in the flagrat or Crack of the fire the Sulphur and Mercury doe sever themselves, and produce distinct various and Severall Colours which be-token unto us the inward spirituall \* worlds, which are hidden in the foure Elements.

The Colours  
of the three  
Principles in  
the Rain-  
Bow.

\* Or world.

28. This Bow is a figure of the last judgement shewing how the inward Spirituall world will againe manifest it selfe and swallow up or Avall into it selfe this outward vvorld of four Elements.

29. And this is even the Signe or token of the Covenant of Grace, which Signe in the Covenant betokeneth the Judge of the world, viz. Christ, who at the end of Dayes will appeare in all the three Principles, viz. according to the fire-signe as a Severe Judge over the Turba, and all whatsoever shall be found therein, he will manifest the fiery judgement, and enkindle the Turba, so that the first Principle shall appeare in its fiery property, for all things of this worlds being, must be tried or purified in the fire of the first Principle viz. in the Centre of the Eternall nature; and even then the Turba of all beings shall be swallowed up in the fire.

30. And according to the lights Signe he shall appeare as a pleasant visage to all the Saints even in the midst of the fire; and defend his in his Love and meekness from the flames of the fire.

31. And according to the Kingdome of the outward nature of this world, he shall appear in his assumed humanity; and the whole outward Mystery of the foure Elements according to Sulphur, Mercury, and Salt, even according to all the properties of the Wonders of the Expressed and formed Word, even all shall be made manifest before him according to

light and darknesse [*viz.* according to their Good and Evill.]

32. Of this the Rain-bow is a type and figure, for it is a reflex [*An-titype*] or contra-glance of the Sun; shewing what kinde of property [or vertue] there is in the deep; the Sun casteth its shining Lustre into the foure Elements towards the *Chaos*, and then the *Chaos* whence the foure Elements doe proceed doth manifest it selfe according to the Principles with its *Coleurs*: and it denoteth and pointeth out the hidden or mysticall Ground of the foure Elements, *viz.* the *hidden* world, and also the hiddenesse of the humanity; for in this hiddenness [or Secret Mystery] of the Creation, God did set forth his *Covenant*, that he would not destroy its Image any more with water; that the fountaines of the deep should not be any more opened in the *Chaos*, as came to passe in the *Flood*, and in the *Creation* of the world,

33. The *Rain-bow* is an opening of the *Chaos* in nature; and it may very well if the Sun be in a *Good Aspect* in the Elements, produce and bring forth a wonderfull birth both in the vegetables, and Animals; also there may thereby be a creaturall *Living* Being produced in the (deep) even according to the property of the Suns powerfull *influence*; according as it findeth in the Elements a property from the *Astrum* or Constellations either to Evill or good; as oftentimes to wormes, flies, grasshoppers, and the like, and also to a good life according as *Saturne*, and *Mercury* are enkindled in their desire.

34. For when the *Chaos* doth open it selfe, then the harsh-Astringent Saturnine property doth attract, as an hunger or desire, unto it selfe, and taketh the property of the *Chaos* (wherein the *hidden* Powers are contained) into its desire and coagulates the same, and forthwith *Mercury* becomes quick in *Sulphur*, for the Sun enkindleth the fiery *Mars* in its property, whereupon *Mercury* is stirred up or becomes active; this, *Saturne* frameth [*Amasseth*] into a body, *viz.* into an *Ens*; now the *Salt-peter* cannot agree or unite it selfe with *Mars*, and therefore there is a Severation or motion; and being that they cannot\* get rid of *Saturne viz.* the *Fiat* of the outward world; it becomes a flying life [or creature] according to the property of that same constellation.

\* Or escape.

35. *Saturne* [hath such a power or property in it as that it] may if the Sun be in a *good Aspect*, take in, the distilling dew out of the *Rain-bow*, into it selfe, understand into the *Saturnine* property, which afterwards falls upon the water, which some fish doe eat down, and Coagulate in them, whence *pretious Pearles* may arise.

36. For the Paradisicall property doth open it selfe all along in the *Chaos*, if it be not hindered by evill *maligant Aspects*: which Master *Wiseling* will scarce beleieve: He can speak of the ground of nature exactly, and hath it at his fingers end, and yet is *blinde* in the Mystery, and understands not either the inward or outward [part of nature] for such, I have not written any thing: for I need not such *Animals* to the understanding of my writings, but good clear quick-sighted illuminated *Eyes*; unto all others they are dumb and absurd let them be as wise and learned as they will.

\* The false Philosopher or Sophister.

\* Text, Calves.

37. The *Chaos* is the root of nature, and yeildeth of it selfe nothing else but a good property, but if the Constellation be evill, the  
evill

evill malignant desire taketh the good property into it selfe and changeth it into evill; as a good man among evill Company doth change his good also into an Evill.

38. And the *Rain-bow* is especially represented [or freely given] unto man, for a Token of the *divine Grace*; so that he might behold and view himselfe as in an open and perspicuous Glasse, what he is; for the signe of Good and Evill is manifest as a type of the Centre of nature, out of which Evill and Good take their rise, over which the *Son of man was set by God, to be Judge.*

39. For the Type or forme of the *Arke of Noah* is also in the *Rain-bow*; if we were not blinde it would plainly appeare so unto us; also the *Trinity* of the Deity is therein pourtrayed: for the *red* colour be-tokeneth the *Father*, the *yellow* and *white* the *Son*, and the *blew* the *Spirit.*

40. And God hath set forth himselfe in a *figure* according to his manifestation in the Signe of the Covenant, that we should flie unto his *Grace*, and receive his Covenant, and be alwayes mindefull of his *Revelation* to come, where he will againe manifest the Spirituall world; as he hath set it forth unto us by way of Similitude in the *Rain-bow*; to the end that we should see what is in *Secret*, and how his Covenant is Eternally established with us in *Secret*, and standeth ever before him.

## CHAP. XXXIV.

*How Noah cursed his Son Ham, and of the mysticall Prophe-cie concerning his Threë Sons and their posterity.*

AND Noah began to be an Husbandman, and planted a vineyard: and he dranke of the wine and was drunken, and lay uncovered in his Tent, and Ham Canaans father saw the nakednesse of his father, and told it his two bretheren without, and Sem, and Japhet tooke a garment, and laid it upon both their shoulders, and went backwards, and covered the nakednesse of their father, and their faces were backwards, so that they saw not their fathers nakednesse; now when Noah awoke from his wine, and knew what his younger Son had done unto him; he said cursed be Canaan a servant of all servants he shall be amongst his bretheren; and he said further; blessed be the Lord God of Sem; and let Canaan be his Servant; and God enlarge Japhet, and let him dwell in the tents of Sem; and let Canaan be his Servant; This is an exact reall Type of the humane property according to the Three Principles or worlds: for the Spirit in Noah speaketh from the Centre; and the Three Sons of Noah did now stand before the Spirit in a figure; typifying what kinde of People should arise from them.

2. By this figure the Spirit of Noah prophecied or declared from the very Stock or root of the formed word of the humane property, what the *Second Monarchy* should be: Noah was drunke, and lay naked



with his ſhame, at which his Son *Ham* mocked and alſo declared it to his brethren, that they alſo ſhould doe the like: here the Spirit intimateth and pointeth out, whence the *Curſe* aroſe upon *Ham*, viz. from the *ſhame* of his father.

3. For this was even the Abomination before Gods Holineſſe; out of which root *Ham* and his generation viz. the man of *vanity* doth ariſe, for in the Image of God the ſhame is an abomination.

4. Therefore God commanded *Abraham* to be circumciſed on this member, to ſhew that this member was *not* given to *Adam* in the beginning, and that it ſhould be againe cut off from the Image of God, and *not inherit* the Kingdome of God; upon which Cauſe and reaſon alſo, the Soules Spirit is aſhamed to *uncover* it.

5. But being that *Adam* did not ſtand in the Image of God when his *Eve* was made out of him, it was hung upon him for to propagate in a beaſtiall nature and kinde; thereupon alſo this beaſtiall Tree viz. the *fleſhly* Spirit of vanity, came to be propagated all along from this property, and adheres to man, the figure of this was *Ham*, and therefore he mocked his own property in his father.

6. The Spirit of this property mocked its *Ens* which it had from the Centre of nature: it beheld it ſelfe in his fathers *ſhame* from whence it had its riſe, as in a looking-glaſſe of its ſelfehood: and thus this Spirit [of fleſhly *Ham*] forthwith brake forth as a *Life* of *vanity* and manifeſted what it ſelfe was; viz. a *ſcorne* [diſdain or mock-god] of heaven.

7. Which the Spirit of Gods Image in the formed word of the good *Ens* in *Noah* did well know, and did awaken in him the fire-Centre of the Soule in the wrath, and curſed this *ſpirit* of vanity; that it ſhould *not co-inherit* in the Kingdome of heaven: the *Scoff-Spirit* ſhall not poſſeſs the Kingdome of God, but be cut off from the Image of God, that is from the *outward* Image of the formed creature.

8. For the ſame property from whence the ſhame ariſeth, is Good in it ſelfe; but in *Adams* Imagination after the beaſtiall property it became Monſtrous Beaſtiall and Strange in the Image of God; and therefore this *ſtrange* forme and ſhape ſhall *not remaine* for ever.

9. From this ſtrange falſe *ſhape* the Scorne or Scoff-Spirit did ariſe; the Devill inſinuated into the Figure of *Hams* ſtrange ſpirit, and mocked at the Heavenly Generatrefſe, that it was now even become a *Monſter* in the Image of God; and therefore the ſpirit of *Noah* curſed the falſe ſcoff-ſpirit [in *Ham* and all his generation.]

10. *Not* that we are to underſtand that *Ham* was accuſed in his Soule, and Soules-ſpirit, but according to the figure [He and all his were accuſed] in the property of the reviling mocking Spirit, which brake forth and manifeſted it ſelfe out of the monſter; but He (that is the earthly Image of the *Limus* of the Earth) ſhould be hidden with its own ſelfe-will in the Image of God and be only as a *Servant*, or inſtrument of the divine Image proceeding from the holy *Ens*, the Earthly Spirit ſhould *not* rule, but the heavenly, viz. the Soule with its ſpirit; the Monſter, that is, this vile reviling ſpirit muſt not be manifeſt: but being the free-will did awaken and ſtir up the Monſtrous ſpirit, which was onely a *ſcorner* of the Myſtery and hiddenneſſe in the Covenant

# CHAP. 34. Of Noah's cursing Ham. Gen. 9. 211

venant; Noah cursed \* him, and said, he should be a servant of his \* Or it. brethren.

11. For he said *blest be the God of Sem, and let Canaan be his servant; God enlarge Japhet and let him dwell in the tents of Sem*: The God of Sem was he who had espoused or incorporated himselfe with the Covenant in the Seed of the woman; the figure and type of this (in the Spirit) was Sem; and Japhet was the figure of the poore Soul captivated in the monster; God should let this Japheticall (or Soules) property, dwell in the tents of Sem and enlarge it in Sems figure.

12. But Hams figure according to the monstrous spirit should not have any dominion or *Reign* in the life of the new-birth, but be only as a servant or as an instrument without selfe-will or any peculiar life of Selfeness, must serve and administer to the use of the Spirituall Kingdome; in manner as the night is hidden in the day, and yet 'tis really there, and yet so as if it were not; and it is the *Handmaid* to the dayes operation and power.

13. Thus in like manner the Spirit did expresse how the three properties of the humanity, viz. the womans Seed, and the creaturall Soules Seed, and the Earthly Seed in Hams figure, should stand in their place order and rule in the *Regeneration* in the Spirituall Kingdome; and thereby it did declare and point at the Kingdomes of the world, intimating that this same figure would all along put forth it selfe in the Kingdome and Dominion of the \* humanity upon the Earth, and thus keep its figure externally so long as mankind should live in the dominion of the four Elements; as it hath thus fallen out.

\* Or man-kinde.

14. For Sems figure passed in the Covenant upon Abraham and Israel, among whom the word of the Covenant was manifested and spoken forth; and Japhets figure went along in nature; viz. through the wisdom of nature in the Kingdome of nature; whence the Gentiles arose, who looked upon the light of nature and Sems lineage looked upon the light in the Covenant; thus Japhet, that is the poor captive Soul which is of the Eternall nature dwelt in Sems tent, viz. under the Covenant; for the light of nature dwelleth in the light of Grace and is a tenant or inhabitant of the light of Grace, viz. of Gods light, it is even as a forme or framed Substance of the unformed un-comprehended Light of God.

15. And Hams line passed upon the Animall beaftiall man proceeded from the Limur of the Earth, in which was the curse; whence the Sodomiticall and almost wholly brutish people did arise; who esteemed neither the light of nature, nor the light of Grace in the Covenant.

16. This signifieth and pointeth out, the outward part of the Soul from the spirit of this world; which in the regeneration in the Spirituall world shall be a formed and very fixed will; which may not or desires not to rule in the manner and condition of a Selfish peculiar Spirit; but shall be as a servant and Minister of the creaturall Soule and Gods Spirit in the holy lights Image, it shall not be manifest in any selfe-full arrogative understanding of Selfehood, but remaine hidden, as the night is hidden in the day, and yet it is really there.

17. For the Animal Soul shall not inherit the Kingdome of light; although

although it shall and will be therein; yet it hath no dominion or predominant vertue of its *Selfenesse*; as an Instrument is a dead sencelesse thing in reference to the master, and yet it is the masters *Toole* where-with he maketh what he pleaseth; the same in like manner we are to understand concerning the Animal Soul in the *Regeneration*.

18. But in the Time of the four Elements, it will have the upper hand and *sway*; for it hath brought it selfe into a proper selfehood, and Imaginative life of Selfish propriety; and therefore God hath accursed it, and condemned it to Death; so that it must dye to *Selfehood*.

19. For when *Adam* did awaken the earthly properties out of the *Limbo* of the Earth in his desire, so that they went forth out of their just accord and mutuall Harmony, each of them into its own selfe-will and *lust*, to behold, and looke upon its Selfe as a peculiar selfe-Life; the beaustiall Soul was hereby brought to its predominant power and force; and this same is *Hams* property; which God hath ordained to be Servant under the Angelicall Kingdome; and *Cursed* its jeering Scorning Power; in that it did mock at the heavenly *Matrix*, and set forth its own figure and forme.

Gen IX.  
Vers. 23.

20. The Spirit saith in *Moses*; that *Sem* and *Japhet* took a Garment upon their shoulders and went backwards to their Father and covered him; so that their faces were turned backwards and they saw not his shame. O thou wonderfull God! How very Mystically and Secretly dost thou carry thy works: who would know and understand thy wayes if thy Spirit did not lead us, and open the understanding.

21. Both these brothers tooke a garment upon their shoulders and covered the father: wherefore did not one doe it alone? or wherefore did *Noah* drink himselfe drunke? and lay so naked with his shame? This, reason looketh upon, as if there were nothing more in it, but onely an *History* of such an Act: but being that *Ham* was thereby cursed, and made to be a Servant of his bretheren, and not onely he, but also all his posterity out of him; we see thereby very clearly what the Spirit doth hereby signifie; viz. that it is a Type Character and figure of that which should afterward come to passe.

22. The Earthly spirit, which the Devill had made monstrous, was a Scorne and jeerer of the heavenly birth; it indeed saw the shame which it must bear upon it as a Monster, but He went away as a *Beast*, and mocked the new regeneration of the heavenly *Matrix*; but *Japhet* viz. the poor Soul, and *Sem*, that is, the disappeared Heavens Image, which was moved stirred or quickned againe in the Covenant, they tooke a Garment upon their shoulders: this Garment was the new humanity which should open it selfe out of the Covenant out of the Angelicall world.

23. And they went backwards, and covered the Fathers shame; this intimateth and betokeneth that the free-will of Selfe, must and shall wholly turne it selfe away from the beaustiall Monster of Selfefulnesse and ownhood wherein the shame standeth open, and enter againe into the Resigned filiation or child-ship; and goe no more forwards but retire again backwards, and must take the Garment of the new humanity viz. Christs innocency merit and Satisfaction upon it, and there-with



with cover the shame which our father *Adam* hath with the monster passed upon us by inheritance: This was the Type which was here set forth.

24. And that *Sem* did not carry the Garment alone and cover the father, doth figure out unto us, that the Soul *viz.* *Japhet*; that is, the inward Kingdome of the inward Eternall nature, must help; for the Soul is of the Fathers property; and this *Japhet* doth typifie: and the Soules spirit *viz.* the faire Image of God in the light, which did vanish or disappear in *Adam*, and stood \* typically in the Covenant, of which *Sem* was the figure, doth point out unto us the Sons property, who should open the Covenant; thus also we are to understand that the Father in his will, who freely gave us the Son, tooke on our part the Garment of our Sins Covering, and this was typified by *Japhet*; and the Son on the other part who covered our shame with the Fathers will, and this *Sem* was a figure of.

\* Or in the Image.

25. For if *Christ* shall lay the Covering Garment upon our shame, then the Soule must help, that is, it must give up and resigne its will wholly thereto; and goe backwards, with its will towards the Bosome of the father; and not any longer parley with it selfe in its own will and knowledge, how it goeth or will goe; but so it must take the Garment in true repentance upon its shoulders; and leave the other part upon the shoulders of *Sem*, *viz.* unto the true Image of \* *Christ* which is the pretious noble *Sophia*.

\* Or God.

26. Both these take the heavenly Garment, and goe backwards to the Father; and though they cannot see how they goe yet they goe in Faith trusting on Gods Mercy, and turn away their eyes from the shame, vanity and false will, for going backwards and covering the shame in this place signifies nothing else, but to Convert the Selfhood naturally going forwards in its own will and way, and goe back againe into the ONE, out of which the free-will departed and came into the monster, or shame.

27. Noahs drunkenesse signifieth, that when *Adam* entred with his Lust and desire into this worlds property, he became drunk, in the beastall property; and therein he uncovered his shame; that is; he disclosed and made bare therein the beastiall Lust; now when this was done, he stood before God in great shame; and then the beastiall spirit in this Monster of false lust and poysonfull concupiscence brake forth, and spoiled the pretious heavenly Image, and made it selfe monstrous.

28. And thus *Christ* must in our Soul and in our disappeared and againe revived noble *Sophia* cover the shame of our father *Adam*, and his children; for he would therefore not be borne of the Seed of man; but out of the heavenly disappeared *Eve*, and brought his living *Eve* of the holy world, thereto; that so he might cover our monstrous \* Shame of the Soules property which *Adam* lust had uncovered, with the heavenly *Eve*.

\* Text, Seed.

29. The corrupt nature which had opened it selfe now in Paradise, went along in all men; and though the Image of God was againe regenerate in the Spirit of the Saints, as in a figurative forme untill the fulfilling of *Christ* in the flesh; yet the monstrous Image was propagated

gated *all* along in *all* in the earthly property.

30. But being the First earthly world of the humane property was drowned in the floud, and there the first Monarchies *ceased*; the same figure did forthwith represent it selfe again in *Noah* and his *Three* Sons: so that now the spirit doth here signifie from the very stock and root of the humane property, how it should *afterwards* be *viz.* the Tree of man would in its properties introduce it selfe into boughes and branches; that is, spread forth it selfe into distinct *Nations* and *Governments*; and that they would not all know the Onely God according to the light of his Grace; and how that God would represent unto them the light of Grace in the Generation of *Sem*.

31. For *Noah* saith; *blessed be the God of Sem and let Japhet dwell in Sems tents*; by the God of *Sem* he meaneth the holy word in the Covenant, intimating how the same would manifest it selfe; and then the *Japhites* or Gentiles, which lived in the light of nature should come to the light of Grace manifested from the Generation of *Sem*; and enter into *Sems* Tents and dwell therein; this did point at the Gentiles who before knew onely of the Light of nature, but when the word did manifest it selfe in the Person of *Christ* with the gracious light of the *Gospel*; they came into the Light of grace.

32. And even here *Ham viz.* the fleshly lust-spirit, must be in its own property and selfhood a servant among the children of light, for the children of God doe compell him to servitude and *keep him under*, and take away his reviling scorning will; for the spirit of *Ham* which *Noah* cursed, doth intimate how this *Hams* spirit would be great upon the Earth, and goe on onely in its own proud monstrous and beastiall knowledge, and scoffe at the children of the light, account them *fooles* because they hope upon something else, which they doe not *outwardly* see.

33. Thus the spirit in *Noah* pointeth out unto us three Sorts of men; first it signifieth the children of *faith*, who nakedly and meere ly looke upon the hidden light of Gods grace, and have the same shining in their *Hearts*.

34. The other would look upon the *light* of Nature and Reason, and would endeavour to fathome and search out the hidden light, by the strength of reason, and that they would therefore contend *dispute* wrangle and jangle, and bring forth many wonderfull strange monsters and Conceits out of the light of nature, and set them up for Gods or Gods light, as it hath so come to passe among the Christians and Gentiles.

35. The Third Sort would be of *Hams* nature and Generation; and know *neither* the light of nature or grace; but walk as the Beast, and be onely Titular *verball* *praters* and litterall children, and moreover mockers scoffers, and fleeing Apes, who would also be called the children of God; but their knowledge would be onely of the *externall* Stone-Church; a meere custome, and verball round of a \* Service of God, where the mouth would use indeed the Name of God; but the heart would onely bring forth a beastiall spirit to earthly *pride* *lust* and *pleasure*.

36. Thus the spirit of *Sem Ham* and *Japhet* would dwell together in one Congregation: *Sems* generation in faith hidden among the *Japhites*

\* Or Divine Service as they call it,

*Japhites* as a poor diſteemed contemned abject people; but the tribe of *Japhet* would ſet forth themſelves with great plausible words, with great and huge oſtentation of Gods Service; but yet it would be but as an *hypocriſy* and ſeeming holineſſe proceeding from the light of nature; but *Hams* lineage would be full of *gluttony* and drunkenneſſe ſcoffing and *reviling*, and they would *mock* at both, viz. the children of the Caine-like ſeeming holineſſe, and alſo at the children of the truelight; and would live as the wilde brute beaſt; and yet in their Swiniſh life would be children of Grace by an *outward appropriation* or Adoption.

37. This *Ham* hath now the dominion in Chriſtendome; he hath flattered with *Japhet*, ſo that he hath ſet him up by the light of nature an *externall ſpecious divine worſhip*; as a Titular God: This Titular God hath covered *Ham* in his beaſtiall Sodomiticall ſpirit with a very fair and glorious covering under the purple mantle of Chriſt; and laid under his Head great \* *Sacks full* of the light of Grace; and theſe the beaſtiall mouth-ſpirit of *Ham* muſt take along with it; and when it muſt indeed dye then it hath whole ſacks full of the light of Grace.

\* Or Sackells full.

38. But the light of Grace remaineth onely in the Sacks; and *Hams* ſpirit remaineth in it ſelfe an Evill Beaſt; and cannot truly open the Sacks and take out the light of Grace; this *Hams* ſpirit is accuſed, and ſhall not inherit Gods Kingdome; unleſſe it be *really* born againe out of the *light of Grace*; or elſe the ſacks, and coverings availe him *not at all*.

39. For a *Beaſt* goeth into the Sanctuary [or to holy Service of God] and remaines a Beaſt when he comes thence. Thy ſeeming Holineſſe and Devotion, thy comforting flattering and ſoothing up thy ſelfe, availes *nothing*, unleſſe thou *returne* again into thy firſt mother from whence man is originally proceeded, and *become as a little new-borne childe*, and let *Ham* and *Japhet* goe with all their *Arts*, and *Pra-tings*.

40. For *Japhet* obtaines it not in his *ſpecious* glistering Kingdome; unleſſe he enter into *Sems tent*, viz. into the light of Grace; ſo that the ſame may be born in him: outward adopted children availe not in Gods account; but *innate* children born anew of the heavenly *Ens* in Chriſt Spirit; and whoſoever hath not the ſame is *already judged*. *Job. chap. 3.*

---

## The Second Part.



[illegible][illegible]

in Christ's blood, and we have ever path not the same is always judged. God's command that we are children born know of the heavenly law. I think that he born in him; only we should be children as well as in the world. I think that we are in the light of Christ; to that the world is born in him. I think that we are in the light of Christ; to that the world is born in him. I think that we are in the light of Christ; to that the world is born in him.

The Second Part.

THE  
SECOND PART  
OF THE  
Mysterium Magnum

Beginneth with the Propagation of the *Humane*  
Tree through *Noahs* Children.

AND

The building of the Tower of *Babel* and Confusion of the Speeches,  
and their Division into Severall *Nations*.

This is

*The other Tree*

Wherein the Powers of the Properties unfold and forme them-  
selves into the Languages ; even out of *One* into *many*  
*Languages Tongues and Speeches.*

---

Beginning with the X Chapter of *Genesis* and the 35<sup>th</sup> Chapter of the *My-*  
*sterium Magnum* : and ending with the XXXV. Chapter of *Genesis*  
and the 64. Chapter of the *Mysterium Magnum*, at the 5<sup>th</sup> verse.

---

Written by

JACOB BEHM  
*Teutonicus.*

---

LONDON,

Printed by M. Simmons for H. Blunden, and are to be  
sold at the Castle in Corn-hill. 1 6 5 4.

SECOND PART

Mythology of the Greeks

By J. G. Frazer, Esq., F.R.S.

The building of the Temple of Solomon

The story of the Jews

Wonders of the World of the Jews

Regional & Wild Life of the Jews

Written by

JACOB BEHM

Author

London

Printed by M. Stanger for H. Bland



## CHAPTER XXXV.

Shewes how the \* Humane Tree hath spread forth it selfe in its properties by the children of Noah; and how they were divided and Severed at the Towre of Babel in their properties, by the confusion of the Tongues into distinct Nations.

\* Or Tree of Mankinde.



VERY tree groweth first (after that it shooteth out of its pregnant \* Seed) into a *Stock*, afterwards into *Branches* and *Boughes*; and bringeth forth further out of its *Ens*, the *Blossome*, and *Fruit*; thus also we are to understand of the Humane Tree, according to its vertue and manifestation of its hidden wonders of the divine wisdom, which lay hid in the humane *Ens*, and put it selfe forth in time out of each Degree of the properties.

Gen. X.  
\* Grain Kernell pippin.

2. Adam was the first *Ens* to the Grain [or pregnant fruitfull seed of mankind] and this same *Ens* which produced the humane life was in the divine wisdom in the word of the divine power of the divine understanding; The Spirit of God brought this *holy Ens* out of the divine wisdom, and *lubet*, into the *Verbum Fiat*, viz. into the desire of the forming word, viz. into *Nature*; and therein the Spirit of God figured the *Ens* of divine wisdom, through the Speaking Word, into a *formall life*; and the nature of the three Principles, into a *Body*; into which body (understand the *Ens* of nature) the Spirit of God breathed this same figured shaped creatural life of *Divine Understanding*.

3. And hence man had his rise, and became a living Soule, both out of the heavenly spirituall *Ens*; and out of the temporall *Ens* of the Earth, and foure Elements; both out of the constellation or *Astrum* of the divine Magick, and naturall Magick; a compleat perfect *likenesse* of God; a delightfull *Tree* of the life of divine wisdom and Contemplation ingrafted into the Paradise of God, viz. into heaven, and into the Time of this world, standing in both; fit to \* regenerate, and forme his like out of himselfe; like as out of one Tree many twiggs broughs branches and fruits, doe grow: where every fruit hath a Grain Kernell or Pippin in it, fit to produce a new Stock and tree; the like we are also to understand concerning the tree of mankind.

\* Generate again or propagate.

4. The inward Spirituall *Ens* grew in its power in Adams life, till the outward earthly naturall one overcame him by the infectious perswasion of the Devill; and then the naturall *Ens* put it selfe forcibly forth in the powers of the wonders of *Nature*; and brought forth its branches and boughes out of the essence of nature.

5. And though the *holy Ens* of the heavenly worlds Essence and Being,

being, did disapppeare in *Adam* by his infection and poysonfull Ima-  
gination, yet the word of divine power did *give it selfe againe there-*  
*into by Covenant*; so that this *Ens* of the heavenly world was pro-  
pagated all along in this tree, untill the time of its now springing forth  
in the *Ens* of *Mary*, where the *Covenant* was accomplished [stood at  
its ayme and limit.]

6. *Adms* spirituall holy Stem grew untill his fall, and there in  
stood still; and then the word freely gave it selfe by the *Covenant*  
thereinto as into a *disappeared* [expired] *Ens* to regenerate it againe  
in its true Entity, and the outward naturall Stem obtained the power  
and the selfe-growing life, in the fall, where then the Elements, each  
of them in its property, became sensible and full of its own selfefull  
power and operation, and grew so unto the *flood*, especially before  
the *flood*, in its boughes and branches, and did shew it selfe as a full  
grown Tree according to all the properties in *Evill* and *Good*.

7. But the Powers had not as yet *unfolded* and explicated them-  
selves therein, for all men had onely *one Language*; the *Languages*  
were made manifest, out of the properties before the *flood*.

8. They indeed understood the Language of Nature, *viz. the formed*  
word in its difference, but this difference or distinct variety was not  
as yet formed and framed into *Tongues*, untill the Stock of the Hu-  
mane Tree, did, after the *flood*, bring its power into the *Branches*;  
whereupon the tree of mankinde began to bloome and bloosime  
forth out of the properties of the powers, of the formed Naturall  
Word, *viz. out of the Blessing*, wherewith God blessed *Noah* and his  
children, *viz. the branches* of the tree, and had them be fruitfull,  
and fill and replenish the Earth, and gave them the *Covenant of Grace*.

9. For in *Cain* this Tree was cursed, but in *Noah* it was againe  
blessed, that the properties of the formed naturall word should put  
forth themselves with the *Tongues* through the property of nature  
as a Wonder of many words or Gods in the *Onely living Word*.

10. The Image of God in the formed word, should bring forth the  
formation of the *onely* word, out of the first *Ens*, into many forma-  
tions or formes of tongues and Speeches, according to the nature and  
manner of the Princely Dominions of the high *Spirits*, which also  
are in their distinct Degrees and differences in the formed word, and  
in the *Deep* of this world doe rule in the properties of nature above  
the *four Elements*, yea also above the operation of the Stars in the  
Soule of the great world; which also beare the *Names* of God in the  
formed word of nature, as an instrument of God, whereby he, in a  
small manner, ruleth in his Dominion and Love-delight or Har-  
mony.

\* Patriarchs.

11. That the \* *Ancient Fathers* lived so long before the *flood*, was,  
because that the powers of the formed word of the divine property,  
were yet *undivided* and un-manifested and un-explicated in them, as  
a *young Tree*, which is full of power verue and Sap, doth excellently  
manifest and display it selfe in its *Branches* and spreading growth, but  
when it begins to bloome, then the good power goeth into the *blof-*  
*somes* and *fruits*.

12. The like also we are to understand concerning the *first* Age of  
mankinde;

# CH. 35. *spread it self by Noah's children* Gen. 10. 221

mankinde; when the powers were couched in *One* property in the Stock, then men did understand the Language of nature; for all Languages did lye therein; but when this Tree of the *one* only Tongue did divide it selfe in its properties and powers among the children of *Nimrod*, then the Language of nature (whence *Adam* gave names to all things, naming each from its property) did cease, and the Stem of nature became faint *feeble* and weak; by reason of the divided properties in the word of the powerfull understanding.

13. Thus they did *not* any longer live *so long*; for the true power of the humane life, whence the understanding floweth, is *\* come out* of the word of God; but being that the understanding did divide it selfe into many Tongues and properties, *Nature* grew *weaker* and weaker; and the high understanding of the properties of the Spirits of the Letters did fall, for the internall brought it selfe into an *externall*, in manner and wise as a man relateth and speaketh of a thing which he hath by *hear-say*, and yet hath no right understanding of the same, also is not able to see it.

\*Or proceed-  
ed.

14. Of *such* a Gift (as the understanding of the Language of nature) mankinde was *deprived* of at *Babel*, when as they so highly exalted nature, and would by the outward nature, build them a *Tower*, whose top should reach even to heaven; which hath a very subtilie hidden and innate understanding; and it lyeth very excellently and emphatically in the Names of *Nouns* children and childrens children; which the Spirit in *Moses* hath set down in the line of their forth spreading Generations; wherein the properties of the division of the *one* understanding and Language, may be understood; for they doe intirely intimate, how the properties of the understanding, doe give forth and unfold themselves one out of another, and how each, mutually brings it selfe into a *Sundry* particular Speech; as into a peculiar Selfely word.

15. For, the names of the children of *Noah* and their children (from whom the *Second Monarchy* had its rise upon the Earth) are *Seventy two*; which the Spirit in *Moses* doth point out; and herein lyeth the Great Mystery of the *Tower of Babel*, viz. the division of the Tongues.

16. For *a Seventy Seven* is the whole number of the divine manifestation through the formed word; *seventy two*, are *Babel*, viz. the tongues of the wonders; the other *Five* are holy, and lye hidden under the *seventy two*; and they take their Originall out of *JOTH*, and

d 77.

e 72.

5.

1, 1

the *JOTH* standeth in the **I**, viz. in the one, which is the Eye of Eternity without ground and number.

**I**

17. Through the *five* holy Speeches proceeding from *JOTH*, the Spirit in the formed word of nature speaketh holy *divine* words in the children of the *Saints*; and through the *seventy two* Tongues, he speaketh through the Nature of the wonders both from the Evill and good, according as the word doth forme and amasse it selfe in an *Ens*.

18. The *five* Speeches belong to the Spirit of God, who speaketh by his children, when, and how he pleaseth, but the *seventy two* be-

K k

long



long to mans Selfnesse and particular ownhood, whence mans self-  
full understanding speaketh *Lies* and *Truth*; therefore the *seaventy*  
*two Languages*, viz. *Babel*, must passe through the judgement of God,  
and the pure, shall be separated from the Impure, and tryed in the fire,  
19. For him, who is taken under, and capable of this knowledge  
we will give a *short direction* and manuduction, to trace out our Sence  
and meaning, (which yet we in this place will keep to our selves) and  
thereby intimate unto him, how he may search out all *Mysteries* and  
Secrets which lie coucht under these *Names*, which the holy Spirit,  
in *Moses* hath marked out.

20. The Spirit in *Moses* sets down *seven Names* in *Japhets Line*;  
viz. the *Seven Sons* which he begat; which are these; *Gomer*, *Magog*,  
*Madai*, *Javan*, *Tubal*, *Meschech*, and *Tiras*: Now *Japhet* is the first,  
and betokeneth the first Principle, and therein the Kingdome of na-  
ture, intimating, how even out of Nature the *Seven free Arts* or li-  
berall Sciences should be found under a *naturall Philosophy*; and these  
were found out in this *Japhets line* in a naturall manner, by the hea-  
thenish Philosophy; for this was the twig which should dwell in  
*Sems Tent* as *Noah* foretold.

21. For the *Seven Sons* of *Japhet* signifie and point out the *Seven*  
properties of nature, and under their *Seven Names* lyeth the great My-  
stery of the *Japheticall Lines* in the Kingdome of nature; intimating  
to us what kinde of people and Kingdomes should arise from them,  
even unto the end of the world, concerning the manifestation and  
writing of which, our Speech is stopt and taken from us; but it shall  
be freely and fully manifested to our school-fellowes in its Time; and  
be wholly made known and revealed.

22. After this the Spirit mentioneth onely *two Sons* of *Japhet* which  
begat children; viz. *Gomer* and *Javan*; he passeth over the other  
children of *Japhet* in Silence, and mentions not at all what children  
they begat; and this is not without cause; the Spirit pointeth at  
the *two sorts* of men among the Gentiles in the Kingdome of nature;  
viz. under *Gomer* he setteth *three Names*, *Askenaz*, *Riphath* and *Togar-  
mah*; these were the Sons of *Gomer*; who doe thus manifest them-  
selves in the Language of nature, viz. they forme [conceive or Amass]  
the *Ens* of nature, viz. the formed Word, into an *Ens*, and bring it in-  
to a Contemplation, that is, into an acute speculating Reason; and  
make a figure out of it, viz. a Dominion (or forme of a Government  
of selfe-will) according to the Kingdome of nature, for *Temporall*  
Glory and Renowne.

23. And under the other Son *Javan*, he setteth *four Names*, viz.  
*Elisa*, *Tharsis*, *Kittim*, and *Dodanim*; and he saith, that of these *fourteen*  
*Names*, all the *Isles* and *Languages* of the Gentiles were filled, and  
that they had their rise and Originall from hence; These *four Names*  
doe intimate out of the properties of nature, thus much, viz. by the  
first [Name *ELISA*] a good *halfe Angelicall will*; by the second  
[*TARSHISH*] an introduction of the good will into the wrath of na-  
ture, from whence an Evill warlike Selfenesse ariseth; by the third  
[viz. *KITTIM*] a false understanding, whereby the Angelicall Good  
will, is brought in the selfehood of Reason, even to be a foole, and  
sets

sets forth it selfe with a strange *outside* Lustre, and it signifieth the heathenish *Idolatry* wherinto they brought themselves through Reason, without Gods Light, and thereby did set up heathenish *Idolls*, and made themselves Great Kingdomes; so that the spirit of Nature hath brought them under its power and might, into its own form; and under the Name *DODANIM* the spirit intimateth the Kingdome of nature in Selfhood with its selfely *Divine Service*, viz. an externall *visible* God, which may be shewn by the pointing of the finger.

24. And under these *fourteen* Names in *Japhets* line, the Humane Kingdome of nature is wholly pourtrayed and typified; and we are in an especiall manner to observe, that the angelicall will is therein *concluded*, betokening the wise and deep understanding Heathen in the light of nature, in whom the inward Holy Kingdome did behold it selfe, who, notwithstanding they lay *shut up* in the true divine understanding, and saw by an externall light [or reflex] into the *Resituation* of all Beings, *shall*, when the Covering is taken away, *live in Sems Tent*, viz. in the Formed Word of nature, yet in their property.

25. Out of this *fourteenth* number of the *fourteen* Names of *Japhet* came the Propheticall, and Apocalipticall *Numbers*; from which the Spirit prophecied how the wonders of nature should open themselves one after another, and what should happen in each Degree of their manifestation; which we will here passe over in Silence, and mention it in its due place.

26. Under *Ham*, the spirit bringeth the greatest intimation of the Kingdome of Nature, for he fully sets forth the externall forme of Reason, for he saith; *Ham begat Chush Mizraim Puth and Canaan. CUSH* giveth in the *Ens* of the pregnant Generating Nature, a signification of a forme of sudden conceived *swift* ascending lust in Selfhood, like to a Running, or far and wide domineering and Reigning *might*; and it is the root of the Princely Government according to the third Principle; but *Japhet* is the same ground [or work] according to the first Principle.

27. *MIZRAIM* signifieth a forth driving Power, which doth forthwith comprehend it selfe again in the Lust, in which the Centre of Nature doth goe forth all along in a *strong* through-breaking lust and desire, and breaks open the forme of the Lust; intimating unto us the *Originall* of the divided Tongues, and how the power of the onely formed word of the understanding should be divided.

28. The Name *PUTH* sheweth forth even from the *Ens* of nature, a High City or place whereby the will [of these men] would advance it selfe on High in contriving and framing how to build them an *High Tower*; *CANAAN* signifieth a Land of lowlinesse and *humility*; shewing, that God would be found in the lowly and humble, and it especially signifies, that this high flown aspiring will shall be *overthrown* and cast down.

29. Although the Reader may not be able to understand us in *this Tongue*, yet I set this down onely to the end, that he may learn to consider and meditate on the Great Mystery, which the *Spirit* of God hath signified under these Names, from whence such a purpose of a few men did arise; that it is even wholly a meere wonder, whence

the *Tongues* and *Speeches* doe take their rise and Originall: for the Spirit doth set down afterwards, that *Chus* begat *Nimrod*, who began to be a mighty Lord upon the Earth; and was a mighty hunter before the Lord; who would now understand what kinde of mighty Lord and hunter he was before God, without the understanding of the Language of nature; which being it is not every mans gift to understand, we will onely intimate the fence and meaning; even what the Spirit doth thereby understand in the word of the Essence.

30. *Nimrod* became a mighty Lord, and was an Hunter before the Lord: Now if I be able to see the Spirit in its Essence, in the formation of the word, then I see what a Lord and Hunter *Nimrod* was, for the Spirit doth herein signifie and point at the properties of nature, shewing how the same have opened themselves in mans nature, and brought themselves into an externall forme to a contrived framed Government among men; the Spirit signifyeth by the Name how the humane free-will hath formed it selfe in the Nature of the understanding; and Imagined such a Model, and platforme into its minde, out of which Imagination and phancy the outward work arose.

31. For the Name *NIMROD* doth give a very clear signification, in open understanding; that he came from *Chus*; for he is in himselfe a taking apprehending or an Arrogation of Power and might out of nature; intimating, how nature doth forme and frame it selfe into a Government in the Minde; and hath put it selfe forth with Power, and hath hunted suppressed and oppressed the inferiour properties; therefore the Spirit saith, an Hunter before the Lord; for the Nature is before the Lord, therefore the Spirit speaketh here of an hunter before the Lord; for look as an Hunter doth hunt drive take and tame wilde Beasts; even so the spirit intimateth, that out of this selfe-advanced humane Nature, such evill Beasts would arise, who would live onely to the outward nature.

32. Now out of the wrath of nature, arose, over these foolish bea-  
stially men, the Hunter; viz. the outward domination; which should hunt catch kill, and keep them in Awe, so that the Hunter might Tame them, and hold them under a Government, else there would be onely a Generall raving, raging, biting, tearing, devouring and eating up each other, among the Beastially men; being they would not suffer the Spirit of God to rule and guide them, they must suffer the Office of nature to rule them; for otherwise what need hath the Lord of an Hunter, that the Spirit in *Moses* saith, that he was a mighty Hunter before the Lord; that which hunteth before the Lord of all beings, doth not hunt Hares or other Beasts.

33. *Moses* hath a vaile before his cleare shining Eyes; the Spirit doth hereby hint at the Government of nature; shewing how the humane Government hath formed and contrived it selfe in the Soul of the outward world; and how it should afterwards be among them; and what Hunters would arise over them; and compareth the humane Dominion to an Hunter, who hunteth for Beasts to catch and slay them; and thus it would be also among them; that these Hunters would Hunt after Men; to take them and bring them under Slavery and Servitude; and chase and course them too and fro by their Blood-  
Hounds;



*Hounds*; bite tear slay and devoure them by *war* and murtherous acts; and tame and bring under all, with force fury and violence; and excellently well manage the Government of the Hunter in their *own selfe-assumed Power*.

34. For Man was fallen under the possession of Gods *wrath* in nature; the same forced forth it selfe now with its desire, and formed it selfe into a Government according to the *outward Constellations* and the foure Elements; as they doe build up and break down; even so did this Hunter doe with his Beasts in his *Sport*.

35. Here the world may take an exact Looking-glasse to behold it selfe in; it is the true Originall Ground of the *worldly* Dominion and \* *Rule*; and although the same ground of Government hath an internall spirituall Originall; yet it is in the *outward forme onely*, before God, as a beastiall *Huntman-ship* among the Beast-men, who must be bound and tamed. \* *Lordship.*

36. For the *inward* spirituall Government standeth in great *humility* in an Angelicall forme; *whereunto* God also created man; if he had but *remained* in Paradise, then he should have had *no need* of the Hunter, but being he would be a Beast, God *ordained* him also an Hunter, who might keep under the *wilde unruly* beastiall, *men*: and the Hunter, and beast, are both *alike* before God, in this worlds beastiall property; but being it may not be any otherwise, God holdeth it for his naturall *Order*; for he hath given every thing its Government [Station and Order.]

37. But it is to be lamented, that this Hunter doth hunt slay and devoure the *Tame* humane beasts, which doe *not* belong to his *Game*: but what shall we say; or wherewith shall the children of God excuse themselves, or quit themselves of this Hunter, before God, seeing every man beares *externally* the Hunters *Hinde* on him, over which the hunter of nature hath power; the *inward* spirituall man must leave his *outward* Beast unto the Hunter; for his outward Beast is *also* *evill*.

38. The spirit of *Moses* setteth under *Hams* lineage twenty nine <sup>29. Names.</sup> Names, which came from *Ham*; which intimate the twenty nine properties proceeding from the third Principle, *viz.* from the *spirit* of the outward world; hinting how the formed word should be manifested through the outward nature: both in Tongues and Properties, whence the Governments and Orders of Countries and Nations have had their *rise*; albeit each property hath again its externe Birth; like as one branch or sprout of a tree doth produce and bring forth other Twigs, yet the spirit in *Moses* doth point at the *chiefe head root*; and the properties under these Names; shewing what kinde of people should arise from thence, and what their alterations and their finall conclusions should be; all this lyeth *bidden* under their Names.

39. Thus *Ham* hath *twenty nine* Names of his children, and he is the thirtieth, *twentie nine* is the *set* Numbers of his children and childrens children, under which the *number* of the *end* lyeth in *Hams* Government and Dominion. *Thirty* is his whole Number, whereof the Prophet speaketh, that this *Ham* would *sell* the *righteous One* for *thirty pieces of Silver*; and give the same for a *Potters field*: as a Pot is accounted of in

226 *Of the spreading forth of the humane Tree* CH. 25.

reference to its maker, even so is the fleshly man *Ham* in regard of God; he taketh his *thirtieth number*, which he ought to bring into Gods Kingdome, and giveth it for an *earthly vessell*, which doth resemble a field, and in that, doth sell the righteous one, who lieth hid under the *thirtieth number* in the word of *Power*: thus the righteous one under the *thirtieth Number*, doth by the death or mortification of *Hams* flesh, Sever himselfe from the *twenty nine Numbers* of these properties, which have gotten the upper hand in *Ham*; for in the *thirtieth year*, the Righteous one, viz. Christ, did separate himselfe unto his Office, and in the *thirtieth Number* lyeth this same Mytery; this is understood by our fellow-schollars, and onely *hinted* at in this place.

26. Names.

27<sup>th</sup>. Name.

Gen. 10.

Vers. 24.

25.

\* Or *Jaketan*.

40. *Sem* hath in his line of Propagation *twenty six* Names; and he is the *twenty seventh*. And the spirit in *Moses* speaketh very hiddenly; saying, that he was the Father of *all children of Eber*; and *Eber* begat *two Sons*; the Name of one was *Peleg*, for at his dayes the world was divided; and the other was named \* *Joktan*: all whatsoever the spirit in *Moses* speaketh of the outward Acts of the Patriarkes, he hath under them a single inward eye upon the line of Christ; for he saith that *Sem* was the father of *all the children of Eber*; although *Eber* be first in the *third degree* after *Sem*; yet the spirit looketh so punctually upon the word in the Covenant, wheresoever it doth open it selfe in a *Line*.

\* Or Mark.

41. For *EBER* signifieth in the forming of the word, as much as a *Sound*, or manifestation of the word out of the Centre; and saith further; that he begat *Peleg*; and called him so by reason of the division [of the earth] the spirit doth not onely look upon the outward division of Lands and Countries, but much rather upon the *Line* in which stood the \* *limit* of the Covenant, for in *Eber* the limit of the Covenant did open it selfe in the word as in the Sound or manifestation and went all along in the *Seed* upon *Peleg*; and the line of *Adam* and Christ did there sever it selfe in the two bretheren; as afterwards it did among the children of *Abraham* and *Isaac*: with *Isaac* and *Ismael*; and with *Jacob* and *Esau*; thus likewise it was here with *Peleg* and *Joktan*: externally the world was divided; and internally the Kingdome of Christ, and the Kingdome of the world; Not that we are to understand, that *Joktan* did not remaine in the Covenant; onely the spirit doth here looke upon the motion of the *Seed*, in which line the limit or marke of the Covenant was to be moved, wherein the word would againe move it selfe in the disappeared humanity of the heavenly *Ens*, and manifest it selfe in the Humanity.

42. The Names of *Sems* children and grand-children are meere intimations and significations of the properties out of the wonderfull line of the propheticall spirit of *Enoch*; where these same properties were brought forth out of the Stock into *Boughes*; but here into *Branches*.

<sup>a</sup> Gen. 10. from 26. vers. to the 30.

\* 14. Names.

<sup>b</sup> Gen. 11. 18.

1. Name.

43. The spirit in *Moses* setteth \* *fourteen* names under *Joktans* line which are the wonderfull Number of this bough in the trees property, being the Kingdome of Christ according to the property of nature: <sup>b</sup> and of *Peleg* he saith no more but of *One Son*, which he calls

calls *Regu*, whom he begat when he was *thirty* yeares old; intimating and pointing at the line of Christ wherein the maine limit and eyemarke of the Covenant stood: the Spirit denoteth onely *One*, for by *One* the Covenant should be opened; for the spirit looked with the *one* upon the Kingdome of *Grace*; and with his brothers *fourteen* Names, it hinted at the *humane* Kingdome.

44. And in that he saith, that *he begat Regu, when he was thirty years old*, the Spirit therein looketh forwards upon Christ, who should arise and come forth out of this Stock; and manifest himselfe the *thirtieth* yeare of his age in his Office; as also likewise all the *Ages* under the line of Christ, which *Moses* hath set down, have a very certaine intimation and Prophecy, and point at the *Times* of the motion in the Covenant; as [may be seen] through the *Prophets* and *other Saints* in whom the Covenant hath moved it selfe.

45. The spirit of *Moses* setteth *five* Names of the children of *Sem*, which came forth of his loins; and though he did beget more (for *Moses* saith that \* *he begat Sons and daughters*) yet the spirit mindeth onely the properties of the formed Word in the Covenant of the humane property; these *Five* Names doe figute out and set forth as in a type the *Five head speeches* of the spirituall Tongue, through the formed Word, proceeding from the High Name of God; out of which Tongues, the propheticall and Apostolicall *Spirit*, \* speaketh.

46. And though we could set downe a forme of the same; yet we should be but as sencelesse or dumb, to the Reader which understands not the *Language of Nature*; and therefore we have but given an hint of it, to our School-fellowes; for the spirit doth also, under the Names, point at the Kingdomes and *Dominions*, and they are Gods, who with his Name doth Order governe guide and lead every Kingdome, according to the property of his Name: as the property of each Kingdome is, even such is the Tongue *Language*, *Phrase*, and manners of the same; as it is written, *such as the Nation is such a God it also hath*.

47. Nor that there is more then *one* God; onely we understand therein, the divine manifestation, how God doth give himselfe forth, in his manifestation in the formed word, to *all Nations*, according to every Nations and peoples property; so that every Nation and people doth use or beare forth, the same *onely Word* according to its property, the *externall* forme and division of which, is *Babel*; for \* *all people had onely one tongue and language, and dwelt together*.

48. The Onely Tongue, was the Language of nature, out of which, they all spake; for they had it in one forme, and understood in the Language and speech, the *Sence*, viz. the *Ens*, even how the will formed the *Ens*; for so also was the *spirit* in the *Ens*; of which we will give a short intimation and manduction, to the understanding and illuminated minde to consider of, to prove exercise and make tryall of it in himselfe, not that a man can expresse it, and bring it into a certaine forme, no, that cannot be, for it is the *spirit* of the *wisdome* of God, his manifestation.

49. The *Spirits* of the *Letters* in the *Alphabet* are the forme of the Onely spirit in the Language of nature; the *five* vowels beare for h the holy

30. yeares.

5. Names.

\* Gen. 11. 31

Five head  
Speeches.

\* Cr spake.

\* Gen. X 11  
Vers. 6.

Alphabet;

5. Vowells.



holy Tongue of the five holy Languages out of the Name *Jehovah*, from whence the holy Spirit speaketh; for the five vowels are the holy Name of God according to his holiness; for the Name *Jehova* hath nothing in it, save onely the five vowels A, E, I, O, V, the other Letters signifie and expresse the Nature, even what the Name of God in the formed Word is in Nature, both in Love and Anger; in darkness and light: but the five vowels doe signifie onely and alone what he is in the light of holiness; for Nature is Tinctured with the five vowels, so that it becomes \* full of joy and delight.

\* Text, a  
Kingdome of  
joy.

50. But that the Ancient wise men, skillfull in this tongue, did interpose an H in the Name JEQVA; and called it JEHOVA; the same was done with great understanding, for the H maketh the holy Name with the five vowels, even manifest in the outward nature; it sheweth how the holy Name of God doth breath forth and manifest it selfe even in the creature: the five Vowells are the Hidden Name of God, who dwelleth Alone in himselfe; but the H signifieth the divine *Lubet*, or wisdom, shewing, how the divine *Lubet* doth breath forth it selfe out of it selfe.

51. The inward understanding in the five vowels is this:

I. is the Name of JHESUS.

\* Germ.  
Engel.

E. is the Name \* <sup>Engel</sup> <sup>Angell</sup>

O. is the formed WISDOME, or Lubet of the I, viz. of JESUS, and is the Centre, or the HEART of God.


\* Viz. the  
Sweetnesse.

V. is the SPIRIT, viz. the \* *SUS* in JESUS, which proceedeth forth out of the Lubet.

\* Germ.  
Anfang.

A. is \* *der Anfang und das Ende* the beginning and the End, viz. the will of the whole comprehension, and it is the FATHER.

52. And these five doe fold themselves up with the comprehension

or formation into Three, viz. into such a Word; , that is, A. O. V. Father, Son, holy Ghost: the Triangle denotes the Trinity of the properties of the persons, and the V. on the Triangle, denotes the spirit in the H, viz. in the breathing, where the universall God doth manifest himselfe spiritually with his own proceeding forth or procession out of himselfe.

\* Text, a  
maner.

\* Varieties.

53. The other Letters without the five vowels, doe all proceed from the Name \* TETRAGRAMMATON, viz. out of the Centre of the Eternall nature, out of the Principle; and doe denote, and speake forth the \* Differences of the formed wisdom, viz. of the formed word in the Three Principles, wherein the whole creation lyeth, they are the sense of the creation, viz. the property of the Powers, and the true Revealed God in the word of nature: understand this further thus.

54. When as the Lubet of man, viz. the free-will of man, doth conceive or forme it selfe into a desire, then it conceiveth the whole Alphabet; for the desire is the Fiat, and the Lubet to the desire is the contemplation of the free-will, viz. the formed word of wisdom, wherein

wherein the free-will doth behold it selfe, and contemplate where-into it will introduce the *Lubet* of the Willdome; either into Evill or Good; and when the free-will hath thus beheld it selfe, it doth conceive with the *Lubet*, in the Letters, viz. in the Sence of nature, and *composeth* the Sences of the Letters together, and formeth the *Lubet* into a word; the same standeth in an *essentia* forme, viz. in a conceived *Thought*.

55. And even then the free-will taketh the H, viz. the Spirit of the forth-breathing, and bringeth the formed Thought before the counsell of the *five Senses*, who behold the formed word, and prove the same, whether it be apt or not; if it doth but please them, then the H, viz. the breathing Spirit, taketh the word, and brings it upon the *Tongue*, into the *Mouth*; there is the chief framer viz. the *Fiat*, which is the *divine* Instrument, and figureth the Senses of the properties out of the letters; as the free-will hath set and composed them into a Substance to the Sounding or pronouncing, *Manifestation* or Expression.

56. Now marke and observe as here; very exactly; how every word is formed or brought in the Mouth to \* Substance; viz. to the expression; How the chief worker and contriver viz. the *Fiat* which is in the Senses doth shape and figure it, and how the *Tongue* cooperates or frames it selfe therewith, when it takes it, and by what way it brings it forth, whether through the Teeth, or above, or with open Mouth; also how the *Tongue* doth frame it self in the conjunction of the word, which Sence it doth againe draw back, and will not wholly cast forth, as there is many a sence which is not halfe put forth, but many, fully, and many againe are drawn halfe backwards towards the heart. And now as the word was formed, so is also the thing in its forme and property, which is named by the word; (provided that the free-will giveth it also a right Name, and doth not impose a strange Name on it out of Malice or Ignorance) so it is externally noted, and internally in the compaction of the Senses it hath such a vertue, or ill malignant property.

\*Note when a word is formed or expressed, it is brought to Substance.

57. Now whosoever hath the understanding of the Senses viz. of the spirits of the Letters, so that he doth understand how the Senses are set or compounded in the *Lubet*, he understands it in the framing of the word; when the same is formed or brought forth to Substance, and is able to understand the *sensuall* [Natural or essential] Language of the whole creation; and understands whence Adam gave Names unto all things; and from whence the Spirit of God hath prophesied in the Ancient.

58. This is now the ground of the Head Languages; when as all people spake in one Language then they understood one another; but when they would not use the \* Natural Genuine tongue; then the true and Right understanding was put out in them; for they brought the Spirits of the genuine tongue of Sence into an external grosse forme, and framed the subtle Spirit of the understanding into a grosse forme, and learnt to speak out of the forme onely; as at this day all Nations speak onely from this same forme of their contrived sensual tongue.

\*Text Sensuall.

59. Now *No* people doe any more understand the Language of Sence, and yet the Birds in the aire, and the beast in the fields understand it according to *their property*.

60. Therefore *man* may well thinke and consider, what he is deprived of; and what he shall againe obtaine in the New-birth; although [perhaps] *not here* upon the Earth, yet in the Spirituall world; for in the Language of Sence *all Spirits* speake one with another; they use no other Language, for it is the Language of nature.

61. Our Learned ones doe terme themselves Doctors, and Masters, and yet *none of them* understands his *Mother Tongue*; they understand no more of the *Spirit*, then the Country man doth of his *Toole* to the tillage of his ground; they use onely the *bare* contrived forme of the grosse compounded words, and understand not what the word is in its *Sense*; hence ariseth the contention and strife wherewith men contend and jangle about God, and his will; men will teach what God is, and yet understand not the *Least* of God.

62. The *five holy* Speeches in the Language of Sence, are *Gods Word*; they are his operation through the Sence-tongue, viz. through the *properties*; as it cannot be denied, that *God giveth power vertue and life to all creatures* and vegetables; for his *holy Name* is through all; and *Adam* had this *holy Name* as a proper possession, working, ruling, and sensibly efficacious in his *Senses*; and even this *jewell* he lost, which is now again restored and *enkindled* in the *holy Name JESUS*.

63. Therefore none can with Right be called a *Divine*, or Learned in the holy Scripture, much lesse a *Doctor* of the same, unless that he understands the *SensVall* tongue, and knowes how the holy Spirit hath spoken by the *Sensuall* tongue in the *holy Pen-men* of the Scripture, if he understands not the divine Sence in the holy Scripture, Let him not undertake to be a *Master* over it, to censure or interpret it, he is not at all learned therein; he is onely a changer of letters; a Chop-Logick in the Scriptures, and understands *not one letter* in its Sense.

64. Thus understand us herein concerning the children of *Noah*, viz. *Japhet*, *Sem*, and *Ham*; and their children and grand-children; they had *lost* the *SensVall* Language, and had made themselves a formed *contrived* one, and so spake in a formed Language which they themselves *understood not* in the true Sence; therefore God was hidden to them; for they understood no more, the *voice* of the holy Spirit in their Language, viz. the *Mentall Tongue* of the five Vowells.

65. And they looked about, or Imagined, *where God should be*; and supposed that he must needs be something with forme, and dwelling apart from them; and being they could not understand any thing of God upon the Earth, either *what*, or *where* he was (and yet had heard so much of God spoken by their fore-fathers) thereupon they thought, that he must needs *dwell on high above the Stars*; and thought them not able to reach thither; therefore they undertooke to *build them a Towre whose Top should reach to heaven*, that so they might ascend up to him; also they would thereby make themselves a *Great Name*; that it might be said, they had built a Towre even unto Heaven.

66. Such a knowledge the formed understanding, had of God; as  
still



still to this day *such Doctors* are to be found, who know and understand *no more* of Gods habitation and being, then *these* Builders of the Towre, and build in their Art, altogether (*except* the true genuine understanding ones) upon this high Towre, and can never ascend up to God, and therefore they *contend* about the *Building*; every one saith how it might be built *sooner* and *better*, and yet they could never agree; for they have all built themselves even to Death thereon, untill the Lord sendeth a *watchman* and shewes them, that it is in vaine; that they shall *not* finde him on *High*; but that he is even *among them* under the Letter, and they have *not* known him.

67. *At this* we doe exceedingly rejoyce, that the time is borne, that we are lead from the Towre of Babel, and are able to see the holy God in the Sensuall Language: *Hallelujah*. The Towre is broken, and fallen down; at which our fathers have built themselves to Death; and yet have *not* built it up; the foundation thereof shall *not* be any more laid while the Earth standeth, saith the spirit of wonders.

68. The hidden Myſtery of the Towre, and the *divided* Languages, is this: mankinde had framed the Sensuall Language of the *holy spirit* into a *dumb* forme; and used the formed word of the humane understanding, *onely* in a forme, as in a contrived vessell, or *vehiculum*; they spake *onely* with the *outward* contrived vessell, and understood not the word in its owne proper Language of *Sense*; they understood not that God was *in* the Speaking word of the understanding; as at *this Day* the like comes to passe, and is.

69. But, being God, had in the beginning of the creation, incorporated himselfe with his word, *into* mans Image, *viz.* into the properties of the Senses, and would not be without *Sense*, or in one *onely* conceived forme: and likewise, seeing that all things doe stand, in growth Seeding and Harvest, even now was the time of the humane Trees Blooming, where the *spirit* of the Senses did put forth it selfe in its properties with *Blossomes*; and manifested the properties through the Blossomes, and out of the Blossomes brought forth the *Fruit*; and like as every blossome doth open and put forth it selfe, at the *outmost* part, or highest of the stalke, or branches of the Tree or stock; even so the spirit [of nature] drove the children of men to the *extremest* Height, that they also would build them an High Tower like to an high Tree, or tall stalke; for it would manifest its blossome, and fruits also, in the *highest* of the stalke; and upon the Towre which they would build up unto heaven, the Sensuall Spirit opened it self with the Blossome.

70. For mans will was, that they would *ascend up to God*; and the God of [nature, or] *Sense*, put forth himselfe in the *same* desire and will, for they sought him, *onely*, in a circumscribed, [Locall, outward,] manner; and even so he applied himselfe to them in a *Conceived* forme of Sence out of the contrived formed tongues and Languages, where-*in notwithstanding* they were dumb and knew him not.

71. They were entered with the Sence, *viz.* with the <sup>b</sup> *Mentall spirit* into Nature, and nature had captivated them in the *understand- ing*; therefore God also manifested himselfe to them with the Sensuall Spirit in the *contrived* forme of the tongues out of the *seventy two*

<sup>b</sup> Or the spirit of their Minde.

72. Properties.

\* 24.

2.

72.

72. Languages.

properties, through the *Three Principles*; viz. through a *threefold* Sensuall *Alphabet* according to the *Three worlds* property; viz. through \* *three times* *four* and *twenty* letters; and they brought the Sensuall spirit of the letters in their contrived forme through the Tongue out of *each Letter*, through the *three Principles*; viz. into *Three* properties of tongues and Languages, according to the property of the *Trinity of the Deity*.

72. And hence arise *seventy two Languages* out of *one* onely Sensuall tongue, wherein *all* Speeches and Languages are contained, and each Tongue and Language fell upon its people; according as every *Family* of the Stock of the humane Tree had a property out of the formed word, even *such* a Language befell them out of their *Sense*, viz. out of the same property of the formed word.

73. For, the *Sense* of mans speech, that he is able to speake, doth come unto him originally out of the *divine word*, which introduced it selfe with the *Verbum Fiat* into a creation, now this word brought forth it selfe through the compacted properties, according to their *Compaction*, nature, kinde, forme, and property; for so distinct and *various* also are the Senses in the quality even in the place of this world, far otherwise in one Country, then in another, and even so God did likewise form the Languages according to the property of every *Land and Country*.

74. For being that people were to be *dispersed* into every Country and Climate; he opened to each people a Language, according as it should be in a Land; which did apply it selfe unto the same *quality of Sense*, and accord therewith; so that the quality of the Country did not introduce the *Turba* into it, if they with the word of their voice agreed to the Sound of the formed spirit in the Soule of the Great world in that place.

<sup>c</sup> Or Dialects  
of Language.

75. For, as the manifestation of the formed word was in the spirit of the world in *every* place; even so the Spirit of God did forme, through the nature of the properties, the *Language* and speech in *every Country*; first the *seventy two* head Languages out of nature, and afterward the <sup>c</sup> *collaterall affinities*, proceeding from the Senses of every head Language; as we plainly see, that a man doth scarce finde, in any place of the world, among all the head Languages, one and the *same* sence in any head Language, within the compasse of *fifteene* or *eighteene* miles: they alter and change almost every *fifteen* or *eighteen* miles, all according as the properties of that Pole, or Elevation, are: Look what kinde of property the *Lubet* hath in its predominant *Constellation*, even such a property the *vulgar people* have in their Language and Speech.

15. or 18.  
miles.  
According to  
the Elevation  
of the Pole,  
Climate or  
Zenith and  
Nadir.

CHAP. XXXVI.

Of the Antichristian babilonicall VVhore of all Nations Tongues and Speeches; shewing what is contained under the Languages and Towre of Babel.

An open Gate of the Mystery of the Great Babilon.

CURTEOUS Reader, I desire to warne thee in Love, that thou wouldest not understand our *Sence* and meaning according to partiall affections, to detract, Revile, or especially to contemne or despise any, as from us; much lesse, to set upon them, in their Office *Function* and Dignities, out of passion; but we shall speake in *Generall*: Let every one prove himselfe; he shall indeed finde the Great Mystery of the babilonicall Towre, in himselfe; and also the \* *Number of the false Beast*. Let him but read our meaning with Patience, and take *himselfe* along, as to his evill innate hereditary property, under the same, as, really the earthly mortall man, in all men, *belongeth* unto this text.

\* Number of the Beast.

2. we will here write what the time hath brought forth and manifested, and if it were not manifest by *Man*, yet the *beasts* should be driven to manifest the same; for the time is \* *borne* and nothing can hinder; *the most High accomplisheth his worke*.

\* Or fulfilled.

3. *Moses* saith; *Nimrod*, *Hams* [Grand] Son, began his Kingdome at Babel, and was the first Lord upon the Earth after the flood, and was the first Erectour of the Towre and City Babylon; yet we are not to understand that onely *Hams* children would build the Towre, but also *Japhets*, and *Sems*, for they were yet *All* together as *One* people, and would build them a Towre whose top should reach even unto heaven, that they might thereby make themselves a great Name.

Gen. X. 8. 10.

Gen. XI. 4.

4. This Towre, on which the Tongues were divided, and where the Great City Babel stood, is a figure of the fallen earthly man who is entered into Selfehood, and hath made the formed word of God in him, unto an *Idoll*; for the nature of the Towre was even this; *viz.* that it should there stand as a great wonder, which men had made in their own contriving Phancy, whereupon they would ascend up to God; and signifies, that man hath lost the right understanding of God and his habitation and essence.

5. Man had compacted [or framed] his understanding through the desire of selfe-elevation, and exaltation into the Sensuall tongue; and contrived or conceived the same into a selfely propriety, in which conception or comprehension, the spirit of the Mentall Tongue of the five vowells, was departed from him.

6. Not that we are to conceive, that this spirit was departed from its creature; onely the free-will of man, had, in the formed word of the \* *Consonants* (wherein, the spirit of the five vowells, *viz.* the

\* Or speech, lesse dumb letters.



unformed spirit of God, did manifest it selfe ) brought it selfe forth, (as a *peculiar* God) out of the Resignation to the unformed spirit, into a selfe fullnesse, and selfe-willed *weening*, and phancy; the type whereof was the *Towre*, where the men of *Babel* would come and *climbe up to God* in their own conceived will and Thoughts; they themselves were gone forth from the spirit of God, and would through their owne power and *Ability* take the Kingdome of God to themselves in *Selfehood*; they would enter with their *own* will, selfe-borne in evill and good, into the property of Gods holinesse; this denotes and declares the *divided* tongues, where every property had brought it selfe forth out of the universall Sense *All* tongue into a Selfishnesse, and a peculiar *Selfy* understanding, so that they did *not* any longer understand one another; where the understanding was compacted and brought into a propriety out of, and according to, the *Three Alphabets*.

7. This compacted formed Tongue, the holy Ghost did open on the day of Pentecost in St Peters Sermon, where Peter from the opened Sensuall tongue spake in *one Language all Languages*; and this was also *Adams Language*, whence he gave Names to all creatures.

8. Thus understand us aright, what *Babel* and the *Towre* of *Babel* doth typifie and point out. The *City Babel* is the *Ham-like* man, who buildeth this City upon the earth; the *Towre* is his Self-chosen God, and *Divine worship*: all Reason-taught, from the school of this world, are the *Master-builders* of this *Towre*; all those who have set up themselves to be Teachers, and are chosen thereunto by man without Gods spirit, they are the *Master-workmen* at this *Towre*, and the *Idoll* of the world, None excepted; they carve and frame altogether onely *Stone* and *wood* for this *Towre*.

9. For the Name *NIMROD* sheweth us very clearly also in its owne sense of the formed word, that it is a self contrived formed amassed and compacted *lust*, which did advance it selfe on high as a selfy God; the Type whereof was the *Towre*; God suffered them in their confounded understanding to set forth the figure of their property, as a type what Man would be in the presence of God.

10. Now saith Reason, wherefore did God suffer it to come to pass? Answer: Thus it must be; that the wonders of the wisdom in the unformed Word of the five vowels might introduce themselves through the formed word of the three Principles, into a form or externall contemplation, as a *counter-plat-form*, draught, pourtraicture, or formation; for the dark world of Gods Anger, was become manifest in man, whence the grosse earthly property was generated, which also had wholly *captivated* man, and the same did here likewise represent its image as a selfy God.

11. Now then, the *Towre* was a type of the darke world, where man would behold God in the darke selfehood; and denotes the earthly man, who standeth in Gods sight as this *Towre*, and is an Image and resemblance of \*divine Contemplation according to evill and good, as a *Painted* life; for the true humane life was the formed life; which became, in own desire to Selfehood, such an Image, before God, as this *Towre*.

\* Or Gods  
contempla-

12. All men even from Adam who have taught of God, without the divine vision of the Spirit of God in them; they have all spoken and taught from *this Towre* of the confounded tongues; and even hence hath the Strife arisen about God and his will, and Essence; so that man hath contended and jangled about God, in Selfhood: one hath said, they must bring Bricks to the building of the Towre, another Stone, a third Lime, a fourth, wood, water, or other needfull Materialls; and their chiefe Master-builders have been manifold, every one according to the property of his owne Tongue: every one hath desired to builde the Towre upon his owne foundation and proper ground; one hath had in the property of his Country and Climate Stone for the building thereof; another lime, the third chalke or clay, the fourth wood; and every one hath thought good to build the Towre alone for himselfe out of the materiall of his owne property for a great wonder; that all the world might look and behold that which he hath built.

13. And then, when people of other Countries have seen what that hath built, then they have contemned it, and said, that the property of their countries materiall hath been better for the erecting the Towre; and have begun to reject it, and to build the Towre for themselves, and praised that also, which likewise hath again been despised of others, who have accounted their countries materiall better, so long till they have fallen quite out, in Pride and Contention, and have left off from the Towre, and have fallen upon one another, and persecuted slaine and murdered one another about the Knowledge of the Towre of Babel, and that party which hath then got the victory, that hath again built the Towre out of its own property, till other people have also risen up and accounted their own matter and stuffe for the Best.

14. For the speeches of the understanding were confounded and divided; and therefore the people neither knew nor understood one anothers property; and each people or Nation, hath supposed and looked upon the other, to be strange in the power of the understanding in the formed word; from whence the Contempt of Religion, viz. of the knowledge, and confession of the word, hath arisen; for the Sensuall [intelligible] tongue was compacted according to the multiplicity of the properties.

15. And thus the wrath of the eternall nature (and also the Prince who dwells therein, viz. the Devill in his Legions) doth satiate, and recreate it selfe in the strife and contention of man in the compacted word of the tongues; and thus the Antichrist, who is the Towre of Babel viz. the Selfe-will of the Ham-like man, domineereth in the Temple of God, and there hath set himselfe up in the place of the Holy Spirit.

16. For, the Temple of God, is the formed word of the humane Languages and tongues in mans understanding; as it is written, \* the word is nigh thee; namely in thy mouth and Heart, and the Seat and habitation, of the opposite adverse Devill, is the monstrous property out of the darke world.

17. In this formed word of divine understanding; the Antichrist, viz.

*viz.* the will of Self out of the properties of nature, hath set up and established himselfe, and pranketh and set forth himselfe, with his property of nature, *as if he were God*, and yet he is the condemned accursed Son chosen to death, which cannot inherit the Kingdome of God, for he was not made a creature out of Gods will, but out of the will of *Selfe*; as the Devill, who was an Angel, yet became a Devill, from the will of the dark world which advanced it self in him.

18. The like also we are to understand concerning the Antichristian babilonicall Beast of Reasons self will, which termeth it selfe *divine*, and is onely a monster of the true man which died in Adam to the holy Image of Gods spirituall world, and shall and *must be borne anew* in the word, which did again manifest it selfe in the humane property, in Christ; or else it cannot see the Holy word, *viz.* the unformed Divine word of power.

\* Rom 9. 33.  
1 Pet. 2. 8.

19. This same holy word, must again enter into the Compacted Sensuall tongue, and *bruise* the same, so that the whole and perfect understanding of all tongues may be again manifest in one, as Christ said of the Corner-Stone that it should be \* a Rock of offence; upon whomsoever it should fall, him it should bruise.

20. Thus understand us now what the Antichrist or the babilonicall Whore with the Dragon Beast is, as may be seen in the Revelation: Every man which is not born again of God, hath the marke of the Beast and the false whore in him.

21. The Beast is the Animall [naturall] earthly Ham-like man, who is from the Limus of the Earth, according to the Earths grossnesse and malignant Malice, which ariseth out of the dark world, and standeth in the Curse of God. This beast did arise in Adam and Eve, when they did Imagine after evill and good; and came into its selfefulnesse, away from the divine power and will; and is before God onely as a beast: This beast, the Devill hath *insetted*, with his desire, and made it wholly monstrous, and insinuated his desire thereinto, so that it onely lusteth after *vanity* as a Cow doth after Grasse.

22. But the *whore* of the Beast is the poor Soule captivated in vanity; which soule, had its rise in the formed word of the three Principles, which was Gods Image, but now by the Lust of the beast, it hath begotten to it selfe, an own selfe-will, which is *departed* from God into feltheood, as a self-willed self-borne creature; which doth what it pleaseth, and not what Gods Spirit willeth: this *selfe-will* revoulted and apostatized from God, is the *whore* of the beast, which whoreth with its self in the *Pride* of selfehood.

23. But now the poore captive soule lyeth in this Grosse beast, and is captivated in its owne selfe-borne will, *viz.* in the *whore*, and longeth after God, from whom it proceeded and was inspired into the created Image; and looketh about on all sides, where its true native Home of Rest should be, and it findeth that it is cloathed and covered with this whore; and then it bringeth its *desire* into this whores will: and seeketh the place of God for Rest, and then the whores will taketh the poore captivated soules desire into it selfe, and thereby doth exalt and set up it selfe; it perswades it selfe, that it, in the soules desire, is the fair child of God which shall possesse Heaven, and



and gives out, that it is holy, and sets forth it selfe, as a God, which men must honour and adore.

24. And being this Bastard, *viz.* the false will of selfehood, cannot see or behold the place of God, either what or where God is; then the false will goeth on in the way of its property, and betakes it selfe unto, and appropriates to it selfe, the manifested Word of the Letter, *viz.* the formed voice of Gods children, who spake from the Living word, and setteth its contrived forme of its owne conceived *Ens* into the *Literall* word, and cloathes it selfe externally with the literall word, standeth forth with boldnesse and selfe-achieved confidence, and saith; *here is the place of God; here is heaven; here is God manifest;* but it is onely a Bastard and is *predestinated to Condemnation*; for God hath not created it; but it was born and brought forth out of the Lust of the Soule, when it did turne its face from God into the Centre, and would taste, and prove evill and good.

Note. Predestination.

25. This Harlots Bratt, sitteth upon the beaustiall monstrous man, and rideth upon him as upon its horse, and is *halse Devill*, and *halse brute Beast*, which shall and must dye, or else the soule will not be redeemed so as to see the face of God again.

26. This whore hath taken its power and understanding out of nature, *viz.* out of the Compaction of Evill and Good, that is, out of the dark and outward world, and hath swallowed up [or avallied] the precious Image of God in it selfe, which after God, was created out of the heavenly *Ens*.

27. Here is the *Swineheard*, as Christ said; *who had consumed his fathers inheritance with the Swine*; he meaneth the poor Soule, which hath devoured, spent, and consumed, its heavenly Goods in the heavenly *Ens* with this whore of the evill Self-devillish will, so that it standeth in Gods sight as a tattered patched *Swineheard*, and keepeth the fruit of the evill whore, *viz.* of the Devills *fatted swine*, upon the Earth, which are the *wicked* ones, in their fruits.

28. Thus we understand what the Antichristian *babylonicall whore* in man, is, which hath arisen out of the *divided* properties, *viz.* out of Adam, in whom the properties departed out of their mutuall and Equall Accord, each into its owne desire and lust to Selfenesse, whereby Adam became earthly and mortall; out of whom afterwards the Tree of the *multiplicity* of tongues and speeches did arise out of one onely tongue.

29. Now know this; that the multitudes or variety of Faiths are generated out of the *divided* Tongues; so that almost every Nation hath brought it selfe into sundry severall and peculiar Opinions, of Gods being, and Essence, and therein consists the *Confusion*, *viz.* the *Mystery of the great Babylon*; concerning which the Spirit of God did propheticie and declare out of the propheticall root (both out of the Line of Christ, how Christ should come to restore and remedy the poore captive soule, and regenerate its right true life: and also out of the *Turba magna*) how this Beast together with the whore should be cast from the face of God into the fiery furnace.

30. With this whore of Selfe, all the false *Spiritual* \* ones or priesthood, have cloathed themselves; who set up themselves to be Teachers

\* Clergicall and Ecclesiasticall.

ers of the mystery of Gods Kingdome, without Gods Spirit: they have *externally* covered themselves with the propheticall and Apostolicall word, and pleaded the Testimony of the Bible, but they have introduced *their own sense* out of the Whores Ensthereinto, and have hung in their heart, to the babilonicall fleshly whore, and have not understood the Propheticall and Apostolicall Tongue in its *sence*.

31. They have spoken from the *sence* of their *owne* beastiall selfhood, through the propheticall, and Apostolicall word, and have brought and used *Christs words* to their *own* selvisch babilonicall Harlottry, and committed whoredome; and likewise have Adorned and trimmed up their Bastard under Christs purpur-mantle with Silver, Gold, and pretious stones, and also with worldly dignities, Honours, favour and riches.

\* Daniel 11.

\* God of forces.

32. After these, men have run, and have even adored and esteemed them as Gods, falling deeply in love with their Bastard; although their hearts have never agreed, or stood upon the onely true ground, but have been at variance with each other: and this is that of which the Prophet Daniel speaketh, saying, \* *they shall honour a God whom their fathers knew not, with Gold, Silver and pretious stones*; and unto those that help them to strengthen their [strange God] \* *Maaxim* they will divide the Land for inheritance; this whole chapter doth belong hereunto.

33. Now, when we consider aright what this babilonicall Towre is at present in Christs Kingdome upon the Earth, and what it was under Moyses, and among the Gentiles; then we finde very clearly, that among all Three it is of one property; and so also among the Turkes and present Jewes; every Nation buildeth, out of its own materials: for in the Right universall Sensuall tongue, (if it be manifest in one) we are altogether but one onely people and Nation even from Adam.

34. But the very cause that we are divided, and brought into Opinions, is, by reason of our Master-builders and founders viz. of the high schooles, Priests, Popes, Bishops, Doctors; also the Rabbies and Masters of all nations; who are set as work-men to the building of the Towre; all these have judged from their *owne* Language, and naturall understanding, viz. from their *conceived* and formed sensuall tongue, from the outward letter, and have indeed neither known God or the Light of nature; but have been blinde and dumb as to both; both the Jewes and Gentiles; and also the Selfe-made Teachers of the Christians.

35. Whosoever have run, devoid of Gods spirit without divine understanding, either among Jewes and Gentiles, Christians and Turkes; they have built onely this Towre, in their own essence, and the same is even a Towre of the great wonders of God, of divine Contemplation both according to light and darknesse, life and death, joy and sorrow.

36. Not that we are to understand that this Towre is not at all profitable before God; it is even the great Mystery of Gods manifestation according to Love, and Anger; as God hath created out of the great mystery all manner, kindes, and sorts, of Beasts Birds Wormes Trees and Hearbs, evill and Good; and that all, to the manifestation of the Great

Great wonders; thus likewise the humane Tree hath brought forth such wonders out of its Sensuall tongue, out of the multiplicity of the properties; and introduced them into a Substance, for its Growth and glory, viz. to the great Harvest of God; where each property of Love and Anger, Light and darknesse, shall reap in, its own fruit, and every thing shall possesse its heaven in it Selfe in its own formed and conceived *Ens*, out of the onely word of God which hath given forth it selfe to every life, (even unto every life and Being according to its own proper quality and vertue, according to, and out of, its Principle) as an *universall* word, to the glorious manifestation of Eternity.

37. Now, when we further consider of this *Beast*, with the *Whore*; what it is in it selfe, within, and without, then we finde, that it is the formed compacted word of the spirits of the Letters; for men are all of one onely property as to their life; all are begotten out of one flesh and Soul; and have all but one onely kinde of life; as a Tree in many boughes and branches, where the boughes and twiggs doe not perfectly and wholly seeme alike, or the same, in forme, but all have one onely *Sapp* and vertue: so likewise the creature of mankinde, among Jewes, Christians, Turks, and Heathens.

38. And the onely difference is this; the spirits of the Letters in the formed word, do sever us in the understanding; else we live all alike in the four Elements, and eat of the fruits of one Mother, and remaine in her, when we dye to this outward life.

39. The compacted Sensuall tongue, which is divided in the spirits of the Letters, doth confound us, and make us to erre; so that we doe suppose we are strange one to another, and yet we are all but one onely Tree; which the Devill hath poisoned with his desire in Adam, so that the equall Temperature or Accord was brought into distemper and discord, whereupon the spirits of the Letters were [variously] made manifest, so that we speak from many speeches; that is; we have introduced the powerfull word of God into the multiplicity of the divided properties; and have made, in each tongues property, a Selfehood, or a Self-ish desire, to arrogation, self-apprehension and assumption.

40. Hence arise the contrarieties, differences, and \* *Opinions*; in that we have introduced the unformed word into the forme of our owne selfe-made Image; now we contend and strive about these Images and conceits; and every one supposeth his own to be best; and when we bring all these Images and severall Semblances again into one Language and Speech, and mortifie them; then the Onely Quickning Word of God, which giveth power and life to all things, is again manifested; and strife ceaseth, and God is all in all.

41. Therefore we say as we have found it in the Grace of the One; that all mens Imaginations, opinions and Knowings of God, his being, and will, without the divine light, [or \* illumination of the Spirit] are this same whores *Beast*, which is flown forth and arisen from the compacted spirits of the Letters; whereby men contend about the spirits of the Letters.

\* Text Images.

\* The undoubted Union of the holy Ghost

42. We have lost the Five vowels in the Alphabet; which doe introduce



produce all the spirits of the Letters into *one* pure harmony; and the five vowels are as if were senselesse or dumb in reference to the other letters, and yet they are the life of the rest, for there cannot any word be formed, but there must be a vowel.

43. Now there is no better way or remedy to bring us into *union*, that so we may become *ONE* again with one another; *One* people, *One* Tree, *One* man in Soul and body; then to destroy and kill all the Images or formes of the Letters *in us*; and suffer none of them at all to have its owne selfe-life: not *desiring* to know or will any more of God save onely and alone what God willeth to know in us and through us; and also that we doe immerse or resigne the Soules hunger and desire merely onely and nakedly without any other knowing or willing, into the *five vowels*; and therein the great holy Name of *JEOVA* or *JESUS* (*viz.* the living word) is manifest, which giveth life unto all things, and not according to the property of *nature*, desire and will the different variety of many things, but give up our selves into the *one onely Love-Sun*, therein He is manifest.

44. As the outward Sun giveth life and power to the whole world; so likewise this onely Name, in its Power, giveth life and understanding to *all* the Letters; and understand us aright what we meane by the *whoredome* of the Letter.

45. The letters, *viz.* the properties of the Sensuall tongue, have introduced themselves into an *externall* forme, or selfe-full will and understanding, and brought themselves with the vowels into a *compaction* [*selfe-comprehension or particular formation*] and when this was done, then *JESUS viz.* the holy Name *JEOVA*, died [or disappeared] in the Sensuall tongue in the Letters with the five vowels of the one onely holy mentall tongue; that is, the *spirituall Man*, which was resigned in [and to] God, dyed to the *divine* understanding and will.

46. Now there is a selfe-willed *Beast* of Selfishnesse and own-hood brought forth out of the spirit of the other letters, which doth onely kill, and bring forth dead fruit: for Christ saith; *the letter killeth, but the spirit maketh alive*; understand this thus.

47. The divided Sensuall tongue *killeth* us, sets us at ods and variance, leads us into *Babel*; but the spirit of the vowels; *viz.* the holy Name of God, doth againe revive and quicken us in him; therefore the holy word of the *five vowels* did againe (when as the spirits of the letters were divided and brought into the Selfehood of the wonders of God) espouse and incorporate it selfe forthwith in *Paradise* with the precious *covenant*, into the Letter *viz.* into the Naturall man; for to manifest it selfe again with a motion in the Compacted Tongue, and to introduce the *holy Sense* again into the Sensuall tongue.

48. Thus understand us aright; the literall forme in the Sensuall tongue, is now the Evill Beast, which will domineere in its *own power*; now into this evill Beast the spirit of the five vowels *viz.* the Name *JEHOVAH* (which with the *N.* hath breathed the *JESUS* therinto) hath given in it selfe, and killed the evill Beast *viz.* the Selfe-will, and hath againe Tinctured the spirits of the Letter, *viz.* the right naturall man, with the Tincture of the holy Name of the vowels or *JEHSUS*;

Christ in  
Paul.  
2 Cor., 3. 6.

JESUS; and with the Love hath ~~slaine~~ the death or deaths in the letters; and destroyed their selfe will; so that the spirits of the letters, cannot any more introduce themselves into a selffull Compaction of the Sensuall tongue; for they are dead in their owne will; and the Spirit JEHOVAH in JESUS is become their life; so that they live no longer to their selfhood; viz. to the nature of the wrath, but in that they live, they live to God.

Rom. 6. 2.

49. Thus now the Beast of the whore is in us outwardly, viz. in the mortall man; and inwardly is Christ in the immortall man, who is passed through the death of the letters and hath turned the death into life.

Job. 5. 24.

50. Now it behooveth man, and his main happinesse depends thereon, that he also dye unto the Images of the letters in him; and disclaime or depart from all Reasons, schollarship, or knowledge of nature; and all babylonical Master-builders however they be called; and enter into the one onely life JESUS; and not at all dispute about the way, where it is; but onely think that it is in him; that he must forsake all, whatever he hath, either Art wit or skill &c. and become one barely and nakedly in himselfe, bring himselfe into the ONE; viz. into Gods will, and be freely willing with whatsoever it will worke or doe with him: he must give up himselfe will-lesse; and leave himselfe wholly in Gods Mercy; and bring all his learnings into this one onely Thing; that he in his teachings and learnings will not doe or speak any thing but what God willeth through him: and thus all Images [opinions and conceits] doe dye in him; and the Soules life falleth into the onely living word, which hath manifested it selfe again in the humanity.

d Or consider.

51. For this is the great Beast of the Babilonickall whore in us, that we bring our selves into the Images and formes of the Letters; and make Opinions to our selves: that Opinion, is a Beast.

52. Also we must not desire to know and will, our selves; but dye continually with our own selfe will; and in all things give God the honour; and give him againe that which he giveth us; viz. whatsoever understanding wisdom and skill we have; and acknowledge that it is not our owne, but that the divine Sun shineth out of, and through, us, and worketh in us as it pleaseth.

53. Thus likewise we must diffuse and give out againe our power and vertue, which the divine Sun worketh in us, universally to all, without any gaine, advantage, or hire, from any; whosoever shall help to maintaine and nourish our life, unto him we must be thankfull, and not flatter any for his authority's sake; or receive his false glance shew, or lustre, into this Sun-light; but all must be in Generall or Common, as the Sun-light doth give it selfe universally, and gives no strong Great or Potent thing, any more but its purity and brightnesse, it Tinctureth the Earth and its children with one onely power and vertue, and giveth life, and strength to all things.

54. Herein now we shall know, whether one be a Teacher sent of God; or whether he hath his rise and originall onely out of the spirit of the Letter; if he be born universally out of the Love, then he hath the light of divine knowledge, viz. the Sensuall divine understanding, a Tongue,



Tinctured from the divine *Em* of the *five vowels*, and speaketh from the *Spirit of God*; rebuketh and teacheth powerfully without respect of any mans person; and hath no Image [or mentall *Idoll*] in him; for he teacheth from the Spirit of God, even *what* the same [spirit] teacheth in him.

55. But if he be a *Master-builder* of the Towre of Babel, horn of the spirit of the letters, viz. of the disharmony [or *diversities*] then he is a hypocrite, and flatterer, a glozing fawner, that will say *any thing* to please those that are gainfull and advantageous to him; a soother of those that doe help to honour his *Maosim*, and adorne his *Letter*. God in the divided tongues; a scorne, evill speaker, and bold censurer of those that doe not honour him in his forme, and *sect* of religion; a selfe-applauder, ambitious, proud, and under a glistring *shew* of Religion and seeming holinesse, a covetous, malicious envious one; putting forth himselfe with ostentation; that so he may be *knowne* and honoured; he will be applauded and fet by, of man; attributes to himselfe understanding and wisdom; and boasteth of wisdom and a rectified judgement and understanding, and yet hath *none* of them; but he is onely a builder on the Tower of Babel; viz. of an *externall* figure and forme; a *painted* Christian; he will undertake to teach others, and yet he himselfe was *never* taught of God; he teacheth onely from the forme of the compacted spirits of the letter, which have compacted themselves in evill and good, he taketh these into his *owne* power and ability; and compacts, and sets the words together into an *Opinion*.

56. And that opinion; is the Towre of Babel, and they which run after him, and associate gather and binde themselves with him in the opinion, are the *City Babel*, viz. the children of Nimrod; who will *climbe* and *ascend up* to heaven upon this Towre, and are continually a climbing up, their whole life, yet come *not* to heaven in the opinion, but when the time of the outward *literall constellation* is out, then this built Towre *falleth down*; viz. the outward man, together with his opinion, and all shatters and breaks to pieces, even to the *onely* soul, which then standeth naked and bare before God.

57. Here is now *no remedy*, unlesse that it hath the one onely spirit of the Sounding Letter, viz. the *enformed word of God* in it, so that it is able in its desire to attract and draw the same to it selfe, and cloath it selfe therewith, that the same doth cleave and break in pieces all the formed contrived compacted tongues and *Images* of the letters, and introduce them into *one* onely tongue and will, which is *God* all in all; all things must enter againe into the *ONE*, viz. into the universal; in the multiplicity there is nothing but *strife*, and disquietnesse, but in the Onenesse there is an *eternall Rest*, and no enmity or contrary will.

58. Now when we doe truly consider againe what the Towre and the *City Babel* is in its formed Image upon the Earth, and what and where it is, then we find it clearly pourtrayed before our eyes, that it is the great *Houses* of the Churches, *Cloysters*, *Fortresses*, and also the *strong walls*, and *Towres* of the *Citties* upon the earth, wherein men *hide* themselves from force and power, and in the Opinions play the *Hypocrites* before God



God in the Churches Cloysters, and strong holds; and cry unto him that he should receive and accept of them in their contrived framed, and received *opinion* of the letter.

59. What is all this? an *Idolatry* and *hypocrisy*; An *Antichrist* with shew and glittering glory; what doe men bring into this glozing hypocriticall Babilon; nothing but *Images* mentall Idolls and selfe-contrived opinions forged out of the forme of the letter; what doe men carry home with them from this hypocriticall *specious house*? onely the Images of the letters; into these Images, and conceits the poore captive soule doth wrap it selfe, which notwithstanding is full of *fear doubting and trembling*, by reason of the conceived, and received Image or opinion; and is continually in feare least another people might break in upon its received framed Images and destroy and overthrow these its received Images, and therefore men have made *Fortresses Bulwarks and Towers and strong walls* about their *Cities and Churches*; that so they might defend themselves least the *Towre* upon which they would ascend up into heaven should be destroyed.

60. Now saith reason; these are indeed *houses of meeting*, where men doe teach and *instruct* the simple and ignorant; where men *sing and pray* &c. lo! *externally*, in, and among, the literall men, they are onely the *Towre and City Babel*; but *internally* among the children of God, in whom the *Temple of God* is, where the Images and mentall Idolls are destroyed, *there is Christ*; that is, in those who have pulled down and broken all Images, and *opinions* in them, and are entred through the conversion from Images and conceits onely and alone into the onely meere naked *Grace Mercy and Free compassion* of God; and esteeme themselves as wholly *unworthy* empty Nothings, and become as 'twere dead in themselves, willing, or desiring nothing else save onely the meere *purity* of God in his Love-will, and account themselves too unworthy of attributing or taking any thing to themselves, and freely fall in deepest *humility* into Gods tender mercy, as if they were *not*: and wholly cast their desires and wills into Gods compassion; so that, what he wills and doth in them, that they also will, and *nothing else*; in these I say it is a house of teaching and an house of hearing, a *Temple of God*; where the Spirit of God teacheth heareth, singeth and prayeth *in the Soule*; for they are dead to all selfhood, and selvishe willing and weening, and doe melodize with unity and onenesse of Spirit in the praise of God, in the knowledge of the holy Ghost; *these are the Church of Christ*.

61. But the rest have onely the *Towre at Babel* in the opinion, in their conceits and Images; these *Idolls* they carry with them into the Houses of stone, and glory in them, *worship them*, and carry them again home with them; and *fight for them*, as if they had the living God in them; and *wage great warres* for these Images; laying Countrey and people waste and desolate; and yet they are more foolish then the Birds in the air, which doe all praise and honour God in *one* tongue, and understanding; for they are all *without any* Images; whatsoever the great God doth with them therewith they are content.

62. The humane Tree is onely *one Tree*; if they continued in the one onely God who hath created them; and did not make unto themselves

elves Images, who would set them at odds and variance about God? they indeed <sup>\*</sup>are and live in the one onely God, and yet they contend and jangle about God.

63. Wherefore doe they contend? for the *Idolls* of their heart, for the Stone-houses of the *Churches* and for the pride of the Images, [and forged opinions] every one will honour his Image, and set it up aloft as an high Towre; that so he might have great respect in the City Babel; and therefore they build themselves strong holds, and make great *bulwarks*, and walls to defend and keep the Image, and flatter themselves in hypocrisy, and understand and meane by the contrived and painted Image, the God *Maazim*, viz. the fat-belly God, and pleasure of the beast, viz. of this *whores* Image; they set the Image upon the Towre for the shew of their holinesse, and therewith they are very devout in glistering appearances before God; as with a peculiar Selfe-born God; but they immure the Beast within their Stone-houses that it may be secure, and there fat it selfe.

64. What is now this beast with the whore; it is halfe-devill, which hath its Kingdome upon the *Earth*, and it is half beast, this evill Beast hath devoured man, viz. the Image of God.

65. And for this cause God became man, that he might destroy, slay, and nullifie the works of the Devill; and we must put on this divine humanity, and destroy the Devills Kingdome in us, and mortifie all Images, otherwise we cannot see God; the living word must mortifie the literall Image.

66. The living word is therefore become man, that the literall Image might dye, and the first man, which was formed out of the living word, in Gods Image, might be regenerated anew in Christs Spirit, viz. in the living word; and if now he be borne, then all the Image-teachers are more prejudicall then beneficiall to him; for they introduce their Images onely into the Temple of Christ, and destroy the Image of God.

67. And let this here be declared concerning the children of *Nimrod*, and the *Towre of Babel*; as the Spirit hath so given us to know; and we doe admonish the Reader, in Love, to prove and examine himselfe; he shall finde where he is: this is not written to reproach any; but thus the Spirit speaketh with open mouth, and sheweth, what all things are, from whence they come, and into what *End* they shall goe.

68. But the reason why so much is written of the Beast and the Whore of Babel, is, because it is at its *End*, and shall soone be broken in pieces; therefore it must be revealed, that men may see and know it; for *Babel* falleth not unlesse that all whatsoever hath made the Images doth likewise fall: all Images [Opinions and Sects of Religion] together with the *Beast* and *whore* must fall; else there is no Cure, or remedy.

69. Men have for a long time been a patching and piecing of it; and have verily thought, to have made a virgin of the whore, but her whoredome hath thereby been onely adorned, trimmed up, and made the greater: if this whore shall fall; then all *Sects*, which are onely the Images of the whore, must fall down and come to naught, together with the

that upon whom the vildeth every man must break down and destroy the Image and Idol in himself; and where they will not do it, enter the door of the City, and shall be judged of the most High.

70. How very finely doth the *whore* at present port up its head, and belligerently hearth that the spirit doth intimate [great and glorious things] *Jerusalem*, *the* of the Adorned holy bride of Christ; then it thinks that *it* is the faire child; which God will bring into a golden *shewl*, wherein there shall be a brave *Golden Time*; and more joy pleasure and delight; and it looketh about, to see from whence this faire Temple of God should come, into which it should enter, and become dwelling; it hearkneth continually from whence these holy people should come; who as it supposeth should make a *Golden world*.

71. But it thinks not to leave off from its covetous voluptuous whoredome, and be converted; no, it groweth worse and worse; and more unchaste and abominable; full of blasphemies; so that there is scarce any good at all in it; and it standeth before God, as an arraigned condemned whore.

72. Hearken thou Adorned and crowned *Babylon*, full of evil and wickedness in the sight of God; and his Angels; we have heard a watchman say: *A Way! the city together with the Tower of the whore, and the best, is fallen; and is judged of the most High*: thou shalt not see the city of God for ever, unless that thy children doe put off and cast away the *defiled Garment* full of filth; and fall down wholly naked and bare; without any Image, as the *few* of the most High; and turne unto him as *thou* may indeed see it; but as for others who hope for golden mountings, and seek for *Temporall* honour, money, and pleasure of the flesh; *woe* say of them: *AMEN*.

73. Reason with here, in the above mentioned Text, where it is mentioned, that a true Christian must dye to all Images Opinions and Selfe knowledge, and be wholly annihilated in himselfe, begin to speculate, cavill and say, that we doe forbid man the naturall knowledge and externall *Rational* wisdom, whereby men doe Govern the life and all things of this world; and if this were so all understanding would be abolished.

74. Unto him we declare that nothing is hereby taken away or abolished in man, neither understanding skill or Art; for all these arise out of the divine wisdom; we doe not nullify the expresse Word of the formed wisdom; but onely the *Beast* which will rule in divine contemplation; viz. the *beast-like* will of selfe, and selvisch ownhood and property, which is departed from God, which honoureth it selfe as a false selfy God, and cannot beleve or trust in God. (This is even the *Antichrist* which hath *set himselfe up in Gods place*;) and we with all, doe teach, that man must wholly dye to the Antichristian Image; that he may be born again in Christ with a new life, and will; which new will hath might and ability in the formed word of nature, to see and behold with divine eyes, all the wonders of God both in nature and creature, in the formed wisdom.

75. For if the *Antichrist* dyeth in the Soul, then Christ riseth from death; for he reseth in the five vowels in his grave, viz. in the mentall-tongue, which dyed in *Adam*, and lieth captive in Antichrist; when



this same ariseth from death in the mentall tongue; and is made alive, then he openeth *all the treasures of the heavenly wisdom* in the Sensuall tongue; so, that man doth far more clearly understand the spirits of the letters, *viz.* the formed word of nature, in all the three Principles, then he did *before* in the Antichristian whores child.

76. For the *new birth* is indeed effected and brought to passe in the mentall tongue, *viz.* in the disappeared Image of the heavenly humanity; but it Ringeth, and casteth away the false *antichristian* Image of the naturall humanity; *viz.* of the spirits of the dumb sencelesse letters, and doth make them all sencelesse and dead, in their selfhood; and gives them their own life; so that they doe behold themselves in the *new* humanity; and make all their assumptions and formations in the new humanity.

77. These new assumptions and formings are effected and wrought forth, in the divine will, in Resignation, and they are the heavenly Images and formings which are *formed* and shaped *in the holy Ghost* to the honour of God.

78. For if the holy Name of God, be *not* in its power, in the forming of the words, *viz.* in the spirits of the letters, which are the formed word, and helps to forme the word in the Sensuall tongue, then the false *Antichrist* speaketh onely from his own selfe-*assumption* of the literall forme.

79. For the Spirit of God doth form and imprint into the word of the mouth (when as the Sensuall tongue takes it;) *righteousnesse, truth, faith, Love* and *patience*; *viz.* divine power, and vertue; but the Antichristian childe doth co-forme in the conception of the word out of the Serpents *Envy, lies, falsehood, Tales, unfaithfulness, pride, covetousnesse, bitter stinging envy, anger, backbitings, revilings*, and all whatsoever is against God, and maketh the formed word of the letter, to a *Beast*, and wicked Bastard, which is rejected from the face of God upon which the *Judgement* passeth.

80. The like is also to be understood concerning the *externall* wisdom and Art; if the divine wisdom worketh therein, then the understanding and Art, is very good, and *grounded* in the divine wisdom; but if it be otherwise, it standeth in meere antichristian false Image [and Phancy] to the *Judgement* of God.

Note.

81. Therefore Let a man *prove* and *try* himselfe, what falls in and suggests it selfe, into the Sensuall tongue in the formation of *his words*; if it be truth righteousness faith in hope, Love in patience, an earnest full *unfeigned* desire to speak and doe the truth and that for Gods sake, in hope of Eternall life, then it is *well* with him; let him continue stedfast in such exercise; and work more and more effectually and powerfully therein; and his pretious Pearl Tree stands in its growth and encrease.

82. But if the *contrary* be found in him, that when he will speake, that then lying, a proud look, great words, for pomp and ostentation, also envious bitterness, false speaking against his neighbour, falsehood, Anger, a revenging desire, false and *evill* interpretations, and *wrong* harsh *censurings* doe fall in and imprint themselves into the formings and Phancy of *his words*; then he may ceratinly and really know, that

that he hath the antichristian babylonical *whore* together with the false wicked *Dragon-Beast* sitting in *his Heart*; which doth introduce and insinuate and imprint such will and desire in his words; for the forming and building up of the *Hellish Images*; for these false insinuations and suggestions are all brought to *Substance* in the formation of the Sensuall tongue.

83. Therefore know O man! (and prove thy selfe) that thou art the *Image of God* according to the divine word and understanding: if thou speakest wildest and dost righteously, then thou art that same Image of God, wherein God dwelleth speaketh willeth and worketh, but if otherwise, and the contrary is found in thee, then thou art the apostate rebellious *Lucifer* in his Generation and traine; and dost, willest, and desirest even that which he willeth and doth. Note.

84. And though thou desirest not *Hell-fire*; *Lucifer* also did not desire it; but there is no other reward for the false Image; being it formes it selfe out of the *Abyss*, it must verily enter into its Fathers country.

85. For the speech, and understanding, of man, doth not befall him from the Stars and Elements; for then other creatures could also speak and understand: Man hath the same, Originally, from the incorporated formed word of God; it is the Name of God, which he must not abuse, upon paine of eternall punishment: This incorporated word, man hath, out of all the Three Principles, in himselfe: and hath a free-own-peculiar-will to forme a Substance, out of which Principle he will; and thereupon also followes the Separation, and reaping in, of every thing into its receptacle [or appointed place.]

## CHAP. XXXVII.

*Of Abraham, and his seed, and of the Line of the Covenant in its Propagation; and also of the Heathenish Gods.*

IF we look upon the Hystory of the Acts of the Ancient holy Patriarchs, with right eyes of understanding, then we see therein, meere wonders; for the lines [or Races] of the children of God, are like unto a tree, which groweth into boughes, and branches, untill it bears fruit: thus also the line of Christ grew in the Stem of the promised word in the Covenant, from branch to branch, even into the height of the twigs, unto its right Age, untill the Power of the Tree, that is, the word in the Covenant, put forth it selfe with the glorious soverain fair blossome.

2. Out of which blossome the holy Image of God is againe growne in flesh and blood viz. in a holy Body: we see its boughes and branches so fair and excellent, that the soul doth most exceedingly rejoyce at this contemplation, and truly desires to bud and grow forth along with these boughes and branches, to the great Praise of God in our Angelicall Tree of the Hierarchies of Christ, \* in the holy Paradise.

\* Text of.



\*In the Stock  
or Body of  
the tree.

3. God made a Covenant with *Adam* after his fall, when he dyed to the heavenly *Ens*, in him, that he would quicken him againe, and regenerate him anew; and this Covenant was the root in the disappeared *Ens* which grew in this line of *Adam* from *Seth* and his children and posterity, even unto *Noah*, in one\* Stem of the tree; and with *Noah* God renewed the Covenant.

4. For the undivided Sensuall tongue, wherein the spirits of the letters did rule in one harmony, continued untill the flood, so that all men spake in one tongue; in which Tongue the divine Spirit of the five vowels, viz. the divine understanding, moved.

5. But being they had introduced the Image and Beast of vanity, into the sensuall tongue, and fell wantonly in Love with the babylonicall whore of self-hood, therefore God complained against them; that they would not suffer his Spirit any more to rule them; and said; that it repented him that he had made man.

6. For as the Sorrow to destruction did, manifest and open it selfe, even so also the sorrow of repentance to the new regeneration out of the Covenant: thus the sorrow of the formed word in the onely Sensuall tongue, destroyed every life and being which lived in the *Aire*, that is, in the manifested Spirit of God, viz. in the third Principle; and the word of the Sensuall tongue, did, after the flood, put it selfe forth in a compaction of the spirits of the Letters.

7. For God said to *Noah*: the men are flesh, and moreover vaine and wicked even from their youth; thus the holy Spirit would not any more manifest himselfe in the evill contrived Sensuall tongue, but left them to follow their own Phancy; seeing they refused to follow him: he suffered the power and force of nature to manifest its wonders out of evill and good viz. in Images of the darke and outward world, where their Images were trimmed up and set forth in the glory and light of the outward nature, wherein evill and good are mixed together, to the contemplation of the wonders of God, according to Love and Anger; from which ground, the Heathens understanding, with their *Idolls*, did arise and spring forth.

8. For the understanding of the spirits of the letters, did bring it selfe into the formings of many speeches, and in those formings of selfe, the Images were brought forth in the understanding, wherein the outward nature did behold it selfe; and also the Devill did from Gods wrath, introduce his Imagination and desire into men, thereby to lead them from the true understanding into Images; so that they did not know the True God.

9. For all the Oracles of the heathenish Gods doe take their Originall out of the outward, and inward nature of the darke world; as a Figure, or understanding of the Soule of the outward and inward darke world; like a peculiar Selfely God; understand, a Nature God; for as the Sensuall tongue was become such a Nature God, and understanding, which did play the hypocrite with it selfe, and formed the Images in it selfe: so God suffered it to be, that nature did likewise represent it selfe to them as a God in the Oracles, and spake through the Images.

10. For the Heathens worshipped the Stars, and foure Elements; being



ing they knew, that they governed the *outward* life of all things; their understanding of the Compacted Sensuall tongue, *viz.* the Comprehended word of the understanding, did also enter into the *formed* Compacted and amassed *word of nature* in them; and one understanding moved the other, *viz.* the humane understanding, in their desire, moved the understanding in the Soule of the outward world, *viz.* of the *expressed* and formed word out of the inward darke and fire-world, and out of the astrall and elementall world, in which Soule the *meaning* of the Sphere of Time, is in the understanding.

11. Through which understanding of the Soule of the outward world, the *Propheticall* Spirit hath signified *from* the Spirit of God, how the formed and expressed word of nature and time should *afterwards* bring it selfe into formes, of pulling downe and setting up, among the Nations, *viz.* into the building and rearing up of Kingdomes, and of their destruction and ruine, in which Soule of the outward world, all things stand in time limit measure and weight, like to a *clock*, or Horologe, of which, the Scripture speaketh much.

12. From *this* Soule; *viz.* from the Horologe of the understanding of nature, the Heathens were *answered* by their Images and Idolls; *viz.* through the Sense of the *Astrum* which *their faith* (that they powerfully brought thereinto) did move and stir up.

13. And *not wholly* by the Devill, as the Calves eyes judge, who know nothing of the mystery and say, onely Devill, Devill, and know not what God or Devill is: they are *themselves* Idolls and men-Devills, and serve their Image-God *Maazin* [and *Mammon*] in selfe-hood, and are as much, counterfeited Images and Idolls, as the heathens were.

14. And they have at present made, the *Turba* in them, a false God, which will even bring the *Deluge* of fire upon their Necks; of which they have no understanding or *faith*; and say continually there is no danger [a brave time of *Reformation*] whereas they have brought the Horologe of nature, to its set limit, to destruction: for the with-held Spirit of the wonders is at the end and limit of its imprisonment, and manifests it selfe out of the *great Horologe* of the inward and outward nature, with the *mentall* tongue, through the *Sensuall* compacted tongue; and this is a wonder, which none can hinder.

15. Now as we are to understand and consider thus, of the Sensuall compacted tongue of the formed understanding of the Gentiles, who were of *Hams* and *Japhets* generation; the like also we are to understand, of the mentall (yet compacted) tongue in the Covenant, which in the manifestation of it from *Sem* children and generation, fell upon *Abraham*, where, after the flood, the first spiritual *holy Oracle* did open it selfe out of the mentall tongue of the five vowels, out of the *holy Name* of God; *viz.* out of the holy fire of the Love of God; through which fire, the divine voice was made manifest.

16. And we see very excellently, and fully, how the Spirit in *Moses* doth intimate and declare it in the Genealogy even in the *Names*; how all the *Ten formes of fire* *viz.* the Ten properties of the holy tongue \* to the fire-Life, (understand to the fiery Tongue) are set

† Read the  
1. Question  
of the 40.  
Questions of  
the Soule.  
\* Of; or  
producing  
the fire-life;

forth, in the Names of the children of *Noah*, even unto *Abraham*.

17. For, in *Abraham*, the Spirit of the fiery tongue [*viz.*] of the *holy understanding*, of the mentall tongue, did open it selfe out of the Covenant, and set forth also its figure out of its compacted formed mentall tongue, *viz.* the *circumcision* and the Offerings, [or Sacrifices] which figures, did all point at *Christ*, who should open and unloose the band of the mentall tongue to the divine understanding, and againe enkindle the light of *Grace* in Love, even in the formed word in the Letters of the Sensuall tongue, and destroy the *Beast* of the formed tongue; in which, the *Devill* sported, and set himselfe therein as God.

18. This Guest, the holy flaming Tongue *viz.* the Spirit of *Christ*, did drive forth, in the opening and manifestation of the Covenant; and took possession of the Throne of Prince *Lucifer* in the humane property, in Gods children.

19. *Moses* setteth down ten Names from *Noah* to *Abraham* in the line of the Covenant, *viz.* *Sem*, *Arphaxad*, *Salah*, *Eber*, *Peleg*, *Regu*, *Seru*, *Nabor*, *Terah*, *Abram*: and he sets down very wonderfully, that *Terah* begat three sons *viz.* *Nabor*, *Haran*, and *Abram*: this is even a type of the three Principles, intimating how all three should be opened in this holy flaming line of the Covenant, through the holy fire, and be Severed from *Vanity*; and how the whole man should be borne anew and formed to the Image of God, through the holy fire in the Covenant: as indeed the names of the three brothers doe represent and hold forth so much, in the tongue of *Sence*; if a man doth but introduce the true *Mentall* understanding therinto, then he seeth it in the forme of the composed spirits of the Letters; which although we could well give an *hint* of, yet the un-illuminated reader would not understand it, but to our School-fellowes we need not decipher it, they have it already in the understanding.

10. Formes  
of fire.

20. By the Ten formes of fire I understand first the formed word in the Seven formes of nature, and the Eighth ninth and tenth formes are the inward world, which is unfolded; *viz.* the Eighth number is the fire of the Eternall nature of the divine manifestation, also the Strength, and Omnipotence, which at the end of dayes shall purge the *flaw*: the Ninth number is the heavenly Tincture of the fire and light, and the Tenth number is the Love-fire, *viz.* the Triangle of the holy Trinity in the majesty, Signified enough to those that are our school-fellowes: it is explained at large in the Forty Questions of the Soule; even the Philosophick discourse at the beginning and entrance of the same [Questions].

The 40. Questions.

21. Out of these Ten properties of the Names in the line of the Covenant, the Oracle, *viz.* the divine voice was made manifest in *Abraham*; and therefore the Spirit of the Lord commanded him to goe from his own Countrey, and from his kindred; for the voice of the divine manifestation with the *Messiah* or *Christ* should not come forth out of his Kindred, *viz.* out of his owne blood, but out of God; but yet in him lay the vessell, *viz.* the *En*, in which the divine voice would manifest it selfe; and therefore, because another Seed should be introduced into his owne seed, *viz.* an heavenly *En*, *Job*. 3. he commanded him



him to get out from his kindred, and fathers house.

22. For the possibility and Ability to the divine manifestation, did not stand in mans *Ens*; but in Gods; but mans *Ens* must come thereunto; that so Adams heavenly disappeared *Ens*, might be quickned in Christs living *Ens*; and in Christ, arise from death; therefore God said to Abraham; *get thee into a Land, that I will shew thee*; here the Spirit signifieth; that he should not see God in his fathers Country; that is in the earthly man, but in the Land which the Lord would shew him, in his Seed, which was another Seed out of the divine *Ens*, in this strange Seed he would blesse his own seed, that is, tincture it with the divine tincture of the ninth number in the Sacred Ternary, even with the Tincture of the holy spirituall world.

23. For thus said the Lord to Abraham: *Get thee out of thy Country, and from thy Kindred, and from thy fathers house, into a Land that I will shew thee, and I will make of thee a great Nation, and I will blesse thee; and make thy Name great, Thou shalt be a blessing. I will blesse them that blesse thee and curse them that curse thee.* The Great Name which he would make him in his seed, that was not to be understood onely as to the Kingdome of this world, for Abraham was onely a stranger upon the Earth, and must wander up and downe from one place to another, and possessed no Princedome or Kingdome, as the great Names of the Gentiles out of the Sensuall compacted tongues; for he was to be a stranger and Pilgrim upon the Earth in the promised Seed, and blessing, for Christ said also; *his Kingdome was not of this world.* Gen. XII. 1, 2.

24. But the great Name which should be a blessing, wherein God would blesse all Nations, was the hierarchy of Christ, in the Covenant, which would open it self in Abrahams seed: This was an Eternall great Name of a Royall Hierarchy of an Enthroned Prince in divine Power and Omnipotence, which should rule over the Curse; for God said, *he would curse them that cursed him*; viz. the apostate revolted Devils, and all wicked men, who would curse this holy Seed and blessing, upon their Head this Seed should tread.

25. And here, under Abrahams great Name and blessing, the person of Christ is wholly to be understood; for he said, *in thee all Nations shall be blessed, and thou shalt be a Blessing.* Now all the families of the Earth could not be blessed in the outward mortall man of Abraham; for Abraham dyed and his children and grand-children were a long time strangers, Servants, and bond-men in strange Countries; as in Egypt for three hundred years and upwards, and had no Scepter till under Moses; who also was no King, but a Prince of God [which Princedome] continued unto King Saul; where they would indeed have a King against Gods command and will; whom notwithstanding God did afterward reject, and set up David to be King (out of the propheticall spirit in the compacted Mentall Tongue) under Christs person, who should bring forth and manifest the geat Name, and Eternall Blessing.

26. But here now we are rightly to understand what the Person of Christ should be under this Name and Blessing; not wholly a stranger [or another person] which should not be out of Abrahams, and Adams Steed; as some doe erre concerning it, and install or set Christ onely



\* The Resurrection of our Earthly Bodies.

only in the *promised Seed* viz. in *Abrahams* promised Seed; where with the poore captive Soul would be little benefited; also hereby the \* *Resurrection* of the dead out of these our *present* bodies would be wholly nullified.

37. For if *Christ* were wholly another, then also another *sin* wholly a strange person ] must be borne in us out of *Christs* seed and flesh, which would not be I or my selfe, but wholly another man; as some doe *Erre*; that we are so borne of *Christ*, as the dew is out of the morning, which indeed is true, but my I-hood [ or personality ] which was created in *Adam* out of the divine *Ens*, (viz. out of the good part of the *Ens* of the Earth, which came forth also out of the heavenly worlds being, as to the good *Ens* into a Coagulation) must also be therewith joyned, as the like is also to be understood in *Abraham*.

38. For God said, in thee all Nations shall be blessed; he said not, alone in me, but he said, I will bless thee and make of thee a great Nation, and make thy Name Great; and thou shalt be a blessing, thou thy Self shalt be it, that is, *Christ* should become *Abraham*, and *Abraham* *Christ*.

39. For the Seed which disappeared in *Adam* and dyed to the mortal life, into which God engrafed or incorporated the *Limit* or *Ass* of his Covenant, with the quickning Word; the same is that, into which God would introduce his *Blessing*, viz. the living divine heavenly *Ens*, and would bless *Abraham* and *Adam* and their children in this re-quickned *Ens* or disappeared Seed, and make them truly alive; the living *Ens* of the word in the Covenant and the *Adamical* disappeared *Ens* in *Abraham*, should become one person and body, for the same are one kind of *Ens*.

40. But the personfull malignant sensuall desire which the Devill had made monstrous, had shut up this holy *Ens* in *Adam* in death, and covered it with the grosse earthly property; like unto a fair piece of Gold which were changed into Lead, so that one would say, the Gold is dead and gone, and t were truly so indeed, if the Artist did not again redeeme it.

41. This likewise the heavenly Artist would not reject *Adams* disappeared Gold, and make clean another new thing, but he tooke his own *Tincture* and of his own Gold, out of which he had made *Adams* Gold, and tinctured *Adams* Gold with his own Gold; even with his *Tincture*, that is, with the word (viz. with the power) of God, and with the Essence of the word, viz. with the heavenly corporallity.

42. So that *Christ* became a God-man, and *Adam* and *Abraham* is *Christ* a man-God; God and man One person undivided, according to, and out of, all the three Principles of Eternity and Time, according to, and out of, Body and Soule; with every property of man, and every divine property: Except the Serpents property which *Adam* lifted after, took in, and imprinted on himselfe; the same he did not assume; but the *Ens*, understand the humane *Ens*, whereinto the Devill had sown his seed, that he must assume, and therein bruisse the head of the Devill, and of the infown Serpents *Ens*, and destroy the prison of death, which held the heavenly *Ens* shut up; and spring forth afresh, as the dry Rod of *Aaron* which budded and bare green Almonds was a lively representation

representation of this : and this is the true understanding of the *Seed* of Abraham and his Blessing, as he meaneth.

33. Abraham in the Spirit of Christ should be a blessing; for Abraham's *Ens*, and Christ's *Ens* hath blessed all Nations; understand the line of the Covenant, in which the promised word stood in the Aym or limit of the Covenant, viz. the Spirit of the five vowells, the Great Name: JEHOVA, which God, by the motion of the Covenant in Abraham's Seed, made to [be] JEHOVA, or JEHOVAH, as an inspired or in-breathed God, who should bless the whole Alphabet of the \* Sence-all Tongue, understand, the formed compacted word, viz. all Nations, Tongues, and speeches: a blessing of the *Jewes* and *Gentiles*.

\* Or Tongue that expref-  
seth the sence  
of all Lan-  
guages in  
One.

34. For he said, all Nations shall be blessed in thee, no nation or people excepted, but all, even All, not only the line of the Covenant, but Adam in his children; the line of the Covenant should bless the line of Japhet and Ham; for Japhet should dwell in Sem's Tent, that is, in Christ, viz. Japhet should be received into Sem's line.

35. But the grosse earthly Ham (understand the grosse flesh) is accursed in Ham and Cain, and shall not inherit Gods Kingdome, Joh. 6. not Ham in Soul and body is cursed, but the Serpents man, whose figure according to the outward, Cain and Ham must represent, so that all properties might be manifest in an external figure.

36. Therefore we admonish the *Jewes*, that they learn to know their *Messiah*, for the time of their visitation is at hand, wherein they shall be redeemed from the Captivity of their misery, and be made free againe.

37. Also we admonish those that are ours, that they grant Mary to be the daughter of Abraham, and Adam, and Christ's mother as to the Soul and Adams created Image, and not according to the deity, or according to the *Ens* in the word of life which came from heaven, for that was not her propriety, indeed it stood in her, but [it was] in the word of the promise in the Eye-mark of the Covenant, (which was accomplished or) at the limit, [in her.]

38. But she is not the mother, which hath brought forth, or born, God, as the *Jewes*, and *Turks* doe say, that we so teach; but God hath brought forth and blessed the same in her Seed; she in her Seed received the power of the holy Ghost in the word, and brought forth the creature which was God and man.

39. And not the property of the deity, which hath neither beginning nor End, also doth not possesse either time or place, but is through all, and in all from Eternity to Eternity, and hath onely manifested it selfe in the humanity, as the fire doth through-heat an Iron, and changeth it wholly into fire; and yet the Iron remaineth Iron still; so also the man or the humanity which Mary brought forth out of her Essence and out of Gods Essence in one onely Essence, is to be understood.

40. She brought forth the humanity, and God the Father hath from Eternity brought forth the word which did manifest it self in the humanity, and filled the humanity, as the fire doth through-heat an Iron, and the Sun illustrate or through-shine the Water or Glasse.

41. She indeed hath brought forth the heavenly body, but not from



the power of her *Ens* or seed, but from the power and ability of that *Ens* which did manifest it selfe in her seed; as the Essence or being of Eternity manifested it selfe through time, and yet the time was not able or capable to receive the Essence of Eternity into its own might, but the Essence of Eternity assumed or tooke on it the Essence of time; as the inward heaven and world, hath brought forth and assumed the outward heaven and world: so likewise the Eternity assumed the Essence, that it breathed into Adam, which dyed or disappeared, in the Seed of Mary, understand in her owne humane Seed.

42. And this is the great Name of Abraham in Christ, and the Blessing of Abraham, wherewith God blessed Abraham, and his children, and not a strange person, as some erroneously conceive, who understand not the Three Principles.

43. The Person was strange but it is become an indweller in us; the heaven tooke on it the world, and made the world in it to heaven, and yet each remained dwelling in it selfe; viz. the formed word of the body, a creature, in it selfe; and the unformed word in it selfe, God over all, and in all, and through all; thus also we are to understand and consider of the heavenly living Essence, which gave it selfe into Adams, and Abrahams *Ens*, as filling All in the person formatively, and without the person at once through all, and with the word of Power as an habitation or mansion of the power also through all or every where, but not to be comprehended of any thing, as the Suns Power and influence, and the Air, doe penetrate through all things, and give life to every being; the like is here to be understood.

44. We must by no means abolish the Creature in Christs person, for that which he assumed both from the Soul and body of man, the same, is creature; but that which he introduced out of the deity into the humanity, that is, neither nature, nor creature, yet in our humanity formatively, but immense, uncircumscribed, not particular; like as the air, and Sun-shine is whole or entire, so likewise it is here; and we are in like manner to understand it, as if the Sun-shine did introduce it selfe in Something, into a forme, and yet were wholly One thing with the shine or light without the forme: thus likewise Christs heavenly divine *Ens* which he introduced into our humanity, is to be understood.

45. God did often appear to Abraham, and spake with him as one man speaks with another; therefore reason saith; how was it done? did God assume the form of a body? God appeared to Abraham in the *Ens* and Essence, wherewith he would manifest himselfe, in his seed viz. in Christs person, and spake from the word of the Covenant in the Limit, in Abrahams seed, even unto the Mentall Tongue of Abraham, which moved it selfe in the Covenant, and this the Sensall Spirit in Abraham did understand.

46. For otherwise Abraham was not able to see God; but in the formed *Ens* of the heavenly Essence, Abraham was able to see in the Spirit of the Covenant, viz. in the same Spirit, which would manifest the represented type, and Essence, in the humane Essence.



47. For it is written in Gen. 18. that God appeared to Abraham in the forme of three men; and told him of a son which should proceed forth out of his loines, whom Sarah should bear unto him, upon whom the Covenant passed; now what did the Appearance of these Three men typify? nothing else but the Trinity of the deity, and the manifestation of the divine formed word through the Three Principles: therefore the divine Image was represented in Three men; for it is a Threefold *Ess*, but one onely *Essence*; viz. Three worlds, and yet in one another as one; but differenced in three Principles; viz. with the dark wrathfull fire world, and with the holy light and Love-fire world, and with the outward visible world.

48. Out of these three worlds man was created, even into an Image of the divine manifestation; therefore God shewed himselfe to Abraham in the same *Ess* and *Essence*, as in the forme of the Angelicall Messengers, and yet spake of himselfe.

49. For the represented *Ess* through which God spake, was Angelicall and humane, that he should become humane, for Christ as to the person of the creature should be a Prince or an Angelicall Hierarchy; so likewise God appeared to Abraham in this *Entall* *Essence* and property with his own in dwelling voice.

50. Very exceeding wonderfull is the hystory concerning Abraham, for the Kingdome of Christ is therein wholly represented, not onely the Kingdome upon the Earth in the time of the foure Elements, which also is portrayed and set forth under it, but yet onely as a Pilgrimage, which should not be the right Kingdome, for Abraham must continually wander up and down, and also his posterity, and yet God promised him the Country wherein he was a Pilgrim for his propriety, that he and his children should eternally possesse the same.

51. For so God said to Abraham, Gen. 13. Lift up thine eyes and looke from the place where thou art, Northward, Southward, Eastward, and Westward; for all the Land which thou seest, to thee will I give it, and to thy Seed for ever: but now they obtained possession of this Land a long time after, and were first brought in by Joshua; and Abraham and his grand children lived not to obtaine it, and they were very often driven out from thence; and yet God said he would give it Abraham and his children for an eternall possession.

Gen XIII.  
Verse 14.

52. But we see at present that they have it not in possession; for the Turkes have now possession of it; and Abraham's seed, viz. the Jewes have at present neither Land nor Princedome, but are almost in all places onely as captives; but now the purpose of God must stand, his word must be true: Abraham in his seed shall eternally possesse it, for Eternal is not Temporal only.

53. Therefore also God spake of the Place, and sheweth the same to Abraham, that he might see it with his eyes; and even here lyeth the Great Mystery; for Paradise was in the world, and Adam lost Paradise; but in Abraham's seed viz. in Christ, Paradise was again restored, not according to the mortall man, but according to the heavenly.

54. Now we see at present that Christendome hath not these Lands or Countries in Possession; and so likewise the Jewes have them not:

and

Rev. 21.

and now being that *Abraham* shall eternally possesse them in his seed, viz. in the holy Seed; thereupon we are to consider of the place of the holy Paradise aright; as the Propheticall Spirit in *Ezekiel*, and *Daniel*, and others of them doe signifie and declare; but especially *Saint John* in the *Revelation*, concerning the holy *Jerusalem* which cometh down from God out of heaven, as a Bride prepared, and Adorned to her Bridegroom; and in all, thus much is signified, that *Christ* in *Abrahams* Seed shall take in his Kingdome.

Rev. 4. 6.

55. For with the dissolution of the four Elements, when the four Elements shall be in equall weight [or brought into the true Temperature] and the Earth crystalized like a glassy Sea, as may be seen in the *Revelation*; even then that which was promised to *Abraham* concerning the Eternall possession shall be performed; for *Christ* said: *my Kingdome is not of this world*: but now the Kingdome of this world was shewn and promised to *Abraham*; therefore we must thereby understand the heavenly Kingdome, and even that very place which was shewn unto *Abraham*, when Paradise shall be again made manifest and *Abraham* in *Christ* shall appear to the eternall possession.

56. For although at present the *Turke* hath it according to the four Elements in possession, yet *Abraham* in *Christ* hath it with his seed in possession according to Paradise; viz. in the Paradisicall world; *Abraham* is arisen in *Christ*, and possesseth his promised Land in his Principle: He is in Paradise and the *Turke* in the outward world.

57. Paradise is in the world, yet not in the third Principle, but in the Second: the one doth not confound the other: when *Abraham* children in *Christ* doe part from the earthly Body, then they take possession of this promised Land according to the spirituall man, and possesse the same Eternally.

58. And this is that which God so often said to *Abraham*, That he would give him the Land to an Eternall possession, for when he promised it him, then he commanded him to goe away from that place, to signifie, that he did not meane the Externall Kingdome, but the Eternall; and set him forth a figure in the Stars of heaven, saying, that even so his Seed should be multiplied and increased; and as the Stars have a pure clean body in comparison to the earthly bodies, so likewise the seed of *Abraham* should be an heavenly Eternall One.

59. But that *Abrahams* children; viz. the *Jewes* are at present cast out from thence, and disperced into the whole world, the reason of it is, their blindness and obstinacy, untill the time of the Gentiles be accomplished; they have not known the Lord of glory but have rejected him; but when they shall know themselves, they shall be planted againe into the Root.

Note.

60. Not that they are cast out of the Root, but they must be blinde, that their light might shine to the Gentiles; untill the Gentiles also become blinde in this light of *Abraham* (as indeed they are at present really blinde) and even then the light of *Abraham* shall againe arise out of its own root and Stem, and shine unto all Nations: even then *Japhet* shall dwell in *Sems* Tent, and *Ismael* shall be brought together unto the open grace-fountaine of all Nations: concerning which all People are as yet blinde.



61. But the time is *neare*; and the morning *Star* is appeared; if any be able to see: but the Bablonicall *whore* hath blindfolded *all*; so that all Nations walk in the *Night*; her Abominable whoredome is come before the most High who will blot out her shame, which hath defiled the heaven. This thou shalt soon finde by Experience in thy Drunkenness, saith the Spirit of Wonders from its own Root.

## CHAP. XXXVIII.

*A cleare manifestation of the beginning of the heathenish war: how Abraham delivered Lot his brothers Son; and of the Royall Priest Melchisedeck of Salem, to whom Abraham gave Tithes.*

**H**ERE we see very clearly, what the Imaginations purposes intentions and undertakings of men have been, even from their youth upward; how they have brought themselves out of the Image of God into halfe beastiall and halfe devillish properties, viz. into Pride Cove-teousnesse, and selfefull domination, in like manner as the Devill desired the same, and therefore was cast out from his Kingdome.

Gen. XIV.

2. For here the Gentiles, and the children of *Ham* at *Sodom* and *Gomorrhah*; and in the whole Region thereabouts, did now begin to exercise their domineering Power, among whom *Abraham* was onely a stranger, and dwelt in the Plaine of *Mamre* as in a wildernesse, where he kept Cattle, but the Gentiles did tear and rend for the Kingdome of this world, and for the externall might and power, striving how one people might rule over another, whose will and Dominion hath continued even to this day, and hath received its beginning from the heathens, and the children of *Ham*; viz. from *Babel*, from the divided tongues.

3. When the Powers of the formed word, viz. the properties of Nature did divide themselves, and each introduced it selfe into a Selfishnesse, then *Strife*, and enmity did arise among them for the Centre of the nature of the darke world, hath obtained his Dominion in the fallen property of man; for men were as dead, to the Kingdome of God, viz. in the Love and humility, and lived at present to the outward Stars and the four Elements.

4. Also the Devill had built his strong hold in the *Serpents* *Ens* in man; therefore they sought onely after that which made them *Great* and *Potent* in the world, and yet we may see, how the Devill did onely foole and Ape them in the wrath of God, so that they slew one another, and esteemed *Temporall pleasure* higher then their life, which is the greatest folly under the Sun, that man should bring his life into deaths danger, for a poor silly pride sake, whereas yet he knowes not whether he shall hold and possesse that, for which he murthereth killeth, and slayes.



5. And we see how *soone* the Devill in his envy and pride ruled in them; for though they had the whole Earth before them, so possessed, and many Countreies, and Islands were un-inhabited, yet they undertake warre, that so they might but domineere over one another, and *reph*, and plunder one another: thus the Devill as mans Enemy, brought them into his pride that they might serve him.

6. Tis not in vaine that Christ calls him a *Prince of this world*, he is a Prince according to the property of the wrath of the darke world; in and according to the same property he ruleth *man* in body and Soul, in will, and minde.

7. For all war and contention doth arise out of the nature, and property of the dark world; viz. from the four Elements of the Anger of God, which produceth in the creature, Pride, Covetousnesse, Envy, and Anger, these are the four Elements of the darke world, wherein the Devills, and all evill creatures live; and from these four Elements ariseth warre.

8. For although God had the people of Israel drive out the heathen, and wage warre, yet the Command was wholly from the *Angry zealous God*, viz. from the fire property; for the heathen had stirred up the wrath and indignation which would devour them; but God, so far as he is called God, desireth no warre, yea he cannot desire any thing that is evill or destructive; for he is according to the Second Principle onely *Cool*, and giving, and giveth himselfe to all things.

9. But according to the darke worlds nature he is an *Angry zealous God*, and a *consuming fire*; if his wrath be awakened; according to this property he desireth to consume all that moveth and enkindleth in selfe therein; and from this property, God bad Israel fight, and smite the heathen; for his Anger was set on fire in them; and they were as wood cast into the fire, which the fire desireth to consume.

10. Therefore the wrath of God bad one Nation slay another, that might even out of his wrath be taken away; otherwise the fire of his Anger would have Enkindled it selfe, as hapned to the five Kingdomes of Sodom and Gomorrah; thus the wrath of God did satiate it selfe in the life of the wicked, which it devoured into it selfe, in that they slew one another.

11. As it yet now adayes so comes to passe, that oftentimes men cry unto God, for to give them *success*, and *Victory*, against their Enemies, that they might murder them, but God giveth them *not* victory therein; but the Sword of his Anger, which they awaken with their prayers fierce desires and will: were they *true* men, and children of God, they would need no war, for the holy Spirit doth not wage war, but he onely loveth and giveth, but according to the property of the Anger he confuseth all un-godlinesse and wicked doings, and is thereby more blown and stirred up in indignation.

12. For the more a man addeth wood to the fire, and stirs it, the more it doth elevate and enflame it selfe until it devoureth whatsoever it can reach; the like also is to be understood concerning the *zeale* of God: this Enkindled Anger zeale of God was set on fire in Adam, and it did devour his Image of the holy world, and passed from Adam upon all men.

13. For

13. For they which were in the line of the Covenant had the *Enkindled zeale*, according to the first Principle, *viz.* according to the Soul and body, also in them; the one not better then the other; the *Serpents Ens* lay as well in *Abraham*, and his children according to the Enkindled Soule; and according to the grosse beaftiall property of the mortall, as in the *Gentiles*; except the *Line* of Christ in them, which was not the Sinfull mans Selfehood, but it stood in *Gods* power, as the heaven standeth in the world, and yet the one is not the other; and as the *heaven stands in bell*, and hell in heaven, and yet the one doth neither confound or comprehend the other; or as the *night is in the day* and the day in the night; or as the light of nature dwelleth and shineth in the darkness.

14. Thus we are to understand, how the children of the Saints have waged war against the crew of wicked men, and drove them out; *viz.* in the *Angers* property, which managed its Sword by them, to destroy the heathen and the Generation of *Ham*; for *Abraham went out with his whole house and people, against the Heathen who had carried away Lot his brothers Son captive, and he smote the heathen, and delivered his brother.* This was done in the zeale of God; which thus delivered his children through the might of his Anger; for what conduceth to the wicked for *destruction* the same conduceth to the holy men for life and deliverance. Gen XIII. Verse 14.

15. But that those who will be called Christians (who ought in and with Christ to be dead to the Anger and wrath of God in Christs death) doe *wage war*; they doe it *not as Christians*, but as *heathens*; No Christian warreth; for if he be a Christian then he is dead in and with Christs death to the foure Elements of Gods Anger in Selfe; and born a new man in Christs spirit of Love; who liveth in Righteousnesse, in Love, and patience, and liveth not to himselfe, but to God in Christ.

16. For a true Christian leadeth his conversation and will in heaven, in the life and Spirit of Christ; as *St Paul saith our conversation is in heaven*; but when the Christians doe wage war they doe it from the *heathenish* property, and not from Christs property; for a Christian is not of this world; his Kingdome is in heaven; and he is dead in Christ to the world, according to the new spirituall man in him: the *Heathen-man*, *viz.* the *halfe-devillish* man (who hath his Kingdome in this world, who never hath roome enough upon the Earth, but liveth in the foure Elements of Gods Anger, *viz.* in Pride Covetousnesse Envy and Wrath) the same desireth in the Christians, to *warre* fight and slay.

17. Saint Paul saith; *give your members to be weapons of Righteousnesse; for why doe men fight?* for the Kingdome of this world; and yet as Christ said; *his Kingdome was not of this world*, so also his childrens Kingdome in him is not of this world; now then if we give up our body and Soule for weapons of Gods Anger, and seek onely thereby selfe [interests, liberties, and priviledges of *Mammon*] and slay one another for the Kingdome of this world; I thinke we are herein Christians indeed in the *mouth*, but the *heart* and Soul is an heathen, and not born out of Christs Spirit. Rom. 6. 13.  
James 4. 1.  
Job. 18. 36

18. When



18. When *Abraham* had smote the heathen; he desired nothing of the goods which he tooke, but restored to the King of *Sodom* what the Heathen had taken from him, and was onely zealous in the Lord; he did not fight for Countrey, and Kingdome; but to deliver his brother *Lot*; this was a true zeale, which the Lord drove in him; he did not stand up, and fight for Countrey, or City, and albeit he obtained it, he desired it not, but went again unto his own place.

19. And here the Spirit in *Moses* speaketh very wonderfully and saith, that when *Abraham* returned from the Slaughter, that the King of *Sodom* met him; and *Melchisedech* King of *Salem* brought forth bread, and wine; who was a Priest of the most High God, possessor of Heaven and of Earth, and blessed *Abraham*, and *Abraham* gave him Tithes: And though we finde almost nothing elsewhere in the holy Scripture of this Priesthood, yet the same was really in the figure of Christ; for the Spirit saith in another place, of Christ; that he was an High Priest in the order of *Melchisedech*.

20. Thus the Spirit of God doth very secretly, and mystically represent the Figure of Christ by *Abraham*; and calleth him a King of *Salem*; and a Priest of the most High God; viz. a Priest of Salvation and the holy Unction as it intimates in the SenSall Tongue; that is, Christ hath blessed *Abraham*, and brought him forth bread and wine, viz. his flesh, and bloud; and is the high Priest before God that makes Atonement for *Abraham* and his children.

21. For *Abraham* had managed the sword of Gods Anger against the Heathen, now came *Melchisedech*, and blessed *Abraham* againe, least the sword of the Turb should lay hold on him; and he gave him forth bread and wine, that is, the heavenly *Ens*; which he would introduce into *Abrahams* Seed, and change it into flesh and bloud; and here he appeased the Fathers Anger in the Covenant as in the Type.

22. For this Priest with *Abraham* is really to be understood in a spirituall manner; for although *Abraham* might have externally a Priest after the same manner with him, under the figure of Christ; yet *Moses* saith, he was a Priest of God; and said to *Abraham*: blessed art thou *Abraham* unto the most High, who possesseth heaven and earth; who hath shut up thine Enemies into thy hands; here is none other to be understood but Christ, who very often appeared to *Abraham* in the figure, and blessed him alwayes; for the Spirit in *Moses* calleth him also a King of *Salem*; which is nothing else, but a King of Salvation.

23. And *Abraham* gave him Tithes: indeed he might have such a Priestly Order with him, to whom he gave Tithes: but this King and Priest was he of whom he preached; to whom *Abraham* gave tithes; viz. the Tenth Property of the humane properties of the fiery tongue of the Soule, and the Priest gave his bread and wine, and his blessing thereinto; viz. the Love-fire, the Tincture of the light, together with the heavenly Substantiality; that so *Abraham* might receive the lights Tincture into the Soules fiery Tincture and become again a compleat Image of God; which was separated in *Adam* with the woman: therefore Christ, viz. the womans Tincture, gave him againe the lights

*Ens,*



## CH. 39. How God appeared to Abraham, Gen 15. 261

*Ens*, that so the male and female property might become *one Image* or person; this the Spirit doth here signifie in *Moses*, under the *royall Priest of Salem*.

24. For *Esdra*, when he dictated the *lost Bible*, in the knowledge of the Spirit of God, to his Scribes, saw this very well; and therefore the holy Spirit doth so set it down: and we see very exactly, how *Esdra* wrote the histories of *Abraham* in the *vision of the Spirit*; for the whole history of *Abraham* is delineated under *Christs Person*, and is an Image, or Type of *Christ*.

Note.  
*Esdra* dictated the Bible that was Lost.  
2 *Esdra* 14.

25. *Abraham* saw in the Spirit, this Priest of *Salem*; and when *Abraham* offered Sacrifice, then this Priest was in the offering, and offered to God; for he was to make reconciliation for the world with an offering; therefore he was a Priest of God.

26. He brought *Abrahams* will-offering viz. his prayer and desire in faith, into the holy *Ens* of God, and in the same *Ens*, viz. in the divine Essentiality, heavenly bread and wine was brought to *Abrahams* Soul, that it might eat at *Gods Table*, till this Priest became *Abraham*; that is; did manifest himselfe in *Abraham* with the heavenly Corporeity, viz. with the Soules food in the *Right* bread and wine.

## CHAP. XXXIX.

*How God appeared to Abraham in a vision; and establisbed the Covenant with him in his Seed, and how Abrahams faith laid hold of the Covenant, which God accounted unto him for Righteousnesse, and how God commanded him to offer Sacrifice, and what is thereby to be understood.*

**M**oses saith, After these things it came to passe, that the word of the Lord came to *Abraham* in a vision; and said, feare not *Abram* I am thy shield, and exceeding great reward; but *Abram* said, Lord God, what wilt thou give me: seeing I goe childlesse; and the steward of my house hath a Son; this *Eliezer* of *Damascus*; and *Abraham* said further: To me thou hast given no Seed; and lo! this son of my servant will be mine heir; and behold the Lord said unto him he shall not be thine heir; but he that shall come forth out of thine own bowells shall be thine heir; and he commanded him to goe forth and said, looke towards the Heaven, and number the Stars, canst thou number them? and he said unto him even so shall thy Seed be; *Abraham* beleved God, and that was counted to him for Righteousnesse.

Gen. XV.  
Vers. 1, 2, 3,  
4, 5, 6, 7.

2. In this portion of Scripture lieth the Root of the Christian Faith, for God said to *Abraham*, that he was his Shield and Reward, that he would give him the seed out of his loins: God would be *Abrahams* reward; and give him a Son of his own, whose Seed should be as the Stars in heaven, which are innumerable; and his Stewards son should not be heir; viz. the Animall humane Seed full of the Serpents *Ens* shall not inherit: but Gods Reward, Gods *Ens*: He would give in his

Reward into his Seed, viz. into the Power of his loines, which should be a Seed like unto the Stars of Heaven; he looked upon the Seed in the Covenant, viz. upon the Eternall Kingdome, which should be as the Stars in Heaven, so pure, bright, clear, and innumerable; and this Abraham beleevd and it was imputed to him for Righteousnesse.

3. Beleving here is this much; viz. he received and laid hold of the word; he tooke it into his desire viz. into the humane *Ens*; the Aym in the Covenant in the formed Compounded word, viz. in Abrahams nature and property, Received the Speaking word of God, viz. the Promise; and both these were formed into One, and in this One Abrahams faith was Right; for God counted the word, which Abraham received into his faiths desire, unto him for Righteousnesse, for propriety and for Justification.

4. For thus received or in-taken word, justified the creaturall word, viz. the expressed, created word, understand, that word which had formed it selfe in the humane property, and brought it selfe into a creature; and put it selfe forth out of the Three Principles into an Image; in which Image the Selfe-will had, through desire, and lust, elevated it selfe with the darke worlds property viz. in the fire of Gods Anger, and introduced it selfe into an Earthly grossenesse; into which Grosse Image the Devill also had introduced, by the Serpent, his *Ens*, will and desire.

5. Now the living Eternall-Speaking holy word, came forth out of the Light's and divine Love's property, to help this *Ens*, this compacted Word, and created Image; and became its Reward; this same Abrahams naturall word, and power, received into it selfe; and this same Word of God, intaken, and fixed in the desire, justified Abrahams Corrupted word; it was his Righteousnesse; the same destroyed the Anger, and ruined the Devills desire and will; understand in mans *Ens*, viz. in the formed word, this was effected.

6. For there is no Faith without Gods word and power; therefore Abraham did now take Gods power, and promise, into his *Ens* in him, and formed or conceived the same into a Substance of his Spirit; this was the Faith of Justification; that Gods word and the humane will and desire came into one spirituall Substance: Thus God accounted the Received or in-spoken Apprehended Word, unto Abraham for Righteousnesse; viz. for propriety; and this is the ground and root of faith; that he tooke in or imprinted Gods promise into his desire, as his very own; and let not the same passe from him in Doubt; as Jacob did, who tooke the word of promise into him, and said; *I will not let thee goe untill thou dost blesse me, and wrestled the whole night with the word of Power, untill he obtained victory*; so that the promised word gave in it selfe to him, for propriety; viz. to a blessing, or a great Reward, as here in Abraham.

7. Thus understand us very accurately; the Incorporated word of the Covenant in Paradise, which God promised to Adam concerning the bruiser of the Serpents head, did here at present wrestle through Jacobs formed word of the humane property, with the new promised word, viz. with the living word (which did at present move it selfe in him) and would, that the corrupt humane *Ens* might be blessed with



# CH. 39. confirmed the Covenant with him. Gen 15:1 263

with Gods Love, that the wound might be *healed*; and it did long and pant after the *fulfilling* of the Covenant; that God would be pleased forthwith to introduce the holy *Ens* of his heavenly essentiality into mans Essence, that Christ might be born out of Gods and mans Essence; therefore Let Christendome know, that *Faith* is not onely an hystory or knowledge [but a reall *Substance*.]

8. *Faith* is nothing else, but the uniting of ones will to God, and the receiving of Gods word and power into the will, that so both these, *viz.* Gods will and mans will become both one Substance and Essence; that the humane will be even Gods will; and even then *Christ* in his *Suffering, death and Resurrection* is accounted unto his own humanity for Righteousnesse; so that man becomes *\* Christ*, or the Anointed; *\* Viz. Christ* understand according to the *spirituall* man: and thus we *put on Christ* in *Abrahams* faith, and are twiggs, shooths, and branches in his vine, and the Temple of God; he that teacheth and beleeveth otherwise, is yet in the compacted un-contrite or un-cloven Tongue of *unbeleefe*, in the whoredome of *Babylon*.

9. This is the true reall ground of our Christian faith; that as *Abraham* put on Christ in the faith, so we also at present doe receive, and in our heavenly part of the humanity put on Christ in his humanity, according to the heavenly worlds Essence, in the same flesh and bloud which *Melchisedech* represented and brought to *Abraham*, in the heavenly bread, and wine, *viz.* in the Type thereof, yea wholly receive it into our *Ens* of the heavenly worlds Essence, which dyed in *Adam*, and become alive therein and arise from death in *Christ*, and dwell very essentially with our spirituall man, in him; and even then he is our own Righteousnesse, we in him, and he in us, Onely One Christ, One God, One Faith, One Tree in the Paradise of God, in the Stem which is God; and in the Power and vertue thereof which is Christ; and in the branches of the tree which are we Christians, wholly One Tree, not two; we understand not herein the grosse beastiall man full of the Serpents *Ens* which shall not inherit the Kingdome of God, *John 6*, but the true man, which God created in his Image.

10. Let Master Sophister or *wiseling* of *Babel* looke us right in the face, and see what spirits child we are: we understand not the *Beast*, but the man *Christ*, which dyed in *Adam*, which was againe Regenerated out of *Abrahams* Seed, and deprived death of its might, and destroyed Hell in man, and slew the Death in us, and arose againe from death, and liveth forever; the same we meane by a Right Christian, and not Calves, and Oxen, Dogs, Adders, Serpents, Toads and thelike, who would with their Beasts of vanity be outwardly Adopted, and Regenerate children of God; no such *Beast* cometh into heaven, onely and alone and none else but a *Christ*, *viz.* a childe of Christ, which is born of Christs flesh and bloud; *\* without are Dogs*.

11. Therefore Let it be told thee, O *Babel*, thou ridest upon the Dragon of thy own contrived halfe devillish, and halfe beastiall tongue in thy own words and will, and hast not *Abrahams* faith, *viz.* in the received and formed word, which became man; but thou bowlest with the *Dogs*; and wilt with thy snarling jeering contentious dogs will in a strange childe, be *Abrahams* heir.

\* *Rev 22. 19.*



Genesis XV.  
2, 7, 8. &c.  
to the 17.

But God said to Abraham, thy servants child, shall not be thy heir, but he that is begotten out of thy loynes, who is borne of the Faith of Righteousness, he shall be Gods heir, and not the Son of the bond-woman, viz. the strange introduced grosse beastiall Serpents Ens.

13. And God said to Abraham: I am the Lord, that hath brought thee out of UR of the Chaldees to give thee this Land to inherit it; but Abraham said unto God whereby shall I know, that I shall possesse the same; and he said unto him, take me an Heifer of three years old and a Shee-Goat of three years old, and a Ram of three years old, and a Turtle-Dove, and a young Pigeon; and he tooke all these, and divided them in the midst, and laid each piece one against another but the Birds he divided not; and when the fowls fell upon the Carcases, Abraham drove them away, and when the Sun was gone down, a deep sleep fell upon Abraham, and lo! an horror of great darkness fell upon him; and he said to Abraham, by this thou shalt surely know, that thy Seed shall be a stranger in a Land that is not theirs; and they shall be compelled to serve, and he afflicted 400. years; but I will judge the Nation whom they must serve, and afterwards I will bring them out with great substance, and thou shalt go to thy father in Peace, and be buried in a good old age; but they shall come hither againe after foure Generations; for the iniquity of the Amorites is not yet full, now when the Sun was gone down and it was dark, lo! a smoking furnace, and a fire-flame passed between the pieces. Here the right figure of Christs offering for the humanity, is represented, and also his suffering and death, his persecution; and also his victory, is deciphered here, and likewise the Man of Sin and vanity, intimating, how he must fill up his measure, and whereunto each is appointed.

14. God gave Abraham the Signe how it should goe with his Seed; in that Abraham said, Lord God! whereby shall I know that I shall possesse the same? then God set the figure of the Seed, before him (for he had comprehended it in his Faith, which was made his righteousness) and shewed it him in a figure: for the offering, signifies the Offering of Christ; the three sort of Beasts, viz. the Heifer, Shee-Goat, and Ram each three years old, betoken the part of the outward humanity of the time, viz. of the time of the Earth.

15. But that they must be three years old; betokens the whole outward threefold man, of the Sulphur Mercury and Salt, viz. the three properties of the three Principles which lye in the Earth in one Essence of Sublimation.

16. And that Abraham divided these three beasts, and laid one right over against the other; Signifieth the twofold time of the Earth; viz. the grosse property out of the dark worlds property; and then Secondly the time out of the heavenly worlds property which lieth in one Completion in the Earth, whence man was created as to the body.

17. But that Abraham divided them; signifies, that the grossenness which is first introduced, must by death be separated from the pureness of the humanity, and one must lye right opposite to the other, and be divided from one another, each into its property, as light and darknesse are divided, and yet are meer one another.

18. The Turtle-Dove betokens the poore Soule captivated in this beastiall

stial property; and the young Pigeon signifies the inward disappeared humanity of the poor Soule, which shall become young againe in the offering; viz. a new birth.

19. But that the two Doves were not divided but offered whole, Signifieth, that nothing shall be taken from the Soule, and from the inward man of the heavenly *Uter*, they shall remaine whole and entire in their Substance, and be offered whole to the Angry fire of God in Christ, and be brought quite through the fire of Anger; through death; viz. through the great darknesse and horreur of death and hell, as this was the figure thereof.

20. When Abraham had set forth his Offering, he fell into a deep sleep, and horror, and great Darknesse did encompasse him: the sleep Signifieth the death of Christ, and the horreur, the wrath of God, viz. the Abylles of Hell; and the darknesse, the Darke world, into this, the word, which had given in it selfe into Abrahams faith, to be a Seed of the children of God, should enter with the Offering in the whole humanity (both with soule and body) and resigne it selfe up wholly to the Anger of the father to be devoured.

21. And the Enkindling of the fire which passed between the Pieces was now the holy fire of God which came forth out of the holy burning, viz. out of the Love-flaming word, which gave in it selfe to Abrahams faith, in the humanity of Christ in Soule and body, when he stood in the fathers Anger, in the death and darknesse in Hell, and cast the humanity in Soule and body into the Anger, and changed the Anger into Love-fire, for the wrath of the father according to the Eternall nature of the darke world, which was enkindled in the humanity must in the humanity receive such an holy Fire, wherein the Anger, might in its fire, be changed into a light as Love-fire.

22. This holy Fire in the word of faith must enter into the great horreur of Gods Anger, for the Soule stood therein essentially in its property; it is out of the fathers fire property, (out of his Strength and omnipotence) viz. out of the first Principle; and here the Second Principle, viz. the Love-fire came to help it; therefore it must enter againe into its owne Root from whence it came to be a creature; and be Tinctured in the power of the Love-fire, in the divine light, and be changed into an excellent pure divine Gold; of which this Offering was a Type.

23. And that the fire fell upon the carcases, which Abraham drove away, signifieth the hungry essence of the wrathfull property of the Anger of God in man, which hungered after the humanity and would devour the same into it selfe, but the word in Abrahams faith drove away the Devourer from thence; it should not be devoured; but be offered; that so one Essence might enter into another and overpower the other.

24. The Offering of Christ (viz. the humanity of Christ) did indeed give it selfe wholly as an offering or sacrifice into the Fathers Anger, into his fire Essence, but the Love-Spirit of God bindred the wrathfull Essence of the fire, so that the fire could not devour the humanity of Christ; it took onely the Sells-will of the humanity, and brought it againe into the first universall Entire will; out of which mans will



was given him; which had corrupted him; and brought him to selfhood; Here it was *again* introduced into the fathers will; viz. into the first roote; for so also Christ said (when he in this condition or Tryall on the Mount of Olives Sweat bloud) *Father Thy will, not my will be done.*

25. The divided word of mans property which had turned it selfe away from the universall *perfection*, viz. from the *ONE* into a selfhood, must enter againe into the *ALL*, and be tryed purged and purified through the fire of God; and live, and move in the *One*; viz. in the fathers onely will.

26. The figure of the *Servitude in Egypt* signifieth, that Christ in his members should be onely a pilgrime and stranger in this world, and that the *outward* man which is of this worlds Essence, should be subject to the *dominion* and power of this worlds essence; and be plagued; and alwayes accounted onely as a Carpenters Axe, whereby men doe build the house.

27. For a *Christian mans* even as Gods Hatchet, wherewith God builds his house for an Habitation; both as to the *holy* children, and also to the *Wicked*; they must build *both*, inwardly from Gods spirit they build Gods Temple, and outwardly with their hands they must be in Servitude; for the outward Kingdome wherein they dwell, is not theirs, but the *Heathens*, which have their *Heaven* therein, and work therein in Gods Anger.

28. As it was very fully and mystically told to *Abraham* that he should be subject to servitude in his children, untill the iniquity of the *Amorites* was full; so that herein we see very clearly how Gods children must serve the *Amorites*, viz. the *Gentiles*, untill they also obtaine their inheritance in the *wrath* of God, and wholly accomplish *their workes* also in the Anger of God for a Building of the darke world; for God said, *they should serve the Egyptians*, and have onely plagues for their reward, untill they had accomplished and filled up their measure: thus the *wicked* must wholly finish their workes; and the children of God must be *\*embroyled* also in servitude with them.

\*Note.

29. Therefore deare children of God! albeit you oftentimes must serve *wicked* Lords and people, and be accounted as Bond-slaves as it yet at present so falls out; yet thinke that yee also serve God therein; for as yee in your hearts and mouths doe build Gods Kingdome to your Possession; so you must likewise with your *hands* help *your Masters* to build their Hellish Seat; for yee are Gods instruments, fit enough for all kinde of Structure; you must *not* doe it from your choice, and well-liking, but from the *command* of God you must doe it.

30. For in that the Potent doe *compell* the poore and force them into servitude, and slavery; that he doth from his God, viz. from the Kingdome of Nature, from the *Starres*, and from *Selfhood*, wherein he buildeth up the house of his wonders to the Kingdome of nature; this is his Office whereunto his God weth him; and it is also a great Wonder before the Eternity; but it ariseth from the divided Tongue, where the properties entered into selfhood each in it selfe; over which, the *strongest* domineere; unto all these, viz. to the Kingdome of nature, the earthly man I mean, the outward man, must be *subyed*, else

he



he \* *resisteth* the Kingdome of Nature, *viz.* the formed Word.

\* *Note.*

31. Now it doth not belong to the children of God to resist or oppose, but to *doe all for Gods sake*; whereto onely God will use them, they must thinke that they in this world and in the Eternity are Gods Servants, will serve him in his Order [or Ordinance].

32. We doe not hereby judge or condemne the worldly *Magistracy* and Order; but we shew the ground of all Mysteries; Dominion and rule ariseth out of the Kingdome of Nature, and may indeed enter into Gods Kingdome, if it manageth its *authority* and power as a *Servant of God* in the Kingdome of Nature, and not as a *selfe-willed God*, who will doe what he please; if Rulers acknowledge and behave themselves as Gods Stewards and officers in his Kingdome of Nature, and transgresse not the Order of nature and doe not advance themselves higher then the office of nature sets them, and so make themselves *Petty-Gods* to command and impose what their will and *lust* leads them to, then *well and good*; but if it be otherwise, they shall finde it, as God said to Abraham; *This People whom they must serve I will judge.*

## CHAP. XL.

*Of the Hystory, and exceeding wonderfull Typification of Gods Spirit concerning Hagar Sarahs Maid, and her Son Ismael, and his rejection from the Heir-ship and Inheritance of Isaack.*

Whoever will read the Acts of Abraham Isaack and Jacob, and rightly understand what the Spirit of God doth signifie and meane by the same, he must not looke upon them onely as an *Hystory*, as if nothing else were couched therein then an outward atchievement or relation of an Act or thing done: the whole Kingdome of Christ together with the Kingdome of Nature is therein set forth exactly; not onely the worke of mans *Redemption*; but also what men, how or what in man, shall possesse and inherit Gods Kingdome; not as the *Jewes* boast, that they alone are Gods people; no! It is far otherwise, God looketh not upon one Sort or Generation of mankinde; but upon the *Stem* or *Root* of the Tree.

Gen. XVI.

2. In the two bretheren, *viz.* in Ismael and Ismael; Both Kingdomes are Typified; *viz.* in Ismael, the Kingdome of Nature, and in Isaac the Kingdome of Grace; and thus also in Esau and Jacob; for at present two lines went forth out of Abraham; *viz.* Japhets and Sems; Ismael was the first, as Japhet among Noahs children; and so likewise Cain among Adams children; these point at the Kingdome of Nature, which hath its Originall out of the Fathers property, and must alwayes be the first, if a creature shall be brought forth [or to the producing of a creature.]

3. Afterwards comes the Kingdome of Grace which taketh in the Nature;

Nature; as first there must be a fire, ere there be a light; the fire begetteth the light; and the light maketh the fire manifest in it selfe; it taketh the fire, viz. the nature into it selfe, and dwelleth in the fire.

4. The like also we are to understand concerning the two properties of the humanity, viz. in the Two Principles, according to fire and light; viz. according to the Fathers, and Sons property, according to the Anger, and according to the Love, both which are in one essence.

5. But being mans will had subjected it selfe to the Kingdome of Nature; the kingdome of nature did now also represent its property in mans Image, to the Highest God, especially in this wonderfull Man Abraham, in whom the Spirit and Word of God moved it selfe; now the figures of the Eternall Principles, viz. of both wills were represented out of one man to the word of God, which had brought forth and formed all essences: viz. the revolted disobedient will, in *Ismael*, and the holy obedience, which sprung forth from the Power of the received word of faith, in *Isaac*.

6. Two types were here set forth; viz. in *Ismael* the poor sick distempered evill corrupted Adam, fallen from the will of God; and in *Isaac* the Image of Christ was represented, which was come to help the poor corrupt Adam, and to introduce his Apostate will into death and mortification, and purifie the same again in the fire of God; and regenerate it anew in the Love-fire, and in the first Onely eternall will of God, where the Father and the Son are one onely will and essence, in the wrathfull Anger-fire, and in the Love-light-fire.

7. For with the motion of the divine property, when God moved the Nature, and treated the creatures, the two properties, viz. of the Love and the Anger in nature, did sever themselves; so that the mystery of God, viz. the invisible spirituall World might be manifest, and come into a wrestling [Love-striving] sport, in the strife, and Counter-will.

8. For if there were but one onely will, then all essences would do but one thing, but in the Counter-will each exalteth it selfe in it selfe to its victory and exaltation; and all life and vegetation stands in this contest, and thereby the divine wisdom is made manifest, and comes into form to Contemplation, and to the kingdom of joy; for in the Conquest is joy; but one onely will is not manifest to it selfe; for there is neither evill nor good in it, neither joy nor sorrow; and if there were, yet the One, viz. the onely will must first in it selfe bring it selfe into a contrary, that it might manifest it selfe.

9. The like also is here to be understood concerning *Isaac* and *Ismael*, for Christ must be born of Abrahams seed; and the corrupt man must also be born out of this Abrahams seed, whom Christ should help and save.

10. For Christ, viz. Gods word and will, took unto him, on his holy heavenly Enemans revolted En and will, and brought the same in him into the mortification of selfhood, even into the Root whence mans revolted apostate will did arise in the beginning of his creation; viz. into the wrath of the eternall nature; into the Fathers property as to that nature; and regenerated the revolted humane will in the same fire through the Love-fire; and united or Atoned Gods Love and Anger, viz. the divided nature, in the humane will; which nature, in the creation of the world had introduced it selfe into a Contrary, to the manifestation of the *Wonders*.

11. Now



11. Now understand us here right according to the very acute depth: Christ must be the King and Hierarchy, viz. the *Heavenly Prince* in the *Eternall Kingdome*; and the *Kingdome* was his own *Peculiar*; now in *subjection*, viz. his *servant* must be the other persons then He, all which must have their will into him, as into one *stock*. He must be the *Tree*, which must give to his branches, viz. to the rest of mankind, sap, Power, and Will, that so they might bring him forth fruit; but being the branches on his Tree, which was himselfe, were become *Evill*, he gave himselfe into their *evill* influence, and put forth his power and vertue, that so they might become good again, and flourish in him.

12. And that this might be effected, the Tree, and the Branches of the Tree must be distinguished or *divided*, that so the wonders of the formed wisdom of nature in this Tree might not cease and come to nought; for which wonders sake, God had moved himselfe to the creation, and covered the will of nature, viz. his formed word, into a *Contrary*.

13. *Isaac* was conceived in the *Word* of Christ, viz. in the apprehended or formed word of Faith, of *Abraham*. *En*, in the faith, and stood in the figure of Christ; he was not wholly and onely out of the heavenly *En*; but out of both together; out of *Abraham*'s *Adamicall En*, and out of the conceived or apprehended word of Faith; and *Ismael* was out of *Adam*'s *En*, of *Abraham*'s *own nature* according to the corrupt property, he was wholly out of the essence of *Abraham*'s soul and spirit, but not out of the apprehended word of Faith which passed upon *Isaac*.

14. Now *Isaac* was even as his father *Abraham* before the conceived word of faith; and should also take or receive that same word of faith in the desire out of *Isaac*'s heavenly divine *innate* or imbred word, and bring it to a Substance of faith in him; for God anointed the humanity of Christ, and the humanity of Christ anointed his boughes and Branches, viz. those who also bring their desire into him; and so they also come even to the same *unction*, wherein with God anointed *Abraham*; seed in his faith's desire.

15. Thus the figure of Christ was represented in *Isaac*, and *Adam*'s figure in *Ismael*; and in *Abraham* God and *Adam* did stand as if were opposite: God received *Adam* again in *Abraham* into his Covenant, word, and will, and out of this same Covenant, word, and will, which *Abraham* received of God, in which *Abraham* was justified, Christ was born, who received *Isaac*, and all the poor corrupt children of *Adam* (who do but introduce their desire into him) into his word and heavenly *En*, and delivered them to his Father, viz. to the bosom of *Abraham*, into which his Father had imbraced or embraced the eternal holy word of divine Love, wherein standeth the *compassion* over us the children of poor *Evil*.

16. Thus understand us now right in this, concerning *Abraham*'s bond woman, and concerning the *Free*; What doth that mean which was said to *Abraham*, \*The son of the bond woman shall not inherit with the free; it was not onely spoken concerning the outward inheritance onely, but concerning the *Eternall inheritance* of the *Adoption* or filiation of God.

\* Gen. 21. 10.  
Gal. 4. 30.



17. The rebellious selfe-will of nature was in *Ismael*, which he inherited from his mother *Hagar*, and from *Abraham* naturall *Adamicall* will, which was a mocker of the new birth.

18. For the Devill had introduced his will into the humane will inclined to selfhood in the Serpents *Eve*, which will did onely mock and scorn the new birth; just as the Devill is onely a scorner and contemner; which he is told, how that the Anger, viz. the wrath of the eternall nature, of which he is a Prince and possessor, shall be changed, in man again into Love, the same seems ridiculous to him; this false spirit was a reviler and mocker in *Ismael*; of whom God said, *Cast out the Son of the Bondwoman*, viz. this Scoffer; for the scoffers spirit and will shall not inherit with the free; viz. with the *divine* will of God.

Gen. XVI. 7.

19. But now we are not to understand this concerning the whole Person of *Ismael*; as if God had rejected him out of his purpose from the divine Adoption: No, no; the contrary plainly demonstrates it selfe; for when *Hagar* waxed proud, being that shee had conceived, and not her Mistress; and lightly set by *Sarah* her Mistress; and *Sarah* reproving her sharply for it, shee fled from her; when the Angel of the Lord met her, and said unto her; *Hagar*; *Sarahs* maid, *whither wilt thou go? return again to thy Mistress, and humbly submit thy selfe unto her, I will so multiply thy seed that it shall not be numbered for multitude.*

20. And the Angell of the Lord said further unto her; *lo! thou art with child, and thou shalt bear a Son, and his name shall be called Ismael, because the Lord hath heard thy affliction. He shall be a wild man; his hand will be against every man, and every mans hand against him; and he shall dwell in the presence of all his brethren; and shee called the Name of the Lord, who spake with her. Thou God seest me; for shee said, here I have seen him, who hath looked after me; therefore shee called the Well, where this was done, the Well of the living, who hath looked upon me.*

21. Understand this figure thus; *Hagar* fled in the will of Selfe, viz. in disobedience, that is, in the will of Nature, in which the Devill according to the wraths property, desires to be a Prince; this will would not humble it selfe under the Covenant, and obey the Free one, viz. Gods onely free will: *Hagar* fled away in the figure; for the will of selfhood must fly away, and wholly dye, and not inherit the Covenant, and the Adoption; but the Angel of the Lord met *Hagar*, and said, *Whither wilt thou go? Hagar, Sarahs maid, return again to thy Mistress, and humble thy selfe under her hand; behold thou art with child, and shalt bear a Son, whose Name thou shalt call Ismael; because the Lord hath heard thy affliction; the meaning of it is this,*

22. Thou poor miserable man, captivated by the kingdome of nature; nature hath indeed brought thee forth in its contrariety in its wonders; and the Devill hath poysoned thee, so that thou must be a wild man upon the earth, to the opposition of Gods children, so that they must be vexed and excised by thee, and be brought into Tribulation, that so they also might powerfully put forth out of the holy *Eve*, the sap of their Root of Salvation; and in the pressure, move, act, and penetrate with the ardent desire, through the Love *Eve*, which is wholly meek, soft, and still, so that in this contrariety and contest, fruit might also grow upon the divine One: thy wild will, must indeed be cast out, and mortified

mortified; but *return* again to the *free*, viz. to the onely will of God, and humble thy selfe before the *free One*; for I have looked upon thy misery and affliction, and have not cast thee from my presence; but onely the *wild property*, viz. the will of the naturall selfhood.

23. But I must have it also in the *Time* of this world, for it shall dwell in the presence of all its brethren, and exercise them in the *fear* of God with its opposition; but *return* thou onely in *Repentance* unto the *Free*, I will so multiply thee that thy seed shall not be numbred.

24. Why must even the *Mocker* be thus don unto? because in him lay the Kingdome of the *wonders* of Gods manifestation out of Nature, viz. out of the fire world, out of Gods strength and omnipotence, which he will again introduce in Christ into the *Love*, viz. into the onely free One; but *Hagar*, viz. the will of the fire-Soules nature, must be *converted* and enter into repentance; humble it selfe before the *Free*, viz. the onely mercifull Love-will, viz. before the Covenant and Seed in *Isaac*, and cast away the rebellious will from it selfe.

25. And therefore the Lord sent his Angel to meet her and manifested himselfe unto her with his voyce, and shee called the Name of the Lord, *Thou God seest me*: here I have seen him who hath looked after mee; that is, the contrary or rebellious will *ran away* from the free, viz. from God; but God looked again upon the poor miserable, and captive Soul, and called it again; and then said the *Soul*; Certainly, here I have seen him, who hath looked after me; after that my will of *Selfe*, viz. of Nature was ran forth from him; which is thus much,

26. When as the *mock*, viz. Selfe-will is gon forth in its nature; and hath brought it selfe into an *opposition* against its \* brethren, (who sometimes will not work in their heavenly allotted *Ens*) and set it selfe against them with contempt and scorn; and performed its office of nature given unto it for the *exercise* of the children of God; then God looketh also upon the *Mocker*, as his instrument to the exercising of the Soul, and wills not that the soul should perishe; he looketh on it again, instructeth it, and calleth it, and draweth it also in mans conscience unto himselfe; This now is the meaning; *He hath looked after me*, even when I had almost accomplished the work of Nature in the will of selfe.

\*Understand the powers of the soul; and also all holy men in whom the light prevails.

27. *Hagar* being thus seen of God, when shee became disobedient to her Mistres, and ran away from her; and without doubt in an opposite will against her Mistres, the same did much trouble, move, and affect the woman; Thereby her Mistres, viz. *Sarah* was also exercised, so that shee was earnestly moved in her selfe, and called, and prayed to God, that he would rake away her reproach, in that shee was barren, and blest her, and make her fruitfull; that shee also did *purifie* the house or vessell wherein shee should receive the holy Seed of *Abraham* in his blessed Seed, and not introduce any humane wantonnesse of nature into *Abrahams* blessed Seed; but desired shee might have a right *divine* desire in her, wherein shee might take the seed of *Abraham*.

28. And even therefore God made her barren, even to her old age, least the beastiall lust should be predominant in her, and mix it selfe in *Abrahams* blessed seed; for shee should give all her humane power, (viz. the womans seed in the Covenant, which did move it selfe in her, as to the kingdome of Nature) into the seed of *Abraham*; not out of the wan-



tennesse of beaftiall luft, but out of the defire of the Nature of the formed word; and therefore the beaftiall luft introduced by *Adam*, (in which luft the *Devill* had made his murdering Den) must be first even as quite mortified in her, that so the inward nature might yet stand onely in the desire; viz. the formed words *Ens* as to the creature.

29. For the promised word in the Covenant with *Abraham* should give it selfe out of *Abrahams* seed into *Sarabs* seed; viz. into the womans matrix in *Venus's* Tincture, and take unto it the female *Ens* out of the Love Tincture, which had parted it selfe from *Adam* into a Woman, indeed not according to the manifest life of the holy heavenly *Ens* shut up in her, which disappeared in *Adam* and *Eve*, which was first made manifest in *Christ*; but according to the kingdome of the formed word of nature, in which the heavenly *Ens* lay shut up, untill the motion of the Covenant in the *Ens* of *Mary*, where the limit or Eye marck stood at the End of the Covenant.

30. Thus *Hagar* and her Son *Ismael* (who as to the will of selfe, viz. as to the Devils introduced desire and his outward Constellation, was a mocker of his brethren, and did exercise them) must be an Instrument of Nature, whereby God manifested his Wonders.

31. But as God will not for ever cast away the nature from him, but thus useth it in time in a contrary, to the opening of his wonders of wisdom out of Love, and Anger; as a Generatress of his wonders [in good and evil] The like also we are to understand concerning the evil innate property in man, which cannot judge the Soul.

32. But the free-will which it hath, if it therewith continueth in the iniquity in selfhood, that condemneth it; for it will not enter again into the One, viz. into the quiet Rest: \* Its condemnation is in it selfe, and not without it, it maketh its hell in it selfe; that is, it awakeneth, out of the centre of the eternall spirituall nature, Gods wrath in it selfe; viz. the property of the dark fire-world; in which it is not the child of Gods Love, but of his Anger, of which substance and essence it selfe is.

33. For if the soul dyeth to selfe will; then it is dead unto hell, viz. to the Kingdome of the wrathfull nature: now it cannot do this in its own selfe ability, unless God look upon it again, as here hapned to *Hagar*, when shee said; *Thou God see'st me*; and therefore shee called this place or fountain, the fountain of the Living and Seeing; for the fountain of life did even there manifest it selfe in her, and brought her again to Conversion.

34. For shee should not be cast out with her Son from the purpose or \* Election of God, but God did onely set forth the figure of both Kingdomes in their seed; viz. in *Ismaels*, and *Isaacs*: For thus said God afterwards to *Abraham*; Moreover concerning *Ismael* I have heard Thee also, behold, I have blessed him, and will make him fructfull, and multiply him exceedingly: Twelve Princes shall he beget; and I will make him a great Nation.

35. Now what God hath blessed; that the Bishop with his Reason shall not unhallo w or make execrable! \* Hee hath set him up to be a Ruler in the Kingdome of nature, that he might manifest the Wonders of Nature, and not predestinated him to condemnation, as *Babel* judgeth; in whose hand a Shepherds crook were more comely and fitting, then to expound

\* Note.

No selfe-ability.

\* Note.

Gen. 17. Ch.  
20. vers.

\* God  
\* Ismael.



expound the mysteries of the Scripture with earthly eyes [or apprehensions], and make conclusions therein; which indeed serve the Devill, and make men lewd, and prophane.

36. For though *Ismael* was afterward cast out with his mother *Hagar*, so that he attained not to the Inheritance of *Abrahams* goods; the same hath for another figure then reason teacheth in it; God set *Ismael* to be a Prince in the Kingdome of *Nature*, and *Isaac* to be a Prince in the Kingdome of *Grace*; *Ismael* must possesse strange [or another sort] of goods; because he was not sprung forth out of the line of the Covenant; and *Isaac* was of the line of the Covenant; and therefore God gave *Isaac* *Abrahams* goods, viz. the blessed Inheritance, because he was born of the blessing, and out of him the Lord of the goods should come; Therefore he in the mean while should be a possessor of the same dominion, untill the Lord should come; and *Ismael* must be a servant and minister of the same Lord who was to come after.

37. For the children of *Nature* are Servants in the kingdome of *Grace*, not Lords in selfe-will; they must not with the own selfe-will enter upon the inheritance of the kingdome of *Christ*; for \* it lyeth not in any mans own willing, weening, running or going to will and take the same in their own selfe-willability; but it lyeth in Gods mercy, it is a kingdome of *Grace*; not a kingdome hereditary to one generation of men onely, but God gave it of *Grace* to *Abram* in his Seed.

\* Rom. 9. 16.

38. The mocker *Ismael* must be cast from the blessed inheritance, for he was not born of the line of inheritance, viz. out of Gods speciall gift as *Isaac* was; who represented the person of *Christ*; for *Christ* alone should be the heir of Gods blessing, who had the same out of the Right of nature, all the rest one with another must be as his Sojourners; for *Isaac* must dwell in *Sons Tent*, not as a Lord and Master of the Tent, but as a Servant.

39. For the person of *Isaac* also according to his innate *Adamicall* Nature was no otherwise therein, then as a Servant; but that he was chosen to be Heir, the same was from God; who bestowed it on him as a Vicar or Deputy of his Lord, who should spring forth out of him; whose property given of God, he did carry in himselfe as in the place or Mansion of the Covenant; understand, he bare *Christ* in himselfe in the Covenant of God, and to him alone the goods did belong out of the Right of nature, for he was Gods child by divine nature, and an heir of all whatsoever God had created.

40. But unto all others the heavenly goods did not belong out of a naturall right, for they had lost the Right of nature in *Adam*, and attained thereunto onely by the Free-Gift and gracious Donation of the giver, even by the Mercy of God; therefore *Ismael* was cast out from the inheritance of *Abrahams* peculiar goods; for the figure of *Christs* kingdome to come, was here represented.

41. And we may yet see this clearly, sufficiently, and fully set forth, in that *Abraham* lay with an *Egyptian* strange maid, and begat a Son of her out of his seed, viz. out of the essence of his body, and soul, and yet afterwards rejected this Son from the inheritance, so that we plainly see here the figure of the right childrens inheritance, that none can come to the Adoption [or true childship of God], unless he be born out of this Covenant, out of *Christs* flesh and Spirit.

42. The

Note.  
Predestinate  
to Condemna-  
tion.

42. The old Adamical man as to its own selfe will out of the Serpents *Ens* is wholly rejected, and cast away: he is nothing profitable, [or wholly unfit] for the kingdome of God, he is onely an *Instrument*, whereby God proveth, and exerciseth his children, as a *Besom* where-with the house is swept.

43. The soul must *forsake* its own will unto all eternity, and must have a new body born or generated in it out of the heavenly *Ens*, which heavenly *Ens* did *disappear* in *Adam* as to God, and was introduced again thereinto out of *Christs Spirit*.

\* Alike reje-  
cted or Repe-  
bait.

44. The gross introduced beastiall property, is also \*alike rejected from the kingdome of God in all men who are born of *Adams* sinfull Seed, as well in *Isaac* and *Abraham* as in *Ismael*; but the *Ens* in the Cove-  
nant shall live for ever, and at the *Last Day* it shall again put on the true man created in *Adam* out of the *limus* of the earth, which is of the king-  
dome of this worlds essence; yet not the grossnesse of the earth, but the \**Ens* of the formed word, which hath given forth it selfe into a crea-  
tion.

\* Note.  
The Resurre-  
ction of the  
Body.

45. The inward *Ens* of *Christ* (which the soul putteth on it for an heavenly body out of *Christs Spirit*, and out of his flesh, and blood,) is spirituall; It is a spirituall body, which *dyeth not* at the death of the out-  
ward man, yea it is not buried; neither doth it arise again; but it is dead  
and buried, and risen again in *Christ*, for all, and in all, and liveth eter-  
nally, for he is passed from death to life.

46. And therefore *Ismael* came not to the inheritance of his fathers goods, for he had not yet put on *Christ* in the flesh and spirit, but *Isaac* had put him on in the Covenant, viz. in the incorporated word, and had *Christ* now in the Covenant from Gods Gift, as a naturall Right in himselfe; not from his own power and ability, but from the power of the Giver, even from the power of the Covenant.

47. But now *Ismael* must put on the Covenant from *Christ*, and not from the inherited adoption or childship as *Christ* who had it from God in a childlike [or filial] Right; and now *Ismael* must do this for the obtaining of it; viz. he must behold himselfe in the fountain of the seing, and living, as his mother *Hagar* did, and return again with the lost Son to the Father; and fall down before *Abrahams* feet, that is, his heir *Isaac* in *Christ*, and pray, that he would receive him into his house, (which is *Christs humanity*, viz. the spirituall world) as a servant, and Day-Labourer; for he hath had no more any Right to his inheritance; he hath been begotten and born onely as a Step-Brother (or Son in Law) of a strange Mother, viz. of the Kingdome of Nature.

48. And for their sake *Christ* came, that he might have Mercy on them, for he himselfe also said when he was in the flesh, \*He came not to seek the Righteous, but the poor Sinner, his brother in *Ismael*, and *Adam*, not his line in *Isaac*; for the \*whole hath no need of the Physitian; but the sick wounded poor Sinner.

\* Or, justified  
one.  
Matth. 9. 12.

\* Note.  
Predestination.

49. And we will not herein conclude so blindly concerning \*Prede-  
stination, and Election of Grace, as *Eabel* doth, which teacheth, that God hath ordained a certain number, and company to Damnation, and the rest to Salvation.

50. If this were so, then Nature must needs be limited, confined, and deter-



determined; when it should beget and bring forth a child of God, and nothing would be in the free condition or liberty; yea, God must then *constitute* and shut up his *unchangeable* cone, infinite ] will into a beginning and limit, and nothing at all could be free in the humane property, but whatsoeuer anyone did, that must *unavoidably* so come to passe, let him rob, steal, murder, or blasphem God, and live as he pleased, it must be so; if this were true, then the *Ten Commandments*, and all *Doctrines*, *Teachings*, and *Lawes* were to no purpose, and none need Repent, unless God compelled him threunto.

51. I say whosoever teacheth so he useth and *\*taketh the Name of God* *\* Exd. 10. 7.* in vain, and horribly prophane the holy Name of God, which is free, from eternity, and offereth it selfe to all poor Sinners, and *\* bideth them all come unto him.* Matth. 11. 28.

52. The Covenant was indeed *\* established in Isaac*, viz. the divine *\* See forth.* might and dominion; but it was given to no man in the life of the Covenant, but onely and alone to the *Man Christ*, so that none came out of a peculiar Right, to God, but all in the *Grace* of the one, and God did declare his mercy and compassion in *Christ* unto all, and without him there was no Door of grace, to the *Jewes*, viz. *Abrahams Seed*, and also to the *Gentiles*; all are onely children received out of *Grace*, and new-born in him; and none either of the *Jewes* or *Gentiles* without the life of *Christ*, [ are received to mercy ], all men who have pressed [ or earnestly come ] in to God, viz. to his *Grace*, those he hath all received in the *Grace* which he offereth in *Christ*.

53. Therefore *Christ* also prayed for his *Enemies*, which knew him not, but crucified him, that God would forgive them in him, and receive them to favour; in which Access, all Nations who know not *Christ* in the flesh, have an open Gate, and are taken into Gods Mercy.

54. For *\* besides* *Christ* no man cometh to the childlike inheritance; *\* Within.* to him alone the goods do belong, viz. the Hierarchie of men; as he himselfe also said; *\* Father the men were thine, but thou hast given them me, and I give unto them the life eternall;* *\* Job. 17. 6.* and therefore it belongs unto him, because he is Gods Son, born of his Essence, from eternity.

55. *Adam* was also Gods naturall Son, which he created out of his Essence, but he lost the childship, and the inheritance, and was cast out, and with him all his children, as *Ismael* was cast out from the childlike or filial inheritance.

56. For in *Abraham* the inheritance of the true Sonship was again manifested; but *Ismael* was not born of the inheritance of the Sonship, but of the *rejected Seed*; but now God offered again, out of free-Grace his holy inheritance in *Abraham*; that he would generate the rejected Seed in this new Mother, which gave in it selfe into *Abrahams Seed* again in himselfe to a childlike Seed.

57. Not that the rebellious Runagate Adamicall will in the *Selfhood* in *Ismael* should be receiued into this Mother, no, the same is wholly cast out with *Ismael* in all respects from the filial Inheritance; he cannot be born new, unless he dye to his selfe, and own willing, and come in a converted will to God in *Christ* as the lost Son, who neither wills nor desires any thing from a naturall proper Right, but onely, that the Lord of the *Grace* would have Mercy on him, and receive him again to be



\* Text.  
Engrast, or  
in-lmage.

1 Day-labours; This conuened with God doth take in, to his gracious free-given inheritance, viz. into the goods of Abraham in Christ, and maketh it to be *Heir in Isaac's goods*, viz. in Isaac's freely-given inheritance in Christ; and that which was lost was again freely given to the Covenant of Abraham, viz. to the blessed Seed, that is, to the man Christ; and he now doth freely give it unto them who come unto him.

\* Or, Sonship.

59. All men who come unto God the Father, and pray unto him for the *eternall* Adoption, unto all whom he giveth the Adoption in his Son Christ, unto whom he hath freely granted the whole inheritance, viz. the Hierarchie of mankind, viz. the possession of the Throne of the Angelicall World, even in the place of this world; and given unto him all the power of rule and dominion; as he said; *Matth. 28. 18. All power in Heaven and in Earth is given to mee of my Father*.

60. For God the Father ruleth all the place of this world in his Son Christ; and all men who now come unto God, they come to him in Christ, who is the Lord; viz. the mouth of his Father.

61. Christ is the Staffe, wherewith he [guides and] feeds his sheep; in Christs voyce all poor Sinners who turn to God are born to a new will and life; and in the filial birth in Christs voyce they dye wholly unto the own will of selfhood in Christs death.

62. For Christ is dead to the humane Selfhood in the Fathers Anger; and buried with the will of Selfe in the eternall death; and is risen again in his Fathers will and liveth, and ruleth to all eternity in his Fathers will.

63. God the Father introduced his Voyce and Word, viz. his manifestation into the seed of Abraham, viz. into mans will of Selfe; and brought that will of the humane Selfhood with his own introduced voyce into the death and into hell, which death and hell were manifest in the Selfhood of mans own will; and in the Power of his manifested voyce, He did destroy the death and hell in the Voyce and Word of mans Selfhood; so that man should not any more will to himselfe, but what he now willet, the same he must will in the manifested voyce of God.

\* Or, would  
take the inheritance.

64. So long as *Isaiah* willed in the voyce of his scorning contemning Selfe, he could not be heir of these introduced free-given goods; but when he hath turned to God, and forsaken the will of Selfe; then God also sendeth the Angel to him, even while he is in his Mothers Wombe; and saith; \* *Return again to the free; and humble thy selfe under her hand, and thou shalt live.*

\* Gen. 16. 9.

\* Note.

65. For *Isaiah* was run away from God in the wombe; which signifies the fugitive runagate nature of man in Selfhood; and in the Mothers wombe God sent him an Angel to recall him: noting; that all wicked men are called inwardly by the voyce of God while they are yet in the wombe; and also the time of their whole life, in their own essence, and being; Only the naturall will of Selfhood stoppeth its hearing, so that the voyce of God is not manifest therein.

66. That

66. That is, like as the *Sun* shineth all the day long; and giveth it selfe unto every Essence which will but receive its power; so likewise the voyce of God soundeth through *all men*, to recall [and reclaim] them, the whole time of their life: so soon as the *Seed* is sown in the *wombe*, the voyce of God is founding [or working] therein to a good fruit; but on the contrary also the voyce of Gods Anger soundeth in the Essence of mans Selfehood; there is a continuall *combate* betwixt them; as with heat, and cold; that which gets *victory*, of that is the fruit; this strife continueth as long as man liveth in this world.

67. Therefore we declare with good ground; that men ought not to make conclusions concerning the children of Gods Saints; as if God had so out of his *purpose* begotten one to *condemnation*, and hardned him that he *could not* come to the Adoption; and chosen in himselfe another that he *could not* be lost; it is a meer groundlesse *fiction*; [There is no footing or foundation at all for it, either in the book of Nature or in the holy Scripture, it proceeds from the Abyss and bottomlesse smoaky pit, of darkness and hypocrisie.]

68. By the \* Tribes of the Saints ( in whom the divine Covenant hath opened it selfe, viz. by the Patriarchs, as Adam, Noah, Abraham, Isaac, and Jacob ) there are alwayes two figures represented, viz. Christ and Adam, a good, and an evill man. \* Or, the Stems.

69. Cain, Ham, Ismael, and Esau, were types of the corrupt man, and Abel, Sem, Isaac, and Jacob, were types of Christ, who opened himselfe in this line, and set himselfe forth before the corrupt children of Adam as a light, and Preacher to convert them.

70. For \* God hath not sent his Son to condemn the world, viz. the poor corrupt man, but he hath therefore sent him into the world among the Godles crew of evill men, to teach and call them; and those who have a willing desire to hear he will save, even those that have but a sparkle of the divine Ens, which is capable of hearing in them. The quickning and renewing voyce of Christ doth cry and call in that little spark which is in all these, that is, it bloweth up that little spark that it may become a divine fire. \* Job. 3. 17.

71. And that we may open wide the eyes of the blind Selfe-named Christendome, and also of the Jewes in their boasting, that they may not so brag, and stand upon their knowledge, as if they onely were the children of God, because they know the Name of God, and flatter themselves with the knowing it, and condemne other people, who are deprived of knowing as they know, and have introduced another knowledge, as they alas! do most blindly; in so much, that one Nation and people doth exercise [or evilly entreat] another, know; that Cain, Ham, Ismael, and Esau, are the types of the Turkes, and Heathens, whom God blessed in Ismael; and gave them to possesse the Princely Dominions in his Kingdome of this world, and cast them out in their own contrived knowledge from the knowledge of the \* Adoption of Christ; as he cast out Ismael; but recalls them in the Wombe by the Angel of the great Counsell, unto the free; viz. to Gods goods, that they should returne to him. \* Or, Sinship.

72. For they lye shut up under the vail of Christ, as Christ did under the Leviticall Priesthood under Moses; and as the Children of Israel under the Law were not justified through the Law, but through him who



was *hidden* under the Law, and thus they are now *hidd* under the true knowledge, and lye as it were shut up in the mothers wombe.

93. But the *Angel* of the great Counsell, calls them by their mother *Hagar*, viz. by the Kingdome of Nature; that shee (the mother and her child) should return home to *Sarah*; viz. to the free, that is, to the one onely God, who hath born his Son of the free: thus they come as it were under the *vail* in the mothers wombe to the free, viz. to the one onely God; who hath born unto *them* of the free [woman] the true Lord, unto whose goods (they being strangers are received in *Grace*) as sojourners.

74. For as *Ismael* did not go to *Isaac* for the inheritance, which did of Right belong to *Isaac*, (because the Lord was in him, who freely bestowed it upon him, and set him as a Steward) but would have it of the *Father*; even so the *Turkes* have turned themselves from *Isaac*, viz. from the Son, to the Father, and will have the inheritance of God from the Father.

75. Now the *Father* is manifested to us in the *Son*; and when they now do call upon the Father, he heareth them onely in his Son, viz. in his voyce manifest in the *humane property*, and they yet serve the *son* in the *Father*.

76. For wee men have no *other* God at all without Christ the Son; for the Father hath manifested himselfe towards us with his voyce in the Son, and heareth us onely through his voyce manifested in the Son.

77. Now when the *Turkes* worship the Father, he heareth them in the Son, and receiveth them to adoption in the Son, in whom God hath onely manifested himselfe in the humane property, and in *no other* property besides.

78. Now saith Reason, how can they attain to the Adoption of Christ, when as they will not have the *Son* to be the Son of God, and say, that God hath no Son; heare O man! Christ said; \* *Whosoever speaketh a word against the Son of man, to him it shall be forgiven; but he that blasphemeth the Holy Ghost, to him it shall never be forgiven*: that is, as much as if he should say.

79. Whosoever reproacheth the *humanity* of Christ in *Ignorance*; [considering of it] as his own flesh; to him it may be forgiven; for he knoweth not what the *humanity* of Christ is; but he that blasphemeth the Holy Ghost, viz. the *onely* God, who hath manifested himselfe in the *humanity*; wherein Father, Son, and Holy Ghost, are *One* onely God; he hath no forgiveness for evermore; that is, he that *rejecteth* the onely God, he hath quite broken himselfe off from him, into an *ownhood* of Selfe.

80. Now the *Turkes* do not blaspheme the Holy Spirit, who manifested himselfe in the *humanity*, but they reproach the *humanity*, and say a creature cannot be God.

\* Or, *Miracles*. 81. But that God hath wrought, and don \* *wonders* in Christ, that they confesse, and blaspheme not the Holy Spirit which hath wrought in Christ, viz. in the *humanity*; *blindnesse* is hapned unto them, so that they walk under a *vail*.

82. Now saith Reason, God hath taken away the *Candlestick* from them,



them, and rejected them; hear O man what was the cause that God (as he is testified by Saint Paul) did take away the Candlestick from them, and shut them up under the vail, thinkest thou that it was done without his foreknowledge, without his will, no, it was done with his will.

83. He permitted the kingdome of nature to give them a Doctrine of Reason; seeing Christendome became blind in their Reason, in respect of Christ's Person, and did wrangle and jangle about Christ's Humanity, and put all manner of scorn, reproach, and disgrace upon his Person, as it fell out among the Arians, when they doubted his Deity, and the Nicenes in their covetousness did apply his merits in his humanity for the belly sake to their belly orders; and did practice all manner of lewdness and profaneness (even with swearing, cursing, juggling and forcery) by his suffering, and holy wounds; so that therewith the holy Name of God, which had manifested itselfe in the humanity, was abused; thereupon God did take himselfe from them in their understanding, so that first they became blind with the Arians in respect of the Deity of Christ.

84. But afterward when as they would be wholly blind Beasts, he hid himselfe also from them in respect of the humanity by the Turkish Religion; so that they were wholly deprived of the Candlestick of the world; and it went with them, as the Prophet said to Israel under their King; *Isa 1. 1. I must give thee Judges as in former Times.*

\* The Doctrine of Mahomet, or the Alcoran.

\* Ifay 1. 26.

85. Thus the King of light in the humanity was withdrawn from them, and the Judicature of nature was given them again for a guide and Governour; so that they returned again into the mothers wombe; viz. into the Root, out of which man was created, that is, to the onely God; so that the Name and Knowledge of the holy humanity of Christ is yet put out with them.

86. And that they might not use the same so vainely, and uneffectually for swearing, and false defence [or covering] they must again enter into Hagar, as into the mothers wombe, and have now verily been a long time a people run away in their mother Hagar from Abrahams house, viz. from the humanity of Christ.

87. But know, and declare this as a word of the most High, known in the Sound of his Trumpet, which he hath prepared to awaken all Nations, and to visit the face of the whole Earth; That the Angel of the great Counsell, viz. the holy voyce of Christ is not departed from them eternally to forget them; \* So little as a mother can forget her child, that shee should not have pittie upon the Son of her wombe, albeit he were disobedient to her.

\* Ifay 49. 15.

88. For as the Angel came to Ismael (being yet in the wombe) when his mother fled from Sarah; and did enrich him with a blessing and worldly Dominions, and bad the mother with the child return to Sarah; Thus likewise when the Eastern Countries entered again into the mothers wombe with their knowledge of Religion; God gave unto them in the kingdome of nature power and authoritie over the Princely Dominions of the world, for to possesse and rule them under the light of nature, till its time, and then they shall come in again with great joy, and with great humility to Abraham, viz. to Christ.

89. And not in the form of the Babylonicall, formall, litterall Christendome;

\* Verball,  
cousile.

stondome, in their invented and contrived Orders, which are onely  
\* *Verball, cousile.* *Christians* (so that a Testimony [or some outward footsteps] of  
Christ and his Kingdome have still continued upon the earth) but they  
shall be born in spirit, and in power, for they are the *lost Son*, which is  
wandred away from the Father, and is become the *Swineheard*.

1000. But when the Angel shall bid them return, they come in the by-  
\* *Verball, cousile.* *And* of the *lost Son* returning to the Father, and then there will be  
George celebrated by Christ, and his Angels. *That the dead is made a  
live, and the living againe made dead, and the true Golden Jubilee-year of the  
rise of the Law, and the Law up among them.*

And heid the Elder Brother (who hath continued in the letter)  
dare not beleeve it, in respect of the different form, which he hath made  
to himselfe (for the most part for his Belly, and Honour) yet they are not  
moved at it: they are merry with the Father.

\* Pained.

Now then, if we truly compare *Christendom*, and  
the *Turkes* together, and look upon them a right: then we see that they  
(since the *Turkes* departed from them) have been but one people (be-  
fore God in right conscience, and holiness) with different names.

\* *Verball, cousile.*  
\* *Verball, cousile.*  
\* *Verball, cousile.*

And they are the same Sonnes, *to one* whereas the Father said, Go  
and do this, and he said, yea, but did it not, and to the other also do this, and  
he said, yea, but did it not, which doth so highly advance, or set forth the  
Turkes in the kingdom of nature, which the blind Christian world doth  
not understand.

\* Pained.

Not that we justify the *Turkes*, and say, that they should remain  
in their blindness; *no*, but in the counterfeite [verball] Christians  
we dectare, that they are like (with them) before God, in that they are  
as blind as the *Christians* Kingdome as the *Turkes*: as it plainly shows  
it selfe, in that Christendome is full of strife, and contention, about Christ's  
Deity, and humanity; and abominably prophane the holy Name in his  
humanity; and use it onely for a form, and custome to swear [and Cove-  
nant by] unto Idolatry [and hypocrisie] and are gone from the sword  
of the holy spirit, unto a bloud-thirsty confounding sword, wherein is  
nothing but contending, and contending one another, and the whole  
Tyroly Christendome is rived into meer Sects, and Orders; where one  
Sect doth despise, and brand another for unrighteous: and thus they  
have made of Christendome a meer murdering Pen, full of blasphemies  
about Christ's Person; and have bound the Spirit of Christ, in which a  
Christian should live in deepest humility, to the Formes and Orders of  
Disputation, and have set foolish Reason, to be a master of the under-  
standing above Christ's Kingdome.

\* Or, to judge  
what the mean-  
ing of the Holy  
Spirit is in the  
Scripture.

But ought we to speak so of Christendome, and the *Turkes*, as if  
they were alike? Thus we say, The *Turke* is openly an Ishmalite, and a  
mocker of Christ's humanity, and holdeth him not for the Son of man,  
and God too; for he understands not the heavenly *Eur* in the Person.

But the Sects of Christendome do indeed cover themselves with  
Christ's Mantle, but do attach him in his humanity, and Deity, and re-  
vile him in his whole person; tear, and rend one another [with words,  
and swords] about his person; the one will have it this way, another  
that way, every one will be master over his words, and spirit; and de-  
vise Christ in his members, and are as revolting rebellious and fugitive

Ishmalites



97. *Man* lieth in the Tubbes, and liue in their selfish will; and serue the  
kingdom of this world in their self-hood, and worldly interests, and plea-  
sure, and desire, and according to the flesh, and not according to the spirit.  
98. *A Christian* should be dead with Christ to selfe; and be risen a-  
gain in Christ; and be born anew of Christ, and put on Christ; that so he  
might be a Christian in Christ, in the spirit and heavenly flesh of Christ,  
according to the inward spiritual man.

99. *But* instead hereof men haue put on *habits*, and the *antichrist*;  
and do but blemish themselves of their *adiuices*; [and of the diuine Orders  
in the performances of diuine duties in lip-labors and much praying.]  
And in the same houses of the Churches, Cathedralls, and Cloysters  
of Christendome; where indeed they do counterfeite somewhat of Christ;  
feigning that they *pharise* read the *scriptures*; which the Apostles left behinde  
them; but afterward in their *teaching*, for the most part, they foist in  
the Kingdom, and Government of nature, with brawling, and *dispu-  
ting*; and spend the time with disputing, confuting, and contending  
about things, and their different mentall Idolls and *opinions*, in so much  
that one party is brought wholly to condemn another, and the Eares,  
and heartes of the hearers are so infected with Gall, and bitterness, that  
one Sect willfully opposeth another, and cryes it down for *deuillish*;  
wherewith nothing but warres, and disdainfull provocations do arise, to  
the defiling of Countreies, and Cities.

100. *Thus* they are like before God, and lye as it were shut up in  
*Hagar*, in the dead Reason, except the true Children of God, which ve-  
rily are here and there to be found among all Nations, and Sects, but  
wholly simple, and *despised*; also covered under Christs Cross, to the  
Reason-wise world.

101. *For* as the four Elements receiue the powerfull influence of the  
Sun; and we see in the substance, the body, but not the Sun; although  
it worketh therein; so likewise the Spirit of Christ is *hid* in the chil-  
dren of God; but as an hearb springing from the earth, doth by the  
virtue of the Sun, put forth a fair *blow*, and *fruit*; so also Gods chil-  
dren out of their disregarded form, find homeliness to the lowd worlds  
or prating hypocrites eye, do bring forth the *fair fruits*, of *humility* and  
*piety*.]

CHAP. XLII  
Of the Seal of the Covenant of Circumcision;  
and of Baptisme.

WHEN God had made a Covenant with *Abram*, and blessed him;  
and made him a father of many Nations; which should be ble-  
ssed through him, viz. by *Abrams* Blessing in the Covenant; then he gave  
him the *Seale* of the Covenant, viz. the Signe and the Figure upon what  
the blessing passed; and shewed him in this figure, what in man  
should Inherite and possesse the *eternall* blessing; that is to say, *not* the  
gross



gross earthly beaſtiall Man, which is conceived and born in the *lust of the flesh*, out of the Beaſtiall lust of Man and Woman; which did involve or insinuate it selfe into Adam, according to the Brutish, and beaſtiall property of the *drooked* fleshes Essence; upon this the Covenant; and blessing doth *not* passe; but upon the *Seed* of the *Word* formed out of the heavenly worlds property, out of the *Image* of the Earth; not upon the introduced Serpents *Ens* out of the *dark* worlds *Way* and property; but upon the *Soyle*; and its right Body, which was created to it in Adam.

2. And we here see by the *Circumcision*; the Types that the beaſtiall copulation of man and woman, is an abomination before the holiness of God, which yet is borne withall, by divine patience, and permission, seeing now it cannot be otherwise with Man, he having lost the magicall birth of Paradise; for here God set forth the figure in the *Circumcision*; that every Male must be circumcised on this member of the propagation of the masculine seed; in that, man soweth his own *will* out of the property of nature in his seed; therefore God set forth the figure with the *Circumcision*; both of the earthly Seed; and also of the member and will; for the Spirit in the Covenant came out off through Christs death this figure in the inward (spiritual) man; together with his beaſtiall will and desire.

3. For the beaſtiall gross earthly *Seed* of the man or woman shall not put on the Covenant, and blessing; as Christ also said; but he, *who is not born of the will of man, nor of the flesh, but of God*; the beaſtiall birth with its members must be cut off through the Temporall death; and live in the spirituall birth through Christs death; and be buried in the eternall death, viz. in the nothing.

4. But being the Covenant of God had incorporated it selfe in Abrahams seed to a propagation, God did here set before him by the *Circumcision*, the person of Christ; in whose death this Beast and Monster should dye, and out of his death a new Angelicall form should come forth; for the Circumcision was not the *Abatement*, but the apprehended [or conceived] *Ens* of faith was the *Accrement*; out of which *Ens* of faith Christ should be born; but the Circumcision was the *Signe*; that the *Ens* of faith in the word of God, should cut off the earthly Seed.

5. For the living word of God looked into the Covenant; and in the Covenant, the humane *Seed* of the heavenly part, lay disappeared; and in the disappeared *Ens* stood the Aym or Limit of the new Regeneration in Christs motion, where the word of the divine Tincture, and power, would again move it selfe in the true humanity created in Adam; and also it did move it selfe in the Spirit of the children of faith, so that they were received and accepted of God in the Spirit (upon the Promise, of the motion or manifestation of the shut-up *Ens*) as dear innate children.

Note.  
1772 and

6. Not that they had put on Christ in the flesh before his manifestation, but indeed the same *Ens* in their faith, and this same received or intaken *Ens* of faith was the *Circumcision*, which circumcised the heart and minde, and rent in twain the sinfull *soyle*, and pointed at the cutting off of the earthly introduced Serpents *Ens* in Adam, viz. of the earthly Seed, and the earthly members to the Beaſtiall propagation; it shewed; that Christ (when the incorporated *Ens* of faith should manifest it selfe in the humanity)

# CH. 41. Of the Seal of the Covenant. Gen: 17. 283

humanity ) should, and would cut off this Beast, and destroy the life of death, and hell therein.

7. We must not look upon the Circumcision onely and barely as a signe or figure, for it is the Seal of the Covenant, which stood as a Seal imprinted on the *Ens* of faith, for the *Spirit* of the promised word to the new birth, was in the Seale, as among the Christians it is in the Seale of Baptisme.

8. And therefore God said, that soule that shall contemn this Covenant, shall be rooted out from among his people, and commanded the Natives and strangers to be Circumcised, although they were not of the Seed of *Abraham*, to signifie, that the Covenant passed upon all people, who would but receive the *Ens* of faith; even there the Circumcision should be don.

9. For that was not the right Circumcision which was don outwardly on the flesh, but it was the *Signe* onely of the Circumcision; the true Circumcision was effected in the *Ens* of faith, in the Covenant, in the power of the word, and Holy Spirit, where the word, in the Spirit of Christ, doth cut off the Serpents *Ens* from the right humane *Ens* of the heavenly Part; viz. it cuts off the *Ens* of the dark world introduced and insinuated through *Adams* evill desire, and the Devils in-flying poysonfull desire.

10. The Baptisme of the Christians, and the Circumcision of the Jewes hold wholly one and the same Right; among the Jewes the Circumcision was effected or performed in the word of power, the Holy Spirit baptized them with the holy fires Baptisme; understand, it baptized their true man corrupt [and withered] in *Adam*, the same was Tinctured with this Baptisme, viz. in the *Ens* of faith; for the *Ens* of faith was the Baptisme of the Jewes, where the Holy Spirit did inwardly baptise them unto Christs humanity.

11. But now being this same word of faith; (viz. the *Ens* of faith) hath put on the humanity, and quickned it in it selfe to life; this same Spirit doth now Baptize with water, pointing at the humanity of Christ; for the water of eternall life, viz. the heavenly worlds substance, was disappeared in *Adam*, and made alive again in Christs heavenly *Ens*, (being also the water of the heavenly Powers) introduced into our (in him assumed) humanity; therefore the humanity of Christ was the first-born from the dead:

Note.

12. And with this same heavenly water, which Gods word and power introduced into the humanity of Christ from heaven (understand from the holy spirituall world, viz. from the Second Principle) the Holy Spirit of Christ doth baptize the Christians in their Baptisme of water; which externally is also but a *Signe* of the internall Seale, in which Seale the Holy Ghost baptizeth.

13. And therefore Christ hath appointed the Seale of the Circumcision into a baptisme of water; being the fire-baptisme in the Covenant, is become manifest in the water of life in the humanity; so that this fire-baptisme, viz. the flaming Love-word, is made flesh; therefore Christ said *John 3. We must now be born anew through the water; and spirit; else we shall not see God.*

14. For in the water wherein the flaming Love-word in the *Ens* of the Covenant



Note how wee  
are Baptized  
into Death.

Covenant hath manifested it selfe in our heavenly disappeared water (which is become incarnate) all the children of Christ must be new-born, and take *this water* in their faith's desire; in which water the eternall flaming Love-word of God hath incorporated it selfe; this same water baptizeth the inward man which disappeared in Adam to the new regeneration; and the earthly beaſtiall half-Serpentine-and-Devillish man to mortification and Death; it circumciseth the poor captive ſoul, and putteth the Covenant and humanity of Christ upon it in the inward ſpiritual man, now disappeared or withered, as to the kingdom of heaven.

15. Underſtand it aright yee *Jewes*, and *Chriſtians*; you have but one onely baptiſme; the Jew is baptized inwardly on the ſoul in the *Ens* of the Covenant, and circumciſed on the diſappeared *Ens* of the Right heavenly humanity; viz. the Serpents *Ens* is cut off from the heavenly *Ens* in the Power of the word's humanity, and the flaming Love-ſpirit in the *Ens* of the word, Tipſtureth the true humanity, and baptizeth it with the in-taken or conceived *Ens* of Faith; the *Faith* in the Spirit of God, baptizeth it with its heavenly water.

16. And the Chriſtian is baptized even with the ſame very word and water in the faith; it is wholly *One* and the ſame; onely this is the [external] difference, that God hath appointed and eſta bliſhed the Covenant of Circumciſion in the baptiſme of water; being that this fire-baptiſme hath manifested it ſelfe in Chriſts humanity in the water of life.

17. And that you may yet ſee, that they are both *One*; Chriſt was circumciſed as a Jew, and was baptized as a Chriſtian; thereby to declare, that he, in his Love revealed in the humanity, had manifested the fire-baptiſme in the water, viz. in great meekneſs, and long-ſufferance, and changed them into *One*.

18. The *Ens* of faith was not yet become incarnate among the Jewes, therefore God gave them the Signe of the inward Circumciſion by the cutting off of the outward fore-skin, that ſo, they might have a Signe, that the Holy Spirit in the *Ens* of faith in the Covenant, would cut off their ſinfull birth; whereby, they were the children of Grace in the *Ens* of faith.

19. But this ſame *Ens* of faith was firſt made fleſh among the Chriſtians in Chriſts humanity, and is alſo now incarnate in the children of faith in their true man: the Chriſtians do now in their faith's deſire, put on Chriſt, (viz. this *Ens* of faith), which the Jewes did alſo put on in the fleſh, in the heavenly fleſh, viz. in the heavenly living water in the divine manifeſtation.

20. This water is the heaven, wherein the onely holy Element is the motion, and eſſence; it is Chriſts, viz. Gods, holy corporeity, viz. the formed wiſdome of the forth-breathed or formed word of the divine powers, Gods living, eternall ſpeaking word, which is a ſpirit, and the divine underſtanding, which again attracteth to it ſelfe its own forth-breathed eſſence, viz. the forming of its wiſdome.

21. The fathers will, draweth the Soul, which is a fire-breath out of its fire-ſpirit, unto it ſelfe; and the ſons will draweth the noble Image created out of the wiſdome, viz. out of the heavenly eſſence; to it ſelfe, and the Holy Spirit draweth the whole moving humane underſtanding,



# CH. 41. Of the Seal of the Covenant. Gen. 17. 285

to it selfe, so that it is a God-Man, and a Man-God, God made manifest in an Image; and this is the Image of God; and thus also, the *Circumcision* and the *Baptisme* is to be understood, which in both is the ground, and chiefe corner stone to the new-birth, among the Jewes, and Christians.

22. Now in that the *Males* were to be circumcised and not the *Females*, and yet *all* are to be baptized among the Christians is thus to be understood, as followeth; mark it aright ye Jewes, and Christians, and all other Nations, we tell and declare it unto you all, for ye are hereby called, the Time is come about, that the *Antichrist* must dye.

Note. Why  
Males onely  
Circumcised.  
Why Males and  
Females both  
Baptised.

23. Adam was the Image of God, he was man and woman and yet neither of them before his *Eye*, but a masculine virgin in peculiar Love, full of chastity and purity; The *Tinctures*, viz. the *Power* of the fire and light according to the property of the Father and Son were both in each other as *One*, in an uncessant Conjunction of desire, wherein stood the peculiar fiery Love, desire.

24. But being the *Devill* assailed the property of the fires-Tincture, and brought his false desire thereinto, so that the fires-Tincture was divided in the properties of the eternall nature, each property on the centre gave it selfe forth into its Selfhood, whence the *selfy* revolted will and the false *lust* did arise, which lust desired to prove the dark worlds essence, viz. the earthly essence out of the dark worlds desire, and to tast in it selfe, how the same would *relisb*, if evill and good (each manifest in it selfe), were together, viz. in the dis-Temperature without the divine *One*; hereupon the false fiery desire shut up the property of the lights Tincture with the introduced *vanity* of the Devills desire, and with the earthly hunger after the vanity (proceeding from the dark worlds essence) in the earth, and in the Elements, so that the *heavenly female* or right virgin-like life was extinct in the *Ens* of the light.

25. For the Holy Spirit departed from the introduced vanity; and so the *holy Matrice*, viz. the heavenly Generatress, disappeared, and the mother of the outward nature, viz. the outward naturall woman, understand the property of the woman, got the upper dominion in the birth, so that Adam must now be divided and figured into a man and woman.

26. But being the fiery property of the Tincture, (which now hath the dominion in the man, and is called man by reason of the fathers property) was the cause of the poysonfull infection; so that the Tincture of *pleas*, viz. of the woman or the light, was mortified; and being he introduced in himselfe the abomination of *lust* into the womans property, (whereby afterward the woman, viz. his *Eye*, did so eagerly lust after evill and good, and began the earthly *Eating*) Thereupon we are here to consider, that this same fires-soul, viz. the *man* Tincture, must be baptized again with the divine Love-fire, that so it might not introduce the *Ens* of the Devill, and Serpent, insinuated into the *masculine Seed*; so poysonfull, into the *womans* matrix; it must be tinctured, and baptized again with the divine Love-tincture, viz. with the holy Love-*Eye*, which came to pass in the *Ens* of faith, in the *promised* incorporated Word, of the power of God.

27. But the Woman, viz. Adams virginity, was now transformed or

formed out of *Adams* nature, and essence, into a woman or manness, and in her the holy virginity, disappeared as to God, *viz.* the Tincture of the Love, and light, did still remain, but as it were dead or disappeared; for the outward mother, *viz.* the elementary mother lived now in its stead in her, and was the Generatress of nature, which must receive *Adams*, *viz.* the *Mans* Seed, into it selfe.

28. Into this disappeared heavenly Tincture of the light, *viz.* into the true holy virginity; the Eternall holy word of the power of God, which had created *Adam* into an Image of God, did promise in-hest, and incorporate, it selfe, with a Covenant, to bruise the head of the Devill, and the Serpents *Ens*.

29. Thus understand us here, very accurately; like as the Father generateth the Son; and as out of *Adam*, who betokens the Fathers property, the woman, *viz.* his Love-Tincture, was taken; and as before, while the woman was in the Man, the *fires* Tincture penetrated into the lights Tincture, and loved it selfe, therein; and as man and woman are *one body*, so likewise the *fires* Baptisme of the Circumcision went forth out of the *mans* *fires* Tincture into his *female* Tincture in the woman; God baptized the *fires* Tincture in the Man, and out of the *Mans* Seed cometh both the male, and the Female Sex.

30. Thus the mans Covenant and Baptisme entred into the woman, *viz.* into the *female* property; for the *Womans* Tincture had in it (already) the holy *Ens* in the Covenant; that Gods word in the Covenant would become man, in her shut up [barren] *Ens*, and quicken again therein the disappeared virginity.

31. Therefore the woman must not put on the Seal of Baptisme in her own peculiar will or desire, but have it from the man; being shee was taken from the man; that so shee might become a right woman [or manness] in the mans Baptisme, that so the Image of God in her might obtain the *fires* Baptisme and Tincture from the man.

\* 1 Tim. 2. 15. 32. For *St Paul* understood this very well; when he said, \* The woman shall be saved by bearing of children, if shee continues in the Covenant; and in the Love; for the woman hath her soul from the mans soul; and when shee is given to the man, then she is *one body* with him, and brings forth children to the man, she is his woman, his instrument; an *half-man*; and the Man an *half-woman*.

33. And that the mans property might again obtain the perfect Love, *viz.* the *female* *Ens*, and the woman the *Masculine* *Ens*; the Holy Spirit baptized the mans, *viz.* the *fires* Tincture, with the heavenly holy virgin-like Tincture, and the man baptized the womans essence in his Seed with the *flery* and also divine Tincture; therefore God commanded the males *onely* to be circumcised.

34. For in the Jewes *fires* Baptisme the Spirit baptized, onely without water, but among the Christians the Spirit baptizeth through water; the Jewish women could put on the Spirit indeed in the mans *fires* Tincture, but now being this same *fire* word is become flesh; they ought now of right also to put on Christ in the flesh, and be baptized; for their heavenly disappeared virginity must also put on Christ's introduced heavenly virginity, so that they might be true manlike virgins in the spirit and essence of Christ.

\* Burning, ardent.



# CH. 41. Of the Seal of the Covenant. *Gen. 17* 287

35. Now Reason asketh further, Wherefore must the *male* children be circumcised just on the *Eighth day*? why must it not be either sooner, or later? did it not lye in mans choice and power to *delay* the same, if it were weak? Herein is contained the mystery, and *wonder* deare brethren cease from the contention of the letter, and learn to understand the *hidden* mysteries, we shall deal with you in a child-like manner; do but look us in the face, from whence we come, and whence it is that we know and understand all this.

Circumcise-  
the 8th Day.

36. God Commanded the Boyes to be circumcised upon the *Eighth day*, and wherefore? *Six* dayes are the Man in nature, the *Seventh* is the day of Rest in him, viz. the heavenly disappeared *Ens*; wherein the six spirits of nature do work; As God made the Creation in *six* dayes; viz. out of the six properties of nature; and brought them to Rest into the *Seventh*, viz. into the Emanation or flowing forth of the heavenly *Ens*, which God hath co-imprinted into the compaction of the creation, which is the rest, and right life of the six properties.

37. Thus man hath gotten seven dayes for his own, the *Seventh* is his day of Rest; understand the *Seventh property* is the heavenly nature, which dyed in him, whereby he came into disquietnesse; therefore the *Eighth day* came out of meer Grace to help him, and gave it self again into his *Seaven* working dayes, viz. into the *Seaven* properties of his own essence; and *THIS DAY* is Christ in the Circumcision and in the Baptisme.

38. For God in this process holdeth the offer with the Regeneration of man, in manner and nature as he created him out of *seven* dayes; understand in *six* dayes his naturall life was brought out of the six properties of the inward and outward nature into an Image, and the *Seventh* property was the *Paradise*, viz. the *Saturday*, in which the six spirits of nature in their operation were reconciled, and Atomed, for it was the spiritual world.

\* Text.  
The Sun-Even-  
ing, or the E-  
vening of atome-  
ment, according  
as the word  
will bear it.  
See Chap the  
16 of this book,  
Paragraph 16,  
17, 18.

39. And hence arose that command unto the *Jewes*, that they should sanctifie and rest, even externally on the *Saturday*, viz. the *Sabbath*, to signifie, the inward holy *Eternall Sabbath*, in which the Spirit of God worketh in man and every creature, in each according to its property; for every created being resteth in him.

40. And therefore he commanded the male children to be circumcised on the *Eighth day*; viz. in himselfe, for he himselfe is this *Eighth day* which circumciseth; for before Christs humanity the process went in the form of nature; but being now Christ hath fulfilled the nature of man, and given himselfe into the *Seaven* dayes of mans property; children may now be baptized every [or any] day.

Baptized every  
Day.

41. We see here a very excellent figure by the beginning [or first institution] of the Circumcision; and Covenant of the first baptism, against the makers of the reason conclusions upon the letter, who will needs have it, that *safer* children are damned from the wombe, and even therefore, because they are taken and born out of the corrupt *Ens* of nature; For *Ismael* who was by nature a mocker, and captivated in the poysonfull, and corrupt *Adamicall Ens*; Even He, must be the first man which *Abraham* circumciseth; who was baptized in the Covenant.

42. Yee reason-wise! I pray set this looking-glass before your eyes;



and think what you do with your Conclusions concerning *Predestination*; we shew it you in humility, if you will not see, it shall be shewn you with fire, which is certainly known, for Christ came for *Israhels* sake; and for those that are like him, to help, and *save* them, if they would themselves; but in *Isaac* shall the Seed be called; viz. the *right* day, which is come to help the other *five* days, and introduce them again into the *seventh*, viz. into the day of *Reformation*.

43. Dear brethren be instructed aright; the God of Love, *He will not* the death of the poor corrupt man; but hath powred forth his best Treasure (which he had in himself, and is himselfe) in *Grace*, over all men; like as the Sun doth shine unto the good, and evil; but the wicked doth corrupt, and spoil the *Treasure* in himselfe, and will not receive it; but taketh in the *Ens* of the Serpent full of vanity; and is *baptized* with the fire of Gods *Anger* in the will of Selfe.

\* His precious  
image.

44. But if he went with his own will into the death of Christ; and desired from the bottom of his heart, to dye unto his selfhood and own will, in Gods *Mercy*, and cast his whole trust and confidence in God, and thought that he had nothing of his own, in this earthly cottage; but that he was onely a Servant, and *Steward* of God and his neighbour, in all that he hath and possesseth; and forsook the propriety and [selfish-interest] thereof, in his minde; he should soon be baptized with the *Holy Spirit*, and put on Christ in his will.

45. But these mischievous earthly Temporall Goods; Temporall honour, and pleasure of the flesh, captivate him in the *Ens* of the Serpent, so that he is not capable of the Baptisme of the Holy Spirit.

46. Also the Selfe, closted unfitted and unprofitable Teachers (trained up in the School of the disputing Reason, and chosen by the favour of Man) are wholly blind herein, and teach onely of the husk or outward vessell of the regeneration; they will needs be outwardly adopted children (forsooth) by an externall imputation of Grace; albeit they live onely in the will of Selfe; they will preach the Holy Spirit into the *Beast* of selfe-will, which yet is no wayes capable of the Holy Spirit; They understand nothing fundamentally, either of the Baptisme, or the Lords Supper; the new-birth is strange unto them, they deny the divine essentiall in-dwelling in Gods children; viz. the Temple of God, and so stand before the *Jewes*, when they should declare unto them, *What Christ is IN Us*, and what Baptisme; and the Lords Supper is, just as pictured Christians, or as *Idolls*.

47. For the *Jewes* know that God hath spoken with their fathers, and given them the Circumcision, and the Covenant; there they stick; but could the Christians fundamentally demonstrate to them what the Covenant, and Circumcision is essentially, and effectually, together with their \* offerings, they would forsake the *Signe* and enter into the *Substance*.

\* Sacrifices.

48. But that it hath so fallen out; that both the *Jewes*, and also the Christians have walked in blindnesse, even till this last time, and so also the *Turkes*, who by reason of the blindnesse, contention, and ungodliness of the Christians, have turned themselves unto Reason and nature; God hath therefore permitted it, because the Christians and Jewes both in the old and new Testament, received and appropriated to themselves the

the Covenant, and the Seal of the Covenant in the *outward shell* onely, viz. in the vessell, [or litterall notion and apprehension] and lived onely to the outward earthly mortall man; they all wayes minded, and provided for the Earthly kingdome and life, *more* then for the eternall.

49. They would understand in the *Husk*, viz. in the outward letter, what God hath spoken; and chose to themselves reason-wise people, which were gifted in the outward, formall, logicall, and notionall, understanding of the *letter*, who had *not* the spirit and power of Gods word and life in the new-birth, in them; but onely the spirit of *Selfe*, pride, and the earthly Belly-God, contriving thereby how they might be *rich*, in Christs poverty, upon the earth; *these men have blinded them*, so that both among the Jewes and Christians men have minded, and loved, onely the Earthly *Ens*.

50. Therefore God hath permitted, that the wonders of nature in the power of his *anger* should be opened and brought forth *in them*, and that they should thus stick in blindness, yet in controversie and contests, (so that the name and memory of his *Covenant* might not quite be extinguished) and one Nation hath by reason thereof exercised and evilly entreated another in the contention and contrariety, whereby oftentimes a *fair green Twigg* hath sprung from the right understanding, which hath been strange unto them, by reason of their *received Opinion*, and they have contemned, and persecuted it; for the earthly man in *Selfe* is not *worthy* of the holy Covenant, and Seale.

51. And seeing God knew very well that they would *run* of themselves without being sent of him, and would abuse the holy *Ens* in the Covenant; thereupon the vail of *Moses* hath beset the Jewes, and the Tower of *Babel* with the Antichrist (viz. the outward Christ instead of the holy *Ens* in the Covenant, that is, Gods presence) the *Christians*; so that they have been evermore seeking, in this Antichrist, what God is, in his Covenant, will, and essence.

52. Thus they have been exercised in contention, and *persecution*, in that they have persecuted one another; yet so, as that Gods children have sprung forth, in the *Crosse*; and *Christ* hath been inwardly manifest to them, but outwardly *Babel* hath yet stood both among the Jewes, Christians, and Turkes; the Antichrist is onely the *same* among all, for he is the *Titular*-or letter-God, wherein the *Selfe* will seeketh and worshippeth God in the *Husk*.

53. Hear therefore, yee Christians, Jewes, Turkes, and Heathen: even *all Nations* of the earth; what now (yet once more for a farewell in this worlds being) is freely tendred unto you, in the *visitation* of the *mercifull* God in the voyce of his Trumpet, by his Love-will and spirit; the Sound of the *Trumpet* concerns you all; let it enter into your eares, and do but open your eares and hearts a little from *selfe*, and then you shall heare the Sound *in you*; it Soundeth through all, even to the ends of the earth, but no *Selfe*-will heares it.

54. The onely divine way, wherein man may see God in his word, being, and will; is *this*; that man become wholly *one* in himselfe; and in his *own* will forsake all, whatsoever he himselfe is or hath; let it be Authority, Might, Power, Honour, Beauty, Riches, Money, Goods, Father,



ther, Mother, Brother, Sister, Wife, and Child, Body, and Life, and become wholly a nothing to himselfe. He must freely *resigne up all* and be poorer then a Bird in the air, which yet hath a *Nest*, the true man must have none; for he must travell away from this world, that so he be no more *to himselfe* in this world; He must be a nothing to the worlds selfe, and *interests* for the substance of this world which he possesseth for a propriety, is the Tower of Babel, and the Antichrist, wherein men will be their *owne Gods*; and with this selfe made God, they will ascend upon the Tower to heaven, and place themselves *\* for God*. Understand it thus.

\* Or, with  
God.

55. It is *not meant* that one should run from house and home, from wife, children, and kindred, and fly out of the world, or so to forsake his goods as not to regard them; but the *own self will* which possesseth all this for a propriety, that he must *kill*, and annihilate.

56. And *think*, that all that, of which he is a master, is not at all his *own*; let him thrive or go behinde hand, gain or loose, be rich or poore, wife or single, high or low; let him have something or nothing; let him esteeme all these things *alike*; a fair Garment as a course patcht one, the prosperity of this world as the adversity, life as death; his authority as a servants place; a kingly Crown as an old Hatt; and *for sake* it all in his *will*, and not account it for his *own*.

57. But think, and wholly *resigne up* his will thereinto; that he is *but a servant* of all whatsoever he hath; and is onely a Steward in that Calling, Profession, Office and Order, wherein he is; that it is *Gods* and his *brethrens* in common, that he onely serveth God and his brethren therein; and let him *look* that whatsoever is *conferred* and put upon him, be so received of him, and managed by him, as that it may conduce to the generall *brotherly* order and profession, and that God may make such *Orders* in this world, as a figure of the Angelicall world, that so he might serve him therein.

58. And *not* at all insinuate his minde into selfehood, as to think (let him be either King, Counsellour, or Judge of the people) that he is therefore *better* before God, or before man; he must continually look upon his *naked* bosome, and think, that one naked man doth alwayes resemble and is *like* another; and also that his Gown of state, and Office, over which he hath *charge*, is the brotherly Societie's.

59. And all whatsoever is bestowed and conferred upon him, either for honour, power, wealth, and goods, to return and *give it back again* to God his Creator, and say unfeignedly in his minde, Lord it is *thine*, I am *unworthy* to have command over it, but being thou hast placed me therein, I wholly, and fully *resigne up* my will unto thee; Govern, and work thou by me as thou pleasest, that it may be don *in thy will*, and conduce to the *profit*, and *service* of my brethren, whom I serve in my calling, as thy Command; do thou, O Lord, all, through me, and say onely in me, how, and to what, I ought to direct the *workes* of my hands; to whom I should give, and bestow money, goods, power, and honour; and thus continually think, how he in his place may please, and pleasure (not himselfe, but) his brethren.

60. But if he be a Servant, then let him think that he serveth God in his will, and Men in Gods; and the Generall brotherly Function, and that



that is, in that little which God hath given him, in this God Ige, for food and Rayment, is as rich as a King, for if he looked upon himself naked, he seeth the Truth.

61. And when man bringeth it so far, that *it is the question* that he is able to esteem all things alike, and be content with any condition; as *St Paul* teacheth, then he is as the poor *Christ*, who *had not whereon to lay his head*; and rightly followeth *Christ*, who *has* *He that forsaketh* *not house, Count, monies, goods, brethren, sisters, wife, child, and dearth him- self, he is not worthy of me.*

\* Matth. 8. 20.

\* Matth. 19. 29.

62. And for this Selfe and unworthiness sake, God hath turned away his holy Countenance from the Nations, so that they have known him onely through a dark word and shadow.

John 2. 20.

63. But he that entreteth into this totall Resignation, he cometh to *Christ*, to divine contemplation, so that he seeth God in him, and speaketh with God, and God with him; and understandeth what Gods *will* *being* and *will* is, this man is fit to teach, and none else; he teacheth Gods word from him; for God is made known and manifest to him in his Covenant, of which he is a Servant and Minister; for he willet nothing save what God willet through him.

64. He teacheth when God commands him; let it be either to friends or foes in their season, or out of their season; he thinks that God must do in him as he pleases, and thinketh that he must therefore suffer scorn, yet tis all one unto him; if he be honored and respected of men, he humbleth himselfe before God and his brethren, and giveth God and his brethren the Honor, and takes it not at all unto himselfe; but if they curse him, and smite him on the face, he thinkes thus; I now stand in Christs estate of persecution, it shall turn unto the best for me and my brethren.

65. Lo! Loving brethren, this is a Christian, and such a kingdome he now offers to you, by the wonderful Sound of his Spirits Trumper, and there must and shall be such a kingdome soon manifest and come into being, for a witness unto all the Nations of the earth, of which all the Prophets have prophesied.

66. On the contrary, he offers to all wicked, unwilling, stubborn men, his anger, wrath, and hardning, to devour them, and to make an end with Babel; This say not I, but the Spirit of the wonders of all Nations.

67. Therefore trusse up thy selfe in Armour, and lay lustily about thee thou Antichristian Babel, and devour much bloud, for thou thy Selfe art even he that destroyeth, and quite ruins thy selfe; For thee, there is no remedy [thou wilt take no counsell, thy own Cain-like fury in hypocrisie doth harden thee] also there is no repentance in thy will, but for the children of God under thee, we have written this as we have known, and seen it.

68. Now saith Babel; whence shall this people come that shall know the Lord, and live in God? Heare O Babel! among thy brethren in the time of thy affliction and tribulation; they are brought forth, in their disrespect and misery; and thou callest them *fooles*, and knowest them not; let no man wait for another coming; the time is already come about; the voyce of the caller and hearer is already present; the Covering is put away from this voyce, thou art not at this time called under a vail, but with open mouth, very clearly.

69. This

69. This voyce of the *Cry* openeth Gods cleare Countenance in his Children, and in the ungodly, the angry Countenance, seeing they desire fully to pursue up all, in covetousnesse, into Selfe, viz. also the Antichristian bagge, and to bring the where of Selfe even to the very top of the Babylonicall Tower.

Gen. 2. dimm. 4  
Gen. 2. 1. 1. 1. 1.

70. The *Signe* of this Image, and its destruction, is the Covetousnesse, and envy; its *Signe* stood before in *Silver and Gold*; that was the Banner, and Standard of Antichrist; but now the Banner hath changed it selfe into *Copper*, being *Mari* is the Soul, viz. the man or husband in *Copper*, so that this *Mari* is given to *Zabai* for a Banner and Ensigne, which *Zabai* taketh, till *Zabai* hath an end, and no wicked man shall know this; and though he carry the Signe in his hands, yet he calls it onely his Loving Companion.

\* Or, Sword.

71. But upon the Kingdome that is, and is not, and yet is, shall the glorious Ornament of *Gold* be put, for the Prince of the powers of the earth hath given it to them.

## CHAP. XLII.

Of the Three men which Appeared to Abraham in the Plain of Mamre, who went towards Sodom, and set the Cities of the Children of Ham on fire from the Lord.

The meaning of this figure.

Gen. XVIII.

At first, while Abraham was called onely *Abram*, God appeared to him in the Vision as *One*; and when he had sealed the Covenant with the Circumcision, he called him *Abraham*, viz. a Company or multitude of Nations, a forth-breathed manifest people of God, in whom God had forth-breathed or manifested himselfe, and he appeared to him also afterwards in the manifestation of the holy Trinity, viz. in Three men, which were onely *One*, wherein the manifestation of the holy Trinity in the Deity was set forth and represented in mans Image, how the whole Trinity of the Deity would now manifest it selfe in this Covenant in the humanity, that the Trinity of the Deity should be seen in the flesh.

And hereby is declared the great humility in the Deity, viz. in Christ, how Christ would visit mankind, and take care of man, and also condescend to be entertained by man; as he came, in these three men, to Abraham, and suffered his feet to be washed, and did eat and drink; which betokens, that men must cherish or lovingly entertain the poor Christ, who is poor in this world, in his members, and children, who also would be poore contemned and despised people; and what men doe unto them, that they have don unto these three men, viz. to Christ the holy Deity in the humanity.

\* Vers. 1. to the  
16.

3. The words of this figure run thus; \* And the Lord appeared unto him in the plain of Mamre, as he sat in the door of his Tent in the heat of the day,



and he lift up his eyes, and looked, and lo! three men stood by him; and when he saw them, he ran to meet them from the Tent-door, and bowed himself towards the ground, and said; My Lord, if I have found grace in thy sight, passe not away, I pray thee, from thy Servant; let a little water be fetched I pray to wash your feet, and rest your selves under the tree, and I will fetch a morsell of bread, that you may refresh your hearts, after that, you shall go on; for therefore are ye come to your Servant; they said, do as thou hast said; and Abraham hastened into the Tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth; and Abraham ran unto the herd, and fetcht a calftender and good, and gave it to a young man, and he hastened to dresse it; and he took butter and milk, and of the calf which he had dressed, and set it before them; and he stood by them under the Tree, and they did eat.

A. And they said unto him, where is Sarah thy wife; and he said; behold, in the Tent, and he said, I will certainly return unto thee again, \* as I live, and lo! Sarah thy wife shall have a Son; and Sarah heard it as she stood behinde at the Tent-door. Now Abraham and Sarah were both old, and well stricken in Age, and it ceased to be with Sarah after the manner of women, and therefore she laughed within her selfe, and said, now I am old, shall I have pleasure, my Lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, and say, Is it of a certain, that I shall bear a child which am old? is any thing too hard for the Lord? At the appointed time I will come unto thee again as I live, and Sarah shall have a Son; then Sarah denied it, saying, I laughed not; for she was afraid; and he said nay, but thou didst laugh.

\* Or, in that manner. As Our translation. According to the time of life.

5. O thou great and wonderfull God; how plainly and simply dost thou represent and pourtray the kingdome of thy Son in the humanity; how lively and fully are the greatest Mysteries delineated herein; and indeed they are so plainly Represented in such entire singlenesse and simplicity, as Christ, who notwithstanding was the King of Israel, did ride into Jerusalem upon an Ass; here the proud world may have a very true looking-glasse, and see if they be the children of this Simplicity.

6. The great Love, and humility of God in Christs person, is fully represented in this figure, how God came in the deepest humility, and simplicity into the humanity, when the humanity was enflamed with highest heat of the wrathfull indignation of Gods Anger, as the figure here denotes.

7. The three men came before Abrahams Tent, in the very heat of all the day; This signifieth, that God did first incorporate [ or betroth ] himselfe with his Love-Covenant, and also with the fullness of time touching the Covenant, when the humane day, understand the six properties of the dayes, were most of all inflamed and set on fire in the wrath of nature in man; that is, in the fall. And afterward in the fulnesse of time when the humanity of these six dayes was in the very exceeding burning heat, of vanity, and the beaftiall property; he did manifest himselfe with his tender humanity out of the Ens of the holy Covenant, and came in three persons of the Deity before the earthly mans essence, or earthly Cottage, viz. the Soules-Tent, and appeared to Abraham, that is, to Adam in his children; viz. to the humane Essence.

8. And here is fully set forth the Type, and Image of Christ; When Abraham espieth these men he goeth to meet them; and boweth himselfe towards the earth; and runneth away from the door of his Tent unto them; and prayeth



them to rest under the tree, untill he should do that for which they came.

9. We must look upon this figure thus: when the *divine* voyce had represented it selfe in the *Ens* wherein it would become man; in three persons to *Abraham*; then *Abraham* apprehended *Ens* of faith for it selfe forth also to this Image, viz. to the triune humanity in the figure; for the *Ens* in the Covenant in *Abraham*'s faith was surrounded with the great heat of Gods anger when the humane day was grown hottest in the humane essence.

10. But when he looked up, and saw the Type of the Triune Deity, standing before him; this faiths *Ens* in deepest humility in Christs person (being that which was to become Christ) did bow it selfe before the Trinity of the Deity, which was come unto him; which would in the fullness of time give forth and manifest it selfe with the voyce (which now spake in these three men with him) in this *Ens* of faith; (being the humanity of Christ before his Father) and said; Lord; if I have found Grace in thy sight, passe not away from this *Ens* of faith, viz. thy servant.

11. For *Abraham* was now in the Spirit; and spake from his faiths *Ens* in Christs humanity, and before him stood the Type and Image of Christs Deity; and said in the great humility of the humanity of Christ, Let a little water be fetched, and wash your feet; this is the great humility of Christ, who washed his Disciples viz. his childrens feet (as these three men here were washed) signifying and pointing out, that Christ should wash with his blood, the feet of Gods children, who should be born of these three men, viz. of the Trinity of the Deity; whereby they might come to God.

12. And he bade the three men rest under the tree; This now signifieth the tree of life, under which Gods children should sit down; and then he would bring them a morsell of bread to refresh and comfort their hearts; and afterward they should go, that is, when Christ hath washed his childrens feet with his blood, whereby they are able to go to God, viz. the holy Trinity, then he giveth them a morsell of Bread, that so they may recreate and strengthen their hearts; that is, he giveth them the bread of life, viz. his heavenly flesh for food, so that they wax strong, and are able in the divine Power, to go from *Abraham*'s earthly Tent through this world in Gods Anger, to meet the Lord, and bow themselves before him, as this figure signifieth.

13. An he saith further; For yee are therefore come to your Servant: understand it thus: the holy Trinity was here at this time represented in an Image of our humanity; and *Abraham* stood in the type of the humanity of Christ; even as Christ and his children are in reference to each other; the holy Trinity leadeth the children of Christ in the *divine* drawing to the humanity of Christ; and now these three men stood there in Our stead before Christ, viz. before the figure; for the Father draweth them to Christ, and through Christ \* to the Father; they are washed and atoned in Christ, therefore now said Christ to the three men, which God represented to him in his person; even Therefore are yee come to your Servant.

14. For Christ must be our, viz. these three men, servant; and God bringeth his three men, viz. us, who approach unto him, in himselfe, viz. into the will of the holy Trinity, unto his Servant the Man-Christ; that

\* Or, in

so he may wash and feed them; and then they are able with boldnesse and confidence to come unto the holy Tri-une Deity.

15. And the Men said to Abraham, Do as thou hast said; that is, Christ offereth himselfe to his Father, viz. to the Three-one God for a Servant; understand; the word, which the Three-one God did inspire into Adam concerning the bruise of the Serpents head, offereth it selfe for a Servant unto the Three-one God, viz. unto the children who should possesse the kingdome of heaven; now the Tri-une God saith, Do with these thine and my children as thou hast said, that is, with these children which are now set before thee; for they shall be Angels, and thou shalt thereunto help them, for I am therefore come in them unto thee; now do as thou hast said.

16. Here God fully gave the man-Christ to accomplish the Consummation with them, as he had said; and the whole, entire, excellent and holy figure of the new birth is therein emphatically and lively set forth; and it shewes, how the holy Trinity doth delight it selfe with figures concerning the Word incorporated and inspoken into Adam, and now opened in Abrahams. Ens of faith; and sets it forth with types, and playeth in figures with this Christ, who was to come; where God representeth the person of Christ in Abraham; and the children of the new birth, whom Christ should beget anew, in the person of the three men, viz. in the Three-one Deity, which bringeth them through Christ into it selfe, and placeth them in the Angelicall Quire; as these three men did appear in the form of three Angels; and also in the person of the holy Trinity; signifying that the holy Trinity would dwell in these Angelicall men, and that they should be the Image, viz. the manifestation of God.

17. Abraham commanded to take three measures of fine Meal, and to knead it, and bake cakes that the men might eat; what doth this mean? these three men had need of any such eating: it is the figure of mans regeneration; the three measures betoken the three Principles, viz. the three worlds in man; the fine meal pointeth out the heavenly humanity; viz. the divine heavenly Substantiality, that this heavenly and divine Substantialities property, should also be kneaded, & mixed with ours, \*Or, Essence is.

18. When Christ stood in the fire of his Fathers Anger, viz. in hell, then these sweet cakes were baked for Gods children, which they should eat; and the three measures are now the three worlds (viz. the whole man without the Serpents, and beasts property) which shall be mixed with the divine Ens into a lump, and cakes baked thereof; this is now Christe \*Or, Bach. flesh, which he hath joynd or mixed with our humanity; and giveth us now the Sweet cakes thereof, to eat, viz. the heavenly flesh; here the Holy Spirit did play therewith in the figure.

19. And Abraham ran to the Herd, and made ready also a calfe tender and good; that is, he gave it to his young man to dress it. O thou wonderfull God! how much doth simplicity please thee? how plainly and simply dost thou represent the great mysteries unto us? I thank thee, that thou shewest me unworthy man such things, whereis the whole world is blind, O God, open thou their eyes, I pray, that they may see, and turn unto thee, and enter into humility.



\* *Marvellous  
or wonderfull.*

\* *Note. What  
shall arise at  
the Resurrec-  
tion.*

20. The tender *Calf*, which was made ready for this Meal, is the *Limus* of the earth, *viz.* the outward man, which is before God as a Beast; understand, it is a \* wonder-Beast, like as the *whole* outward world, before the *divine* understanding, is onely as a beast, wherein God formeth himselfe with the holy spirituall *Ens* into an externall Body, to the manifestation of his deeds of wonder, both of Love, and Anger; which figure of the outward world, *viz.* the divine Beast, shall \* *not* be *wholly* turned into Nothing, but the *vanity* onely shall be separated from the Good into the kingdome of darknesse.

21. In like manner, God will not wholly cast away the divine Beast on man, which indeed dyeth heere, but onely the introduced *Scorpents* *Ens*, and the *vanity* of the dark worlds Essence: the divine wonder-Beast, which is the *Servant* of the divine spirituall Image, and shall be so in eternity, the same shall *arise* at the Last day, and be proved through the fire of God; where it shall be made very pure, as a christall, in which the *Angel*, *viz.* Gods right Image, shall dwell, in which Angelicall Image God is primely manifest, and thence shineth *through* the Beast, as the *Sun* through a cristall; this now is the signification of this Tender and good *Calf*, which was drest for this Meal, and shews that the outward man according to his right Image created in *Adam* out of the *Limus* of the earth, shall be brought upon Gods Table.

22. But that *Abraham* saith; He gave it to the *young man* to dresse; that is, the *Servant*; doth betoken that this heavenly Beast-man is the instrument of the Angelicall man, who is prepared to be a servant of this Angels Image.

23. And *Abraham* took Butter, and Milk also, and set it all before these three men, and came before them under the Tree, and they did eat. When Christ hath fed his people with his Body, and Bloud, (and even while he feeds them) he cometh in his power in his children, before the holy Trinity, and waiteth in his children upon these three men, and giveth them from this prepared food, wherewith he feedeth his children, Praise and spirituall food.

24. These three men, *viz.* the holy Trinity, do eat these holy spirituall meats, out of the power of Christs Body; for mans will giveth it selfe wholly, peculiarly, and fully, to these three men, for a food of praise, with an holy voyce and prayer of *Thanksgiving*; and this voyce of praise, eateth the power of God into it selfe, in manner as a man willingly eateth the tune, *harmony*, or pleasant air of a delightfull musick into his hearing, and is therein merry and pleasant; even so, God doth awaken or manifest himselfe in his power in his word of hearing, or *divine Sense*, with mans pure humble voyce or melody of praise.

25. For thereunto God hath created Angels and Men, *viz.* to his own joy; and know, that we speak from the true ground, and not from conjecture or *Similitudes*, but from the *Open Seal of God*, as we really see; do but understand it aright.

\* Or, *Parables.*

26. And now when God had delighted, and fed himselfe with *Abraham* in the heavenly *Ens*, which he would, by the opening of the living word in the Seed of the Woman (being also the heavenly *Ens*) manifest, and introduce into the *Ens* of the Covenant; and had spored in the *Ens* of *Abraham* saith; *viz.* in the power of the praise of *Abraham*; *viz.* in



in his humility; then God asked after *Sarah*, whom he well knew, but *Sarah* knew him not; that even the Lord should be in such a form; then he said to *Abraham*, *Where is thy wife Sarah?* that is; she was not yet in this Play untill she had received *Abrahams* *Ens* of faith, and then this Play would awaken it selfe in her; therefore she laughed at this; for she knew not the Mysteries; they did at present onely manifest themselves in *Abrahams* spirit, where the *Ens* of Faith lay; and he said, *she is in the Tent*; that is:

27. She is in the humane Tent covered with the Earthly Tent, that she doth not see who now is with me; and the Lord said; *I will come again to thee*, \* *As I live*, and lo! *Sarah thy wife shall have a Son*; that is; I will come again to thee with the motion of thy Seed: and when *Sarah* shall conceive; then I will open and unloose her in her shut up Seed, and come into thy Seed; that is, move; for, to come, signifieth to move: when God cometh, then he moveth man, and cometh or goeth in and with man.

\* Ger. So. signifies, As, or If.

28. But that he saith; *As I live*; this is spoken after an essentiall manner; for God told him how he would come; not before him, as at this time he did; but \* *As*, that is, as the lightfull influence, and power of the Sun giveth it self into a fruit, which when it cometh doth not step neer to the fruit, but \* *As*; that is, it penetrates essentially with the *As* into it; for *As* is as much as thus, I will see into it [or open my Love-aspect in the *Ens* of its life.] \* *As I live*; hereby we are not to understand; as if he had said; if I yet live, but he would live in the *As*; he would come in the *As*, *viz.* Essentially, and not figuratively and typically, as at this time he did.

\* Or, If.

29. For when God cometh, then he comes no otherwise, then \* *As*, that is, like the Sun-shine into the fruit: this is understood in the Language of nature Essentially, with emphaticall excellency; for if God speaketh of his own Comming, then he speaketh onely essentially, in nature and manner of the uncompacted tongue of Sence.

30. And *Sarah* laughed at this; shee thought that shee should bring forth a Son from *Abrahams* lust onely, from the humane cohabitation in the concupiscence of the flesh; therefore shee said, *Shall I, now I and my Lord are both old, take pleasure*; the beaстиall worlds spirit laughed at its youth, in that it was now weak; and should now again become youthfull; and thought with it selfe, this were a sport, if thou couldest; As if one should tell an old man; thou shalt become young again; and receive such a desire and lust as when thou wert young; at this, nature would laugh; and think, yes indeed; would that were true; as if doubt and hope were coupled together; thus it was also with *Sarah*; for the world-spirit understands not the mysteries of God; it is before God onely as a beast; and being the world-spirit did now hear that it should so come to passe; then it thought thou shalt be the work-master; oh that thou couldest, thou wouldst very faine; and laughed at it selfe, that it should become young again.

31. The naturall man understands even as much of God, as a beast; when it sees the Hay, then it thinks, now there is somewhat for me to eat; but if it sees nothing; then it hopeth for it out of Custome; but *Sarah* had now hoped, untill shee was ninety yeares old; and thought it

to be very wonderfull, that God would do somewhat unto her above the ordinary and usuall course of nature; and Imagined it unto her selfe after the manner of humane pleasure.

32. But the Lord said; *Wherefore did Sarah laugh at it, and she was afraid and said, I laughed not; but the Lord said, it is not so, then didst laugh, should any thing be too impossible for the Lord to do: Here is the Type of Eve;* when shee had turned her vain curiosity into Selfe lust, to eat of the forbidden tree; and God afterward asked her, *Wherefore shee had don so,* shee denied also her own lust, and laid it upon the Serpent.

33. And being that now God had here alluded with Abraham concerning the new birth, he also doth the like with Sarah concerning the lust of Eve, which this womans Seed should slay as a lye; for Sarah must here *therefore tell a lye*, that she did not laugh, in that Eve also *lyed*; God did here represent before him the lye of Eve, and that he would confound it with the eternall truth, and reclaim her; as he did to Sarah, and convinced her so of her lye, that shee must be ashamed of it.

34. And here we are to understand that God hath represented (or delineated) the whole process, how he would regenerate anew the true man which he created; and how the same should come to passe, and how he would burn the Serpents *Ens* in the Eternall fire, and how he would put the lye of the poor Soul to open shame, and death, on the Cross; for we see this here very excellently in the Type.

35. After that God had set forth the process of the new birth; these three men went towards Sodom; and would burn Ham, viz. the evill Ham-like fleshly property, with fire from the Lord, as it also came to passe, so that we see it very emphatically, how the judgement of God begins at the House of Israel; How Christ is set to be a Judge of the Devils *Ens* and will, who shall burn the Devils Essence, with fire; as this following figure signifieth.

## CHAP. XLIII.

*Of the Ruin, and Destruction of Sodom and Gomorrah, how the same was foretold of God unto Abraham.*

Gen. XVIII.

And the Lord spake to Abraham, when he had blessed Abraham, and had said; that he would command his children to walk in the wayes of the Lord, and that he would also blese them, as is before mentioned; *Behold! there is a cry of Sodom and Gomorrah, which is Great; and their Sin is exceeding grievous; therefore I will come down and see, whether they have don altogether according to the cry which is come unto mee; and if not so, I will know; and the men turned their faces from thence, and went towards Sodom. God said, How can I hide from Abraham that thing which I doe; seeing that he shall become a great and mighty Nation; and thereupon shewed him what he would doe.*

2. The un-illuminated Reason looketh upon this figure very wonderfully; that God said; he would come down and see if the cry was true;



true; that he might know whether it were so or no; reason supposeth with it selfe; is he then \* Circumscriptive, or dwelleth he aloft onely and above, doth he not know all things before? doth not the Scripture also say of him; *Am not I he who filleth all things; also the heaven is my throne, and the earth my footstool;* would he then first come down like unto a

\* Comprehensive or inextensible.

Concluded in a place severed and apart by himselfe.

\* circumscriptive being, which were separate from time and place?

3. Much more is reason incapable to search out the Cry which came up before him; and hereupon the creaturall reason thinketh, that God dwelleth onely on High above the Stars, in an heaven, alone; and looketh down here beneath, as the lustre of the Sun looketh and shineth from its body upon the Earth; so far reason reacheth, and further it knows not what God is, or where he dwells: it knoweth not that he is every

\* Essence, and dwelleth through every essence or being, and possesseth no locality, also needs no place or space for his habitation; and yet that he (so far as he is called God) is no

\* The whole Being, Substance, or Essence.

\* Essence, but is as a Nothing in reference to the Essence; and yet he is even through all things, and giveth in himselfe, in an Energeticall working manner, to every Essence, as the powerfull influence of the Sun to the fruit; but worketh with the creature, and its life, not from without into it, but from within out of it, to his own manifestation; and that the nature and creature is his manifestation; if it did but understand this aright, it would here make no further Question, [but be undoubtedly satisfied in it selfe what God is.]

\* Substance, things, or being.

\* Reason.

4. Now, understand the sum of all briefly thus; God dwelleth in himselfe, both according to the Love, and according to the Anger; each property seeth only into it selfe, and is not manifest in the other, with its own property; as ye have a similitude of this in the day and night; viz. in the light and darknesse; the light dwelleth in the darknesse, and seeth it not; also the darknesse seeth not the light; and as the light dwelleth in its great meeknesse in the fire, and yet receiveth not the source and pain of the fire to it selfe, but remaineth onely Good, without any feeling life of the fire, and yet it ariseth through the consuming of the fire, viz. through the dying of the

\* Materiall substance.

\* Essence; in like manner also understand the being of God.

5. Gods Love-Eye doth not see essentially into the wicked rebellious Apostate Soule; neither also into the Devill, but his Anger-Eye, seeth therinto; that is, God according to the property of the Anger, or fire of wrath, seeth in the Devill, and in the false Soule.

6. Therefore God said; *There was a cry come up before him;* there he understood, before his manifested Word, viz. before the voyce in the divine revealed Ens of these three men; It was come before the Ens, and before the Hearing which had now in the promised Ens represented it selfe, in three persons, unto man, concerning the humanity of Christ.

\* Affective, or Effective.

7. For the judgement over all the Devills, and wicked men, was given unto this word, or Hearing; for it was the moveable Hearing whereby God the Father heard in the humanity, and whereby he would separate the evill from the good.

8. Now this Hearing, viz. the Hearing which would manifest it selfe in Christs person in the humanity, heard the voyce of the Sodomites, viz. of the children of Ham in it selfe; that is, according to the property of the

the



the *Anger*; and brought the Hearing before the infinite Hearing into the first Principle, viz. into the *Originall* of nature, and creature; for the *Sodomites*, viz. the children of the flesh, doe all live in the *Hearing* of this world; viz. in the expresse<sup>d</sup> formed Word, in the *figure* of the Deity, where *Evill* and *Good* are manifest together in one *Essence*.

\* Or, it said  
so be.

9. Now understand us here very punctually, and accutely; the Angelicall world is \* called *above*, and the formed outward is \* called *below*; in manner as we may say when a fire is enkindled, then the light is *above*, and the Substance [or matter] *below*; when we speak of Gods [being] *Above*, then we mean and understand *within*, for the [being] *within*, \* without the Substance, is the [being] *Above*; for without the Substance [or matter] there is all *Above*, No *below*, that which is under the Substance, is also *above*.

\* Extra substantiam.

\* Or, Highness.

10. Now the Cry of the *Sodomites* was come before the \* *Above*, viz. before, and into the first Principle, where the \* *Above* doth conceive or comprehend it selfe out of the *Nothing* in the first *Eternall beginning*; viz. to a nature, and formation of the Powers, or Word; and Gods formed word or voyce out of the *Fathers* and *Sons* property, out of *Love* and *Anger*, (which had betrothed it selfe by promise to be a *Christ* to man, and formed it selfe into a divine *Ens*) heard the Cry in the property of the *Anger*, wherewith he is a *Judge* of the wicked *Ens*, or ungodliness.

\* Or, from on High.

11. Therefore said the Father; *I will come down that I may see whether it be so or no*; that is, he came down, that is, \* out of the *Above* with that formed Hearing of these three men, in the *Ens* which God had formed to be *Judge* of the world, which was to become the *Christ*.

12. For this *Ens* was to be creaturall in the Person, therefore it was formative, in an Angelicall manner, in the conceived word of the promise; and therewith it came from above, that is, out of the *Above*, viz. out of God; out of the unchangeable God; and heard first in *Abraham* into the *Ens* of the Covenant, into the Aym or limit of his Covenant with his *Love*; and with the *Anger*, viz. with the Hearing of the fire, he heard into the iniquity and vanity of man; and saw with the *Anger* what they did; that is, his wrath saw essentially into the vanity of man, in manner as an incentive fire should arise in any piece of wood or fuell, and would devour the wood; so likewise God looked with his *Anger-Eye* in the formed *Ens* (through the same judiciall word in *Christ's Ens*, wherein he will judge the world) into the wicked infection and will of the children of *Ham* at *Sodom* and *Gomorrhah*.

13. For when God had set before him, in *Abraham*, the new birth of his holy children out of his *Love-Ens*; he also set before him, the *Judgement* in his *Anger Ens*, how he would through this *Christ*, prove the wicked in the fire.

14. And the judgement upon *Sodom* is a figure of the Last Judgement; As the three men which came before *Abraham* were a figure of our new Angelicall humanity, where God dwelleth in man; so was also his *Anger* in the wicked; and we see here, that God will judge the Devils, and all wicked men, by the Children of the *Saints*; as he now did represent the figure of the judiciall office in an humanity of three, and destroyed *Sodom* and *Gomorrhah* from the world.

15. Also

15. Also God said to *Abraham*; *How can I hide from Abraham the thing which I do?* It was hidden unto the Earthly *Abraham*, but unto the heavenly out of Gods *Ens*, God would not hide it; and here he set forth, the figure of his Love, and his Anger; viz. the humanity of Christ in the great humility and Love; and his truth, and Righteousness in the Two Angels.

16. For thus saith the Text in *Moses*; *And Abraham stood yet before the Lord*, viz. before these three men, which he here calleth onely one, and came near to him, and said; *Wilt thou also destroy the Righteous with the wicked, peradventure there are fifty Righteous within the City, wilt thou also destroy them; and not spare the place for the fifty Righteous that are therein, that be far from thee to do so, to slay the Righteous with the wicked, and that the Righteous should be as the wicked, that be far from thee; that thou who art the Judge of the whole Earth, shouldst so judge.*

Chap. XVIII.  
from the 22. to  
the 25 verse.

17. This is now the very excellent and pregnant figure; how *Abraham* (in the *Ens* of faith in Christs Person and Spirit) cometh before God, viz. before the Tri-une God, before the *Severe* Righteousness of God; and will reconcile and atone the Father; and prayeth for his children, which dwell among the *Company* of the wicked; that his Father would be pleased to spare that place (where yet righteous people dwell) from Rebuke, and draweth his Mercy into his Righteousness, and saith; *Thou wilt not so judge who art the Judge of the whole world.*

18. This figure is nothing else but God in his Righteousness, and God in Christ with his Mercy: Here the two types stand both together; what should it else mean, that a *man* would withhold God from doing what he please?

19. The *Man* Christ doth withhold Gods righteousness, and severe judgement from falling on the crew of wicked men, else they had been devoured at the *first* disobedience in Paradise; this is he which cometh before God, and into God, viz. into Gods Anger, for he is of God, and therefore he *can* come before God [draw near to, or intercede with God.]

20. That is, the *formed word*, viz. the creature, standeth before the judgement, and sits in judgement, and suffers not the Anger to judge, so long as there are righteous people; as is here to be seen; *If there had been but ten righteous persons, God had spared them*; indeed there were but Three persons onely which were righteous before God; viz. *Loth*, with his two daughters, his wife was also not fit [or capable of this mercy,] therefore although she went out of *Sodom*, yet she remained still, and was turned to a pillar of Salt, as shall afterward be cleared, and expounded.

21. *Abraham*, that is, the Spirit of Christ, entreateth so far with God, that God would spare all these places for *ten persons sake*; but they were all revolted, and gon astray, save his brothers Son, who was a stranger among this people, whom God *first* brought out, before he kindled the wrath.

22. The Spirit here speaketh very covertly and hiddenly in *Moses* and *Esdra*s, who wrote again these *Acts* in the Spirit of God, after that they were lost among the children of Israel, and we here see very fully and pregnantly, how exactly, and punctually the Spirit here aymeth at

Note, *Esdra*s wrote the Book of these *Acts*, viz. *Genesis*. &c.

the figure in *Abraham*, and pointeth out what thereby is to be understood.

23. For at the *Appearance* unto *Abraham*, he speaketh of *three men*; and here he speaketh of *two Angels*, which went towards *Sodom*, and destroyed the Cities, to signifie, that the person of *Christ* is the *Third*, which went *not* along, for here onely two went, *viz.* Gods *Truth*, and Gods *Righteousness*; *viz.* the judgement, and the truth; the judgement remained *\* in Sodom*, and the Truth brought *Lott* out.

*\* Upon.*

*Gen. XIX.*  
*vers. 1. &c.*

24. And when both these [*Angels*] at *Even* (when their time was out, and their day passed) came to *Sodom*; *Lot* sat at the Gate, and when he saw them, he arose up to meet them, and he bowed himself with his face towards the ground, and he said, Behold now my Lords, turn in I pray into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your wayes, but they said nay, but we will abide in the street all night; and he earnestly entreated them; and they turned in unto him, and entered into his house, and he made them a Feast, and baked them unleavened cakes and they did eat.

25. If we should declare, and explain this in its right understanding; then we would expresse it after this manner; the cry of the *Sodomites* was the Curse, which *Noah* laid upon *Ham* when he cursed him, by reason of his *unchast* wanton beaſtial Eyes, and desire; this same cursed, beaſtiall, spirit, had propagated & bred up it self in the malicious prophane wholly earthly and serpentine property, in the *flesh and soul* of this generation of *Ham*, so that it had established it selfe in a Kingly Dominion, under which they lived more like to *Beasts*, then true *Men*.

26. This Cry of the cursed Serpents *Ens* grown up to its full height in the Anger, was made manifest, and sounded aloud in its Mother, *viz.* in the Anger of God in the dark worlds property, and had awakened the judgement upon and in it selfe; and now God sent his judgement upon the *Serpents Ens*; this was now the time of *Enos* his hidden, and at present opened *Seal* (as it is before mentioned concerning the *Seayen* *\* Lines* [or Generall junctures of time.]) where his mystery was at the end; and was now revealed as a Sound of his preaching in the word of power, both in Love and Anger.

*\* The 20 Chap.*  
*of this Book.*  
*vers. 36.*

27. As in *Abraham* in Love; for here the formed word which began to be taught in the dayes of *Enos*, did now manifest it selfe in the formed pregnant and Grown *Ens* [or being] in *Abraham* with the promised and holy Seed of Faith; And in the children of iniquity, who were of the generation of cursed *Ham*, the property of the Anger did here manifest it selfe out of *Enos* his Preaching, wherein he threatened Gods judgement and Rebuke; this same was now grown up in the children of iniquity, and brought to Substance.

28. And now seing the *Seal* of this *Enos* did open it Selfe, being his mystery was at the End; and was forthwith to be manifest according to Love and Anger; thereupon each property set forth its Substance to the divine Contemplation; *viz.* whatsoever the word in the Love *Ens* had wrought under the sound or voice of *Enos*, and also what the Sound of the denunciation of the Anger of God had wrought: Here now the *Essences* of both properties did open themselves, and set themselves into the judgement, to the final sentence of the righteousness of God;

Now



Now in this finall Arbitration, or determination of the divine Justice, viz. in *Abraham*, there stood Christ in the judgement of *Enos* his Preaching of Repentance; and in *Enos* his threatnings of plagues, and punishment, the earnest and severe judgement of God, viz. Prince *Lucifer*, did there stand (in the judgement in the children of the curse in *Ham*) to execute the same in the wrath of God as a servant of the house of darkness.

29. For God said to the people of *Israel* on Mount *Sinai*, \* *I will visit*, \* *Exod. 20. 9.* and punish the iniquities of the Parents upon the children, even unto the third and fourth Generation, which is here to be seen in *Ham*, *Noah's* Son; here came first the curse of *Noah* into Judgement.

20. And here two Angels were sent (that is, in the power and might of the judgement) in *Christ's* stead, being *Christ* was not yet in the flesh, and in Office, for *Christ's* Office continued in *Abraham* before the Lord, and prayed for the *Rebellious* men of *Sodom* and *Gomorrah*.

21. But when they were tryed in the judgement, (viz. in the Office of the Love of *Christ* before the Lord) whether there were any men of *Sodom* who were capable of the office of *Christ* in the Love, and yet none were found; then the office of *Christ* in *Abraham* remained behinde, and went not unto *Sodom*, but the Office of divine Righteousness and truth, went in the form of two Angels to *Sodom*, and looked very intimately into their essence and being, and proved the same in it selfe, as it is to be seen, that as soon as these two Angels came into the Citie, the property of the People did open and manifest it selfe, and they would have these *Angels* brought forth among them.

22. For these two Angels had stirred up or moved their properties; and set them in open view before the Lord, to see what was in them; and then they found, that they were onely beaſtiall, unchaſt, lewd murderers; which brought them into judgement; and now they must be judged according to their Essence.

23. But that the Spirit in *Moses* signifieth; That *Lot* ſate at the Gate, and knew these Angels, and extracted them earnestly to turn in unto him, that so he might wash their feet, and make them cakes, and that they did eat; and yet at first did deny to turn in unto him. The same is a very hidden mystery; for it is the Spirit of truth and righteousness, which *Lot* knew very well, for it was moved in the Essence, and entered first with the Tryall into *Lot*; and when as he humbled and bowed himselfe before the Lord, he was proved and found upright in himselfe.

24. But the truth did ſtill refuse to go into his house with the Righteousness, viz. with the judgement, and would remain in the street, for it was because of *Hott's* wife, who, when she was proved, and the judgement passed through her, was cast as to her Temporal life, for she continued in the judgement, as a \* first matter, [viz. as a Sulphur, Mercury, \* *Prima Materia.* that is, an \* unpressed matter of the judgement, as a transmutation into the first Essence out of which the Body was created. \* *The hard Astringent.*

25. Yet not so soon before the execution of the judgement, but when *Lot* went with her out of *Sodom*, and the judgement began, she drew the judgement back again on her, as is to be seen in the judgement, which then laid hold on her, for it had taken her in the probation.

26. Yet the Command was given her not to look back, and so she might

might have overcome, if she had forthwith entered into Repentance, and broken the evill earthly will, and fallen down with Lot, at the Lords feet: and this was the cause, that the two Angels refused to turn in unto Lot.

37. And by Lotts wife the earthly Matrix is signified, which shall not go along through the judgement, although it must help to work and bring forth fruit, as an instrument; yet it is not in its outward form chosen unto the kingdome of heaven; for it was adjoynd to Eve in the sleep in Adams fall, and shall remain in the Judgement, and be changed again into its first matter out of which it was created; it is not condemned into the Abyſſe, but it shall passe into the mystery, viz. into Sulphur, and Mercurius, which \* in the Grand Mystery is a Salt-spirit, viz. a cause of all corporality, as it shall be mentioned hereafter concerning Lotts daughters, who for this very cause were to be gotten with child of their father.

\* In Mysterio Magna.

38. Thus understand the figure farther internally, Lot baked cakes of unleavened dough, and made them a feast, and they did eat. Now the Angels do not use any such food; but they were onely formed Angels in an Angelicall shape, for Abraham and Lot also called them, Lord: it was Gods judgement, and truth.

\* Amasseth, concuſſes.

39. This Feast was eaten in manner as the Offerings of Abraham, and Moſes, as is before mentioned; for the wills desire\* formeth it self therein into a Substance: God eateth onely the word of the will, but the food is consumed in the outward spirit, in which it is wrought.

40. For Lot his Faiths desire was the divine food of these men; but with the feast, which he gave them out of his good Love-will, Lotts will was formed into a Substance, that so he might be preserved in the judgement, and so as to the earthly life, and immorally as to the will of faith.

\* Or, Sacrifices.

41. For these Angels did eat of Lotts food as if they had eaten of his Body and Spirit, which was therein apprehended, in manner as it is to be understood in the Offerings, as is before sufficiently explained concerning the Offerings of Cain and Abel: for the unleavened cakes were (or did signifie) the Informing, [or Impression], as may be seen every where in nature, and they denote the Body of Christ, whereinto the Imagination of God entered as into a Type, and yet was onely concealed or apprehended in the Faith.

Verſ. 4.

42. Furthermore, the Spirit in Moſes saith: And before the men lay down, the men of Sodom came, and encircled the house round about, and called for Lot, and said unto him, where are the men that came in unto you the last night, bring them out that we may know them.

\* Primis, scilicet, The first thing.

43. This is how the figure, as it is before mentioned, the Judgement (after that it had bound it self with Lot, in the Feast) did now penetrate and presse in the probation of their Essence and Being, into all, that they came upon them, as if they were as mad enraged people, driven forward and compelled to the judgement.

44. For the end of this night, which lasted after them, drew them to it self; it hungered earnestly for their own, therefore they run altogether young, and old, and would know the Month which hungered.



gered after them, for they in their blindness know not what they did; thus the Anger drew them to it selfe.

45. And Lot went out unto them at the door, and shut the door after him, and said; ah! I pray dear brethren do not so wickedly, I have two daughters, which have never known man, let me I pray you bring them out unto you, and do with them what seems good in your eyes; but unto these men do nothing, for therefore came they under the shadow of my roof; but they said; Come hither, thou art the onely stranger among us; and thou wilt rule, well, we will deal worse with thee then with them.

46. Here the ground of their Sin is finely deciphered and laid out in its colours; wherein their cry was come before God; as namely, Uncleanneſſe, Lasciviousneſſe, Tyranny, Self-willed perverſeneſſe; and the greateſt of all was, the Contempt of God; for Lot had told them of the puniſhment, which God would bring upon them; and then they ſaid, thou art the onely ſtranger among us; and wilt go about to rule and judge us; we will yet plague thee worſe then thoſe; to ſignifie, that God had before ſent them warning by the Meſſengers of his mouth; and that they had onely plagued, and contemned them, therefore they ſaid alſo to Lot, wilt thou govern us with thy Threatnings, and contem and nulliſe our workes; we will ſerve thee worſe then them.

47. For when they underſtand, that Men of God were come in unto Lot, who threatened them with ruin and deſtruction; they made an uproar againſt them, and would kill them; as the mad blind world hath alwayes done, when God hath ſent them Meſſengers, who have rebuked and reprov'd them; then the Babylonicall Whore hath cryed out, run, run; there is a new Heleſe, which would reach us other Doctrine, and remove our way which we go in.

48. Thus it was here; the ſelfeſſe rebellious Devils will, in his Serpents Enſe, would be unconfutable, unreprowable; and Being theſe men were come, they cryed out of Aſordis; and ſaid there were falſe Prophets and Teachers come, to rebuke and contem them; as the Babylonicall Whore hath alwayes done; for ſhee will not hear what the Lord ſpeaketh through his ſervants, but that onely muſt be accounted ſacred, which ſhe ſpeaketh from the Serpents Enſe.

49. This Whore hath covered her ſelfe with the Litchell Word; and gives forth her ſelfe for Holy, and boaſteth much in a Strange Attire; but her heart is onely Sodome, and Gomorrah; when ſhe ſeeeth theſe two Angels come from Abraham, that is, from Chriſt, to her in her Sodome and Gomorrah, and lay open her ſhame, then ſhe makes the whole City of an uproar, within cry of mourning; ſo that all people, young and old, come running together, and think that there is ſome ſtrange wonderful thing arrived.

50. And when they can perceive no new ſtrange thing in Gods Meſſengers, ſhe can but they do onely Teach and reprove, when they think, O! Our Miniſters, and our Paſtors call him a new upſtart, an Heretick, and falſe Prophet, there is a fool and a franticke fellow, ſure enough he is worſe then one of the wiſe; and they begin to wonder at him [like birds] at an Owl, and blaſpheme him, and his houſe, his wife, and his children with ſcolding, reproach, and contempt, as the Sodomites did Lot; every one thinketh, that he doth well, if he can but Jere, and revile theſe Meſſengers.

\* Murber.



\* Or, Some noted Minister.

51. And although he knows no other ground or reason in the world; but onely that the \* *high Priest* (who hath put on the whore of *Babylon*) doth set him at nought; yet he is very raging mad, and suffers a false wind (viz. the spirit of the *Babylonish* whore) to drive him, and raveth in misunderstanding, as here the *Sodomites* did, who (both young & old, smal and Great) do force upon *Lot*, and the two men which were come in unto him; that they might know them; That they might plague them, scorn, revile, and reproach them; for thus the Anger of God doth drive it selfe into a fire, for its own enkindling: And thus mad also must the people be, when the punishment shall come, that they must all make up the measure of their iniquities.

52. And we will not hide from thee, thou unclean, lascivious, rebellious, self-willed, lewd, Idolatrous, murtherous *Babylon*, full of all vices, sins, and abominations; that now also these two Angels, viz. Gods truth and judgement, are come into thee; and declare unto thee, now at the end of *Enochs* Seal, which was hidden (but at present is opened in its sound and voice) thy destruction and overthrow; for the Time of thy judgement is at hand; and behold thy selfe aright; and observe it very narrowly; thou hast at present cast scorn, reproach and contempt upon *Lot*, and the two Angels, as the *Sodomites* did; and therefore thy punishment hangeth over thee; and observe it; when the two Angels shall carry forth *Lot* under the opened Seal from thee; then the Day of thy destruction is at hand, which now thou wilt by no means believe, but must be forced to finde it so by sad and wofull experience, saith the spirit of wonders.

53. We may see very fully what was the *Sodomite* vice, and great sin; the cry whereof was come up before God; for *Lot* would bring out his two daughters, which were yet virgins, unto them; that so they might but escape from the raging uproar against these Angelicall Messengers; for he knew well enough, that they were wholly drowned in uncleanness; if so be they might satisfie their desire.

54. The inward figure in the spirit giving us to understand what *Moses* doth hereby typifie, is this: The judgement begins at the house of God, as here in *Lot*, the children of God must be first brought into judgement, and proved; if there be children of God in any place which may withhold the Anger, so that the punishment may be kept back, then the spirit taketh the children of God and proveth them in the same vice and sin of that City or Country, [to see] if they be capable of the same lewdness.

55. *Lot* must set his two daughters with entreaties into judgement; he would give them to the unclean lascivious people to be tryed for, that which he laid, was so directed by the Spirit, which had the two daughters of *Lot* in the judgement; and had brought the Proba or Tryall into their Effense, and hereby signified and layd open the sin and shame of the City, viz. that they were onely unclean Harlots beasts.

56. But when these two virgins were not capable of this vice; the spirit, viz. the two Angels defended them; understand Gods truth protected them from the judgement of this people, and also from the sin of uncleanness; for *Lot* did not speak so of set purpose, as if he would suffer his daughters to be deflowered, and defiled; but the Spirit did see forth its figure.

57. And

57. And know for certain that this *first* book of *Moses* was written wholly from the Prophecy of the *Spirit*, intimating what each Act, or sentence of the History holds forth in the figure, and whosoever will read, and rightly understand these Acts [ of the Patriarchs ]; he must modelize or represent in his minde, the old and new man; and set *Christ* and *Adam* one against the other; and then he may understand all, and without this, he understands nothing hereof but a *child-like History*; which yet is so rich and full of *Mysteries*, that no man from the cradle unto the longest age, is able to express them; although he had obtained the knowledge, and understanding thereunto in his *childhood*; and we in our gifts do also give but some glances, and *hints* thereof, albeit we have obtained the apprehension and meaning of them from the gift of God; yet we cannot express all, and the world were not able to receive it.

\* To understand or apprehend it aright.

58. And *Moses* saith; *The men of the City pressed sore upon the man Lot, and when they drew near together to break the door, the men put forth their hand and pulled Lott into the house to them, and shutt to the door; and the men which were before the door of the house were smitten with blindness, both smal and great; so that they wearied themselves, and could not finde the door.*

V. 9, 10, 11.

59. This figure was \* atchieved thus externally; so that they were thus blind with visible eyes, and could not see the door, and did no hurt neither to *Lot* and the two men with him, or his house either; but in the spirit, the figure stands thus.

\* Alled or den.

60. When God sendeth these two Angels, viz. his truth, and judgement, into a *mans* spirit, viz. into the house of his heart; as here it came to passe in *Lott* ( in whom also the spirit, viz. Gods truth, and judgement was manifest, and therefore he rebuked Sodom, for which cause they did encompass him about, to slay and murther him.) then the Judgement passeth first upon this man, who is represented unto the *Sodomites*, as if he were a *fool*, whom they must vex, plague, and perplex, and they also do without intermission revile and rail at him, and condemn him for false.

61. But he must reprove, rebuke, and teach them, and he hath no externall protection of man, they all cast the dirt of their mouths upon him, and they that should hinder it, do but laugh at it; let him look where he will, he hath no Deliverer; then supposeth the common people, God rebukes and punisheth him on this wise.

62. But these two Angels are with him in his Heart, and stand in his person, as in their vessell and instrument, even amidst the enemies; but the common people do eagerly labour and bestir them to destroy him, and his house.

63. And when it comes to the tryall in earnest, then these two Angels, do putt forth their hand upon the wicked malicious mens heart, and strike them with blindness, that they are confounded, and know not how they should gett \* by this *Lott*, and the two Angels; one casteth forth this, another that; one saith he is *honest*, another reviles him and saith all evill of him; so long till they cannot finde the door, wherein they would break in unto him, and do him mischief; for these two Angels do shutt him up in themselves, that they cannot see the door of *Revenge*; as may be seen here in *Lot*, how God doth deliver the messengers

\* Or, at

\* Underhand  
the Author.

Vers. 12, 13.

\* English trans-  
lation, which  
married.

gers of his mouth, and hides them from the enemies; and this \* *Pen* hath so found it by good Experience.

64. And these men said unto *Lot*, hast thou here any besides? Son in law and sons and daughters; and whosoever belongs unto thee in the Citie, bring them out of this place, for we will destroy this place; because the cry thereof is waxen great before the Lord, who hath sent us to destroy it; and *Lot* went, and spake to his Sons in law \* which were to marry his daughters; and said, Arise, get ye out of this place, for the Lord will destroy this Citie; but he seemed unto them as one that mocked.

65. This is now an excellent *Mirror*, how God also gave warning unto these men, and would have spared them for *Lots* sake, if they would but have followed him; but the wrath had captivated them, and wholly hardned them; that they did but laugh and jeer at him; and as it were said unto him, what is hapned to the foole? he thinkes the skie will fall.

66. The inward figure stands thus: Gods truth in the Love drew these men *Lots* Sons in law, and would deliver them; but the wrath was stronger in them, and had captivated them in the probation of their heart; they continued in the judgement, as *Lots* wife, whom notwithstanding *Lot* brought forth with him before the Citie, yet the wrath drew her back again into judgement; so that she (being she was for *Lots* sake freed from the fire-sword) must go into a Transmutation, untill the Last Judgement, which is a terrible Example.

\* Or, Judge-  
ment.

67. In this figure this present world may behold it selfe, and take warning; for as certain, and as true, that the Preaching of *Lot* was true; and the punishment followed thereupon; so certainly also shall the \* punishment of the Sixt Seals Time (which Seal is even now at hand and hath already opened it selfe) suddenly follow.

\* Or, Seal.

68. But that the warning hereof came so long agoe; declareth that the time of the sixt Seal in its manifestation, is the most wonderfull of all the Six Seales; till the Seaventh \* Number which is yet more wonderfull; for it is the End of this world, and the Last Judgement.

\* A mysticall  
mark whereby  
hee shewes to  
Babel the pow-  
ring forth of  
the sixt Seal in  
wrath on the  
mystery of ini-  
quity, and also  
the Time.

69. Let this be declared unto thee *Babel*, \*  $\text{I} \text{---} \text{H} \text{---} \text{H} \text{---} \text{H}$  under the voice of the open Seal of this sixt time, although thou contemnest, and deridest it, it hitteth thee, and hath already stricken thee with the obdurate obstinacy of wrath, which hath thoroughly sifted thee in the Appearance of the Message of these two Angels, and shall now be hinted onely to some few, which shall go out, and be delivered with *Lots* daughters.

70. The hardned surprized and apprehended crew is already Judged; for the Dolefull sifting sword hath taken hold of them; they run now in a raving, raging manner as mad people in Pride, Covetousnesse and Envy, and contem what the Angels Trumpet soundeth.

71. The Cry which the Angels Trumpet soundeth is this; Go out from *Babel*; Go out from *Babel*; Go out from *Babel*; shee stands apprehended and captivated in the Flaming Sword. A M E N.



## C H A P. XLIV.

*How Lot departed out of Sodom, and of the Terrible overthrow of this whole Region in Hams Generation; of the circumstances thereof, and how it was effected.*

**W**HEN as the wrath of the Judgement was now set on fire, and *the day appeared*, that the Sun shod bright, and every man thought all is in peace and quiet; there is no danger; The Angels commanded Lot to make hast, and said, Arise take thy wife, and thy two daughters which are here, lest thou also perishest in the iniquitie of this Citie; and while Lot lingered, the men took him, and his wife, and his two daughters by the hinder (the Lord being mercifull to him) and they brought him forth, and set him without the Citie.

Gen. XIX.  
vers. 15. &c.

1. The internall figure stands thus: the Spirit in Moses setteth the figure so clearly, that a man may easily take it; for he saith; when the morning came, and the Sun was risen, they took him by the hand, and brought him and his wife, and his two daughters forth out of the Citie. And now as the figure was externally, in the arisen light of the day and the Sun; so it was also internally in Gods Truth and Judgement.

2. Namely, in the truth the figure was internally thus: In Lot, and his two daughters, the light of the understanding concerning the Messiah was arisen in Gods truth; which Lots daughters knew very well; that it [viz. the light of the Sun of righteousness] in Gods truth had moved it selfe in their father Lot; from which cause afterwards when they were gon out from Sodom, and the night approached, they made their father drink sweet wine to the full; and lay with him; that they might receive Seed, viz. the holy seed from him; for the Spirit, both in Lot and his daughters did also signifie thus much, in their risen light, and shewed it to them.

3. And now as the Sun was externally risen, and it seemed to be a very lovely pleasant day; so also internally in Gods truth, the Sun of the Covenant, viz. the holy Sun-Day was risen according to the probation in their Essence, for they were now passed through the judgement: And likewise on the contrary, the Sun of the dark worlds property, viz. the working of Gods Anger, was risen now in the children of Sodom, and forced mightily into Gods Righteousness; therefore the Angels bad Lot make hast; for the Sun of Anger was already risen, and had apprehended the children of Iniquity.

4. Like as the holy Sun in Gods truth (which had apprehended Lot and his daughters in the Essence of Faith) took Lot and his daughters by the hand, and brought them forth from them; so likewise the Wrath had already taken the children of Sodom by the hand of their Essence; and brought them into the judgement of Execution. And we will signifie and apply (O Babel) this figure unto the time of thy Seal; mark and observe it yee Daughters, children of Lot: it concerns you.

5. When God will punish a Land, he first sends them Messengers, and

exhorts them to Repentance, and declares unto them his Grace; soon after he sends them the Angel of righteousness, who tryeth and sifteth them whether they be capable of the Grace that is tendered unto them; and sets judgement before them with threats of their ruin; denouncing great *warre* and *Plagues* upon them to blot and root them out if they will not return and repent; and sheweth them also by his *Messengers*, the light, and way of Righteousness; and suffers them to run on in the light that is tendered to them, till they be *weary* and glutted with it, and hold it onely for a common customary thing, and an history, and again become a *Sodom*.

7. And then he sends them *both* Angels together, to wit, the Angel of righteousness, and the Angel of truth; and first threatneth them severely, and exhorts them, and setteth the judgement before them; but when they \* grow *wholly* a *Sodom*, he leaveth off from the *outward figure*, and lets them fill up their measure, and then it seems as if the *sun* were ruen upon their *Sodom*, and now it should be good and *Prosperous*; but even then saith the Angel of truth in his children *hasten and go out*; the Punishment and *Ruin* is at hand.

8. Thus we declare unto thee *Babel*, that God hath already long since sent thee *Messengers*, and with the declaration of the *Gospel* hath tendered thee his Grace; and therewith also hath mightily threatned, to punish thee with *Ruin*; but thou hast made onely a contentious disputing *Babel* of the light of the *Gospel*, and art now the well-fatted *Sodom*.

9. And know for certain, that the Lord for a farewell hath now sent thee *two* Angels, one hath the *truth* in him, and bids *Lot* with his daughters to go out from *Sodom*; and the other hath the *Severe judgement*, and hath now at last sifted thee, and turned thy inward Signature outwards, and set it before the Lord; and thy \* *murderous Cry* is come up before the presence of the most High; and it is exceeding great; he hath sent his Angel to destroy thee, and to overturn the Cities.

10. Thy signature wherewith thou art now outwardly marked is the Great *Covetousness* and *Envy*, together with thy *Ammunition-money*; and the great wrathfull severity of thy Oppression of the poor and miserable, in that thy covetousness hath served it selfe so high, that it desires to devour all into it selfe, whence thy great \* *Enhancement* of mens *Necessaries* is risen.

11. But thou sayst now it is a good, and a prosperous time; the Sun is risen upon mee, and shineth on my purse, so that I can fill it as I please; it is a good and a fine time for me; it shall now be a good and a golden time sure enough; I shall certainly enjoy it, and rise in High power and authoritie, and be respected.

12. But hear now, what at present the Sound of the Trumpet declareth; it saith go out from *Sodom*; the Sun is risen in Love and Anger, this we will not hide from you; the Angel of truth hath now already taken *Lots daughters*, with the father, and his wife, by the hand; and bids them go; it is time; this thou shalt soon see by wofull experience.

13. For the Angel of Anger hath also taken thee into Judgement, and therefore thou art so wrathfull, covetous, murderous, and wicked; do but behold thy selfe whether we speak truth; thou gettest thy selfe much to spend in thy Signature; and thou hast indeed a storehouse full

\* Thy Cain-like crying for ruin upon others.

\* The scarcity and dearth of commodities, and all oppression ariseth from the covetousness and pride of man, who seeks to maintaine it by the sword.



of provision in the *Abyss*: he that can see, let him see; in whom there is but the least inckling of the Trumpets Sound, let him go out of Sodom: there is no longer any tarrying.

14. And *Moses* speaketh further; and when he had brought Lot forth, *he said, escape for thy life, look not behind thee, and stay not also in this whole plain, escape unto the mountain lest thou be consumed; but Lot said unto him; oh not so my Lord; behold now being thy servant hath found Grace in thy sight; he pleased to magnifie thy mercy which thou hast shewn unto me, in that thou hast saved my life. I cannot escape to the mountain, lest some evil take me, and I dye; behold there is a Citie very near unto which I may flee, it is a little one; O let me escape thither (is it not a little one?) and my soul shall live. And he said unto him; see, I have accepted thee concerning this thing, that I should not overturn the Citie for which thou hast spoken; hast thee, escape thither; for I can do nothing till thou be come thither; therefore the Name of the Citie was called Zoar: and the Sun was risen upon the Earth when Lot came into Zoar.* Vers. 17. & the 23.

#### The inward Figure stands thus.

15. The spirit of truth had moved the spirit in the Covenant in Lot, and taken him by his *spirituall hand*, and brought him forth out of the Judgement; understand, the soul of Lot, in which the word of promise in the Covenant had opened it selfe according to the spirituall property, into which also the now sent voice of truth and judgement did force, and defended Lot from and in the judgement.

16. For with the judgement, the first Principle, viz. the Soules Centre, was fitted and proved through all the properties of the Eternall Nature; into this, the Lords hand, viz. the Angel of the Lord, did put it selfe, with the Grace of Christ's Covenant in Abraham, and drew Lot out of the judgement, and from the children of Sodom; therefore the Angel said Deliver thy selfe, and look not behinde thee into judgement, viz. into the enkindled wrath, lest the same take thee; as hapned to Lots wife, who turned her desire back, again to see and behold what the wrath of the Lord should be.

17. As Adam and Lucifer also did the like, who would essentially behold and prove, Gods, viz. the Eternall Nature's wrath, which yet is a consuming fire, and forth with proveth spirit, and body, and if it reacheth any thing of which it is capable, it devourerth it into it selfe.

18. Now the Soul of Lot trembled and stood in fear before the Angel of the judgement, viz. before Gods righteousness; and entreated his truth, that he would be pleased to magnifie his Mercy in the Covenant towards him, lest the *Turban* should take hold of him; and it is a very excellent example; how God taketh his children, in the Time of punishment and judgement, into his Love, defendeth them, and brings them forth from great destruction; as he did here unto Lot, and also, unto the upright children, in the finall destruction of Jerusalem.

19. Also the Angel of vengeance said; I can do nothing, untill thou be come thither; Oh! thou wonderfull God, who can hinder thee? but this is even thus to be understood; the spirit of his Love in the Covenant, had set or established it selfe with the Truth, in Lot, and kept off the Anger that it could not burn untill Lot came out.



20. And we see that oftentimes the children of God are able to withhold great plagues, and punishment of God [from coming down on a people] there is even such a might in them, that Gods Anger is able to do nothing; and is as it were impotent where they are present; also they are a might and power against Hell, and the Devill; for such a thing is true reall Faith, that it can withhold, and overpower God in his Anger.

21. Therefore the Lord said to Lot; I cannot do any thing; untill thou be gon out, and he spared also the little Citie called Pella, or Zoar, (viz. a diversion or turning away of the Anger) for Lots sake; for when he came thither, the Turba must be extinguished, as the Name, in the uncompacted tongue of Sence, doth expresse it.

Ver. 24, 25,  
26.

22. And then the Lord rained upon Sodom, and upon Gomorrah, brimstone, and fire from the Lord out of Heaven; and overthrew the Cities, and all the Plain; and all the Inhabitants of the Cities; and all whatsoever grew upon the ground; and his wife looked back, and she became a pillar of Salt.

23. This is now the figure of the kingdome of Christ, who had opened himselfe to Abraham in the Love, how he would sit in Judgement over the world; and how the Might and Dominion is given unto him of God, that he should destroy the Devills Kingdome upon the earth, and give all wicked men unto the Anger of God to be devoured; for when he had manifested himselfe to Abraham, and confirmed the Covenant of Righteousness, he then sent these two Angels, viz. Gods truth, and judgement to Sodom, to blott out and destroy the children of Ham, viz. the malicious, vile, rebellious, halfe-Devills, men; that so the Devills Kingdome might be leyned, and not grow so great upon the earth, and hinder his Kingdome.

### The inward Figure stands thus.

24. It rained brimstone and fire from the Lord from Heaven, saith Moses: This was not the inward hellish fire, which at the End of dayes shall purge the Eldar; otherwise the foure Elements would have been changed: it was onely a figure of the future: The Originall of the brimstone, and fire was generated in Turba magna in the third Principle: it was onely a sword of vengeance: The inward fire consumes earth, and stones, and all Elements: but this was onely a fire, as is generated in the \*Tempest in Turba magna in the \*Egest, which the Constellation casteth forth from it selfe, which is a materia thereunto; although it be no palpable matter or substance; yet it is a spirituall substance, in which Mercurius doth enkindle it selfe in the Salniter, viz. in the fire crack, where then also the flagratt or fire crack doth fix it selfe into a Substance or Essence, which is Brimstone.

\* Thunder-  
clap.  
\* Or, Excre-  
ment.

25. For the Three [first properties] viz. Sulphur, Mercurius, and the Salt-sharpnesse are in the Originall (as they are yet a spirit) onely one Thing; but when Mercurius, viz. the Sound of the formed word, doth move it selfe in the Principle, viz. in its first Originall by an Opposition or Contrary Aspect; then he is terrified in himselfe: that is, the motion stirreth the Originall of the heat and cold; viz. the Originall of the first Principle according to the cold and hott fire; which is the beginning of the Contrariety and horror; from whence the fire-flash or Salniterall flagratt

flagratt doth arise; where also the *Three first*; viz. the heat, the cold and the Sound, do each impresse and introduce it selfe into a peculiar substance in the *Flagrat*, viz. the *heat* into *Brimstone*, and the *cold* into a saltish property, and *Mercurius* into a watry property; and yet they were not wholly separated, and each of them of another or sundry substance by it selfe, but *fixt* together according to one property.

26. The like also we are here to understand concerning the *Brimstone-fire*: the wrath of the first Principle, viz. Gods Anger according to the eternall nature, did behold the outward nature in the *third Principle* with an \* Aspect, which is called *Turba magna*, being a *Turba* in the Soul of the outward world in the spirit of nature, whence the outward nature doth enflame and enkindle it selfe; and the \* three first [ properties ] do fix themselves into a *Substance*, viz. into *Brimstone*, *Salt*, and into a *Mercuriall* poysonfull water, in which the *flagrat* or flash of the fire did *enkindle* and impresse it selfe; and so being enkindled did *ruin upon Sodom, and Gomorrah, and upon the Plain of the Countrey*, and destroyed all; this is it which is said, *The Lord rained brimstone and fire from the Lord out of Heaven.*

\* Or, *Daring flash.*

\* The prime Ternary of nature.

27. Not that this matter of the *Brimstone* and fire came from the *inward* heaven; but the *wrath* came forth from the inward into the outward [ Principle ] so that the outward in the Might of the inward did impresse and *enkindle* it selfe out of the properties of the inward; and this is a reall Type of the inward dark world; if the same nature doth move it selfe, then it is even so in spirituall property, which God calleth his wrath, and Anger, and a consuming fire; for if this inward spirituall dark World did move it selfe, the outward World with the four Elements would forthwith be swallowed up in this same *spirit-fire*; which shall come to passe at the *End of Dayes*.

28. And here we have a figure of this in *Lots wife, who was turned to a Pillar of Salt*: that the three First [ properties ] had moved themselves; for she, after that she had looked back into the *Turba* was apprehended or taken in the *Salts-spirit* in its Impression; which denoteth, that she was \* most of that very property, viz. Covetous in the desire, in which she also was taken and apprehended in the sifting Probation of the Angel.

\* Or, that property was most predominant in her.

29. And though the Angel had defended her from the fire-wrath, yet she was taken in the wrath of nature of her own peculiar property; viz. the *Turba magna* laid hold of the Body, viz. the substance of the third Principle, and changed it into its own peculiar property, viz. into the *might* of the first, which was chiefly predominant in her Body, according to which property also she was apprehended in the *Turba*.

30. And we ought not to account this a strange thing; for we have very much hereof in the Scripture: Let us look upon *Uzza*, who was apprehended and smitten by the Ark of the Covenant, when he did onely touch the same, when the wrath of God was moved but in the \* Sound. Let us see also, how it seized on the *Philistines*, when they had the Ark of the Covenant with them: also how it devoured *Chorab, Dathan, and Abiram*, by Moses in the Wildernesse: all these have but one Originall; but each is peculiarly manifest in its own [ matter and manner ] according as the *Turba* is enkindled among the *Three First*, [ properties. ]

\* That is, awakened and stirred up, and not awaked.



31. But if *Lot's wife* had apprehended, and laid hold of the word of Truth and Mercy in the *Message of the Angel*, it had well *prevailed* her; but shee did not believe what the Angel said, and very like shee loved her *Temporall goods*, all which shee must forlake, and looked back again, and earnestly longed after the *Temporall*, and the *Turba* of Time did also apprehend her; so that she according to the *Substance of the Body* must remain in the *first matter* (out of which God had extracted the *Limits* of the earth, and formed it into a *Spiritual living Image*) untill the Lord shall again *transmute* the same substance into a *Spiritual Essence*.

32. And it was don to the End, that man should yet see, what he is according to the *outward Body*, if God withdraw with his Spirit therefrom; and that he requireth the ground of the heart, and not onely a mouth-hypocrisie and flatteries of a *seeming holy* devout lip-labour, that a man should onely comfort himselfe with the *Grace rendered* feeding himselfe with an outward apprehension or application thereof; and receive the same onely as a free gift of grace from without; and yet remain an *Evill Beast* in the Spirit and will.

33. As the present *Babylonicall Christendome* doth, which also with *Lot's wife* receiveth the grace onely *externally* [or by a strange *Imaginary Imputation*] and comforts it selfe with the grace, but remaineth in the heart in *selfhood* and the lust of the flesh, *unconverted*, and hath turned its eyes onely towards *Sodom*, but with the mouth it is gone out of *Sodom*, and the body is yet at *Sodom*, and looketh with *Lot's wife* bricly upon *Covetousness*, and *temporall pleasure*, and will not go with the heart out of *Sodom*.

\*Taken or captivated.

34. Therefore the Angel of the wonders saith; Thou art lifted, and apprehended in the *Turba*, thou art gully, and *capable* of the *Brimstone fire*; thy verball hypocrisie, is that thou saist, that thou art gone out of *Babel*, and *Sodom* doth not at all avail thee; thou art wholly captivated with *Lot's wife* in the three first; being thou *hungerest* onely after the three first; and usest the Spirit of Christ onely for an *externall covering*, and wilt not hear in thee what now the Lord speaketh; but hearest onely what the *Antichrist* speaketh in his pride, *covetousness*, *envy*, and *Anger*, how thou maist please thy *Earthly mortall Idol: Mammon*, and *Mammon*, viz. *Selfe-Love*, *Selfe-Will*, *Selfe-Sence*.

35. Thou seekest and honourest onely the *externall Idol: God*, viz. *Silver*, and *Gold*, *Copper*, and the fullness of the *Belly* to thy *Luxurious* *sumptuous*, and *Stately Sodomiticall pleasure*; and this *Idoll* is also fitted for thy sake, and is made high and far off unto thee, and thou understandest not what it means: thou saist; there is no danger, and it may well be helped and amended; we may *construe* it well enough to a good use; but thou knowest not what is thereby *Signed*, and *signified*.

The most inward figure of *Lot's wife* being turned to a pillar of Salt is this.

36. When these two Angels came from *Abraham*, viz. from the Spirit of Christ, unto *Sodom* to *Lot*, and he bowed himselfe before the Lord unto the earth, and entreated these Angels to turn in unto him; they entered according to the divine property *Essentially* in unto him, in manner

ner



ner as they came in unto *Abraham* with the *Ens* of faith; even so it was here; for it was but one Covenant; but in *Abraham* the Seed to Christs person was named, and not in *Lot*; as *Moses* declareth very sufficiently.

37. *Lots* faith took the *Ens* from the Angel, who brought the same to him from *Abrahams* faith-*Ens*; for of one, (*viz.* of him, who did move and manifest himselfe in *Abraham*) they must all be sanctified; now *Lot* by the Administration of the Angel (understand formed Angels sent out of the divine property, out of Christs *Ens* and word) was sanctified as a \* proxime line, or branch on the *Ens* of *Abraham*.

38. And being *Lots* daughters were capable of this Sanctification, and not the mother, the mother must go again into the first matter; and *Lot* must copulate with his two daughters in the blessed Seed; for they were capable of it, and none else in the world; for two Potent Generations were to arise from thence, *viz.* the *Moabites*, and the *Ammonites*. A Great people, as the Spirit in *Moses* doth also speak very covertly and hiddenly concerning *Lots* daughters; that the one said unto the other; *Lo! there is not a man on the earth to come in unto us after the manner of men; come let us give our father sweet wine to drink; and then we will lye with him; that so he may not know it, and we may preserve Seed of our father: for the mother was not capable of this holy Seed, being she was captivated and taken in the* \* Probation in the *Turba*.

\* Or, line of affinity.

39. Now Reason would object, and say; wherefore did not the daughters of *Lot* marry with *Abrahams* Generation; why would they lye with their Father, Contrary to the Right, and Law of Nature, and all Nations? Answer; This might not be, for the Seed of Christ was called in *Abraham*; but now there lay two other lines in the Seed of Christ; as neere affinities; which should be born of *Abrahams* faith; *viz.* of Christ: As *Abrahams* faith was born out of *JEHOVA*, out of the Name *Jesus*, so these two lines of Affinity were in the Tree of Wonders, which should spring forth from Gods Truth, & Righteousness, and be brought into the Love of *Jesus*; this manifestation the Angels brought unto and into *Lot*, which opening and manifestation did spring forth in *Lots* Seed.

\* Or, sisting Trial.

40. But being his two daughters did also stand in this judgement, and were apprehended in the same Spirit which opened it selfe in *Lot*, and received also the same properties as their father, it must be so, and it was so permitted of God, that these two sons, *Ammon*, and *Mosh*, must be born of two Sisters of One Seed; for they were to be two Nations proceeding from two Lines of nature, yet from one root.

41. But in that the Spirit in *Moses* doth so cover it and saith, *The two daughters caused their father to drink sweet wine, that he did not know what he did*, and so were gotten with child of their father in the fathers drunkenness, (which yet seems to be wonderfully strange without Gods work) The same is thus to be understood; Not that it did not so come to passe; it did so come to passe, as the Text in *Moses* declareth; but this was a work of the Spirit of God, and hereby also he covereth the external shame.

42. For the outward work is onely a shame in Gods sight, and also in the sight of all People, but the inward work in its figure, must be so; and it is the true figure, that the Man Christ, *viz.* Gods Son should be born

born through a shame, which also was a shame before God; but so he took our shame, and reproach upon himselfe, and hung it as a curse upon the Tree of the Crosse, and offered it up unto the righteousness of God; so likewise both these lines must be covered with a Shame; that they both might be sanctified onely and alone under Christs shame on the Crosse; and they should not dare to say, that they were pure before God, and nature; for the Scripture saith; \* *He hath shut them up all under sin, that he might have Mercy upon all.*

\* Rom. 11. 32.

43. And that this was truly and certainly a work of God, appears in this; that on the same day the mother was turned to a pillar of Salt, and Sodom destroyed doubtles with all their householdstufte and Goods, that yet they that same night they set about this work, whereas they continued all night in a Cave of the Mountain by Zoar [so that we may well thinke] no naturall fleshy instigation did provoke them thereunto.

44. But it must be, that the father should be drunk, that the humane understanding might not do it; but that it might be Gods work; also that the Soul of Lot might not be Turbated in the Tincture of the Seed with the shame of the daughters; it must be don therefore as it were in mans drunkenness, and misunderstanding, least the Nations should make a Right or Custome thereof; for the daughters of Lot were also as t were drunk in the spirit, so that the spirit might do what he would, and they onely were an instrument.

45. And that they did understand that the father was sanctified, and they willingly would conceive of the holy Seed, appears, in that they said; *There was not a man upon the earth who could come in unto them after the manner of mankinde, and therefore they would lye with their father, that they might preserve Seed:* there were indeed many upon the earth, but none was capable of this Seed; but these his daughters, this the spirit in them gave them to understand:

46. Therefore we ought narrowly to observe what it means, when the spirit in Moses draweth a vail before his face, that it doth not appeare wholly pure before God, and yet for the unavoidableness sake, it must be so.

47. And we ought not also to judge in the deeds of God according to Reason; for Reason looketh onely upon the outward: and understands nothing of the inward: it knowes nothing of the Root of this tree; and of its Boughes and Branches, from whence each Branch or People must take its unavoidable rise and Originall.



## CHAP. XLV.

How God lead Abraham very wonderfully, and how he al-  
wayes stood by him in Temptation, and defended him;

what wee are to understand hereby.

**A**braham must be onely as a *Pilgrim* upon the earth, and travail from  
one place unto another, and dwell in *Tents*; and was every where  
Tried, and Tempted; his wife *Sarah* was twice taken from him; but  
wonderfully protected, and preserved of God; as once by *Pharaoh* in  
*Egypt*, and then by *Abimilech* King of *Gerar*; but both times protected by  
God. Gen. x x.

2. And now that *Abraham*, viz. the Stock, and beginning of the con-  
ceived *Ere* of faith, in which *Christ* was understood, must thus wander  
from one place to another, and could have no abiding place upon the  
earth, and moreover must stand in *fear* and Temptation; the same is the  
true Type of *Christendome* upon the earth; how the same should  
not be bound unto any certaine place; Not unto any People that God  
did choose thereto in a peculiar manner; but that *Christ* was given;  
with his *Gospel* of the Kingdome of God, to all Nations.

3. And how he would wander with his knowledge from one people  
to another; and have no where any constant abiding place with a peo-  
ple, but be among the Nations with his children upon the earth, onely  
as a Sojourner or Stranger; and how they would continually try to  
destroy \* *Christendome* among the Nations, and cast reproach upon it,  
as they would sinfully reproach *Sarah* Abrahams wife.

\* The true  
Christians.

4. And how the Christians should be continually tempted and exer-  
cised of the Nations, and plagued with Contention and warre: also how  
*Christ* would goe with his *Gospel* from one people to another, when  
they should be weary and glutted with the same, and hold it onely for  
a Custome and a common ordinary thing; and so they would grow  
wholly blind in it, and make onely a \* fine devout lip-labour thereof,  
and suppose to finde out *Christ* by their accute disputations and Argu-  
ments.

\* A work of  
prating and  
fair spoken  
discourse.

5. And then he would depart with the understanding and spirit from  
them, and come unto another People, which also would be onely *flesh-  
ly*, and account, and look upon *Christ* externally as a *meer* Man; as *Pha-  
roah* and this King *Abimilech* looked upon *Abraham*, and his wife; and  
desired to have carnall knowledge of *Sarah*, by reason of her beauty;  
which did signifie and denote, that they would put on *Christ* in the  
flesh in an outward beastiall manner, but not in power, and spirit.

6. As it is here to be seen in *Abimilech*, and also in *Pharaoh*, that when  
they desired to know *Sarah* carnally, that the Lord came in among them  
with punishments, and plagues, and shewed them his Angry counte-  
nance, shut them up, and dismayed them, as if he bound them with the  
chains of his might, and made their women barren, and terrified them  
with visions and prelagies; as he did to this *Abimilech*; and threatened him



with Death in the Dream; and made known unto him, that *Abraham* was a man of God; and how he was blessed of God.

7. Through which means God brought the Nations to the faith; [for] when he came unto a fleshly *unbelieving* People, then he shewed himselfe in power and wonders; which the carnall Nations seeing, did convert themselves, and turn unto God.

8. Thus *Abraham* must be a Type of Christs Kingdome upon the earth; and go up and down from one People to another, whereupon the people which he left, did yet boast themselves of *Abraham*, and called themselves after his Name, but were onely historical children brought forth of *strange* women without *Abraham's* faith and spirit.

\* Negligent of. 9. Thus also it hath fallen out in Christendom, when they have been weary of the spirit of Christ; and made onely a prating business thereof, the Spirit of Christ hath then departed, and *bidden* it selfe from them; and then these people have indeed stood yet in the History, and boasted themselves to be Christians, but have been indeed onely the children of the Bond-woman; viz. of *Hagar*; and the sons of mockery, who with *Disputing* and wrangling about Christs Name and will, have mocked, scorned, reviled, contemned, reproached, and branded each other for *Hereticks*, and meer *Ishmalites* have risen of them.

10. As it is as plain as the day, that now men go from the *scorning* and reproaching each other, to the *sword* of murder; and will wholly *slay* and root out Christ [in his members] and set the *Babylonical* Tower in Christs stead, whereby a man shall be able in *selfe-will* and power to climbe into heaven; so that a man need not enter in through the mortifying of the old evil man, but may be able to come in, after a fine hypocritical way with the Selfhood of the *evil* man; or indeed as outwardly adopted children covered with Christs purple-mantle, where yet the will of Selfe is *unmortified*, and cannot truly come to God.

11. Now as these people were afterwards judged when *Abraham* departed from them; they being onely *mockers* of the children of *Abraham*, as may be seen in *Pharaoh*, and the *Heathens* also, especially in the Land of *Canaan*: so likewise it hath hapned to the Christians, that these Nations which continued onely under the Name of Christ, and yet were onely heathenish in the heart, were alwayes judged and banished by such heathenish People, as may be seen by *Asia*, *Egypt*, and *Greece*, and many other Nations besides; how God hath pulled off the *Mantle* of Christ from them, as verball hypocrites, and mockers of Christ, and given them a darkned heart and understanding, of the Kingdome of Christ, and cast away their *Candle-stick*, that they could no longer say, we are Christians, and belong unto Christ, but *Turkes*, and *Barbarous* People, begotten of the wild Tree of nature.

\* Mat. 24. 14.  
\* And to thee  
also O Eng-  
land.  
12. Thus Christ must here in this world wander onely as a light from one people to another, \* For a Testimony unto all People: And unto thee, O *Germany* it is now shewen [and also to those Nations of whom thou art born with the Name of Christ] is that thou hast for a long time walked under the *Mantle* of Christ with an heathenish heart, and boasted of the Adoption, but lived onely in the iniquitie of the flesh: That thy Judgement is nigh at hand.

13. For the Angel of the judgement, calleth aloud to the residue of Abrahams children in Christ. *Go out of Sodom*: Abraham in Christ is gon away from you; yee have no more of Christ then an empty breath; and a dissembling verball lip-labour; a mockery, whereby one brother doth contempe scorn, and mock another for Christs Knowledge sake, and onely killeth Christ in his members. The Cite Jerusalem and Babylon wherein thou halt gloried, and proudly percked up thy selfe in thy devout hypocrisie, shall go to ruin. Amen.

14. *Lo, a Star shineth from the East and North*, which shall blindfold thee, and break down thy walled Towers and Strong Holds in Jerusalem and Babylon, for thou art called no longer Jerusalem, but Babel; and the children which sit in the shadow of the night, and which lye imprisoned in Babel, shall be delivered, and come forth, and enter into the Citie of God, which he hath set open to all Nations and tongues of the earth, that his glory may be known: A light for All Nations, [or people.]

15. The figure of Abraham, Sarah, and Abimilech (Gen. 20.) is an emphaticall Type of Christendome; how they should be weak in their own power, and be delivered by God onely; as Abraham was of a faint and timorous spirit, when he was to go among these Nations, and prayed his Sarah, that she would say of him, that he was her brother; that so they might not slay him for her sake; to signifie, that a Christian in his own strength is not able to do any thing, or to take up to himselfe therein the spirit of Christ, who gives courage; but he must go onely naked among his enemies; and not at all rely on himselfe and his knowledge, but meerly and onely upon Gods Grace.

16. For he himselfe cannot stand, onely Christ in him must be his sole courage, and stedfast perseverance; As Abraham here in his own abilities was full of doubt before Pharoah, and Abimilech, and continually fearfull of his life, and must see onely when, and how, God would shield him, and his Sarah; and this history is excellently, elegantly, and exactly written of Esdras in the vision of the spirit of Christ concerning Christs Kingdome, as if the spirit had on purpose figured this History concerning Christs Kingdome, for it aymeth directly thereat.

17. But the outward man understands nothing of the Kingdome of Christ; as we may see in Sarah when she conceived, and brought forth Isaac, she said, the Lord hath made me to laugh, the people will laugh at this, that the very Aged Sarah should give a child suck; she did not yet understand the Type of Christ; but the Spirit of Christ in her understood it; and not the naturall man in Selfhood, but the will which was resigned and given up to God, the same onely did apprehend the Covenant and the Spirit of Christ.

\* Note, Esdras.

\* Image.

18. But Reason, viz. the selfefull will, did not perceive any thing thereof, it was onely matter of mirth and laughter to it; for it looked onely upon it selfe, what it was; As Abrahams will of selfe-own hood, looked onely on it selfe, and was afraid and dismayed; and yet in him there was the great might over all Powers and Principalities; but it did not belong to the humane own-hood.

19. For Christ in his children doth not belong to the humane own-hood, viz. to the selfewill; neither doth he appropriate or give in him-



selfe to it; but unto the *humble* resigned will; so that he doth incline and appropriate himselfe; and *sometimes* he doth also defend the own will thereby.

20. For the own selfe-will is of the nature of this world, born of flesh and blood; but the *Resigned* will dyeth to the world; and is brought forth to life in God; Thus also we are to understand in *Abraham* and in all Christians, a twofold will; viz. one of this world; which *allowaies* stands in fear; and then according to the Second Principle, viz. the Kingdome of Heaven, the poore captive *soules* will, which diveth and immerfeth it selfe into Gods Mercy in \* *Hope*.

\*Note. *Hope*.

## CHAP. XLVI.

Of Isaac's birth, and the casting out of Ishmael, with his Mother Hagar. What thereby is signified.

Gen. XXI.

**T**He Spirit in *Moses* setteth the figure of mans Regeneration in its process, so exactly and orderly together in the history of *Abraham*, that a man may even lay hold of it; much more see it, how he doth set the naturall man in selfe, and *Christ*, so punctually by each other; and points even with the finger at the figure: for when God had destroyed *Sodom*, and *Gomorrhah*, and that Plain, over against which *Abraham* dwelt; and brought forth *Lot*; then *Abraham* journeyed from thence towards the South; shewing that when the Kingdome of *Christ* should be \* despoyled in any place, that then *Christ* would depart thence.

\* Corrupt.

2. And He lived under the King *Abimilech*, and sojourned as a stranger at *Gerar*; In these two Names, viz. *Abimilech*, and *Gerar*, the figure stands plain in the generation or formation of the word without any interpretation or exposition; wherefore the Spirit in *Moses* wrote down this History; and from whence he looketh as through an exact *Perspective*: for *ABIMILECH* denoteth the man of ingenious and discreet Reason; viz. the true man, but without *Christ*; onely in the creature as he is created: *GERAR* betokeneth the strong Austere life of nature, wherein the understanding must dwell, which nature, is corrupted, and from that corruption casteth or darteth Temptations and oppositions continually into the life's understanding, or Reason-light; so that the life stands in a constant *contrariety*, and is uncessantly sifted winnowed and proved, which is the \* *Cross* of the children of God; that they see, that while they live in themselves in selfe-Reason, they can doe nothing else but go astray, slip, and erre; as may be seen here in *Abraham*. When God lead him away from the borders of the *Sodomites*, he went towards the South unto King *Abimilech*.

\* Note.

The inward figure of this stands thus.

3. When God had manifested himselfe to *Abraham*, and set forth the figure of *Christ* and his Kingdome, and also the Power of Judgement upon



upon the whole earth, then God hid himselfe again from *Abraham*; and then *Abraham* went towards the South Countrey; that is, into his Reason; viz. into mans own understandings, and dwelt at *Gerar*, that is, in the corrupt nature; which manifests it selfe plainly, in his carriage towards *Abimilech*, where he in the fear of nature, in the Temptation, did deny his wife, and said, that she was not his wife, that so he might but preserve himselfe by the subtilty of Reason; and we see here also, how that that very thing, by which he thought in Reason to keep himselfe from mischief, must reprove and teach him; as we see how *Abimilech* reproved him in that he had denied his wife, with whom he had almost sinned if the Lord had not warned him; and the exposition is this.

4. If we see a man whom the Spirit of God driveth, and by whom he oftentimes speaketh, we must not so take it up, and thinke, that he is something more then other men; as *Abraham* was no more then others in his own Reason; the selfe-reason in them is as wavering, dubious, and imperfect, as in other men, and That what they know, and teach of God, is not their own propriety; as we see here in *Abraham*, how he out of fear did not spare his *Sarah*, (but denied her out of a timorous conjecture; though *Abimilech* had taken her away from him to be his Concubine) that so he might but live, and it might be well with him for her sake.

5. Thus God proveth his children, that they might see, that they in their own ability are no more then all other sinfull men; and that men should not so set by them and hold them for a God; thus oftentimes God permits them to go astray and erre, and yet then he rebukes them also by those whom they ought to teach, as we see here in *Abimilech*; how he must reprove *Abraham*, and make him ashamed, that he would not spare his wife for a small fears sake, but would deny her.

6. And although it doth fall out that sometimes we see, such a man whom God driveth to erre, yet we ought not therefore presently wholly to reject him, and set him at nought, and think that he is wholly without God, as the world doth; but think that God doth thus set his children under the Crosse to prove them; that they should learn to know themselves; and then the Sun riseth again upon them; as here it did upon *Abraham*; when God had suffered him to go unto *Gerar*; that is, into his naturall, rationall life, wherein he committed a great offence before *Abimilech*. A twofold Sun did afterwards arise and shine on him; viz. one was, that *Abimilech* did acknowledge him, and learned to fear the Lord; and gave the Land for a possession unto *Abraham*; he gave him also Gifts for rebuke; as the Reproof of the Saints is, that men should fear at Gods reproof; Thus the Sun of King *Abimilechs* favour arose upon him. And then the other Sun which shone on him, was, that *Sarah* conceived; and a branch sprang forth unto him out of the line of the Covenant from the divine Suns Power, and *Isaac* was born unto him.

7. And that we may understand the very truth; we see how all waies the Crosse stands by the children of God; and *Adam* and *Christ* are continually sett by each other; as here *Abimilech* and *Abraham*; and *Ismael* and *Isaac*; and also the man of right reason; and the corrupt nature against reason; which uncessantly sits, and trys reason; as we may see it

it here in *Hagar*, and *Sarah*; which also were set one against another; that one did extirpate the other, as *Hagar* in the property of corrupt nature, viz. in *Adam's* life; and *Sarah* in *Christ's* Person; so that *Hagar* did extirpate and prevent the naturall *Sarah*; that she pressed forth out of the Reason; or carnall will out of the flesh into God.

\* Or, naturall carnall will done.

8. And we have here *Sarah* and her Maid *Hagar*, with her Son *Ismael*, and with *Isaac's* Son; how *Sarah* cast out the Bond-woman with her Son; which seemed grievous to *Abraham*; and yet was right in the sight of God; such an excellent mirror, as we finde not the like again in the Bible; shewing how *Christ* and the naturall man dwell\* by one another; and how the naturall man with *Ismael* and his mother must be wholly cast out from the right of Inheritance; and selfe-will; that the naturall own will is no heir of God.

\* Sojourn together.

\* Understand the selfe-asserting will of nature, which seeks to be master in man.

9. And when the selfe-will hath wholly cast\* him out, then the poor nature of man sitteeth in it, rejoiced will in fear, and trembling; and utterly despaires of life; as here *Hagar* with her Son *Ismael*; when she was cast out from *Abraham*, she wandered in the wilderness of *Beer-sheba*; that is, in the barrennes of her heart; and looked upon her selfe as one wholly forsaken; and as one quite spent and faint, despaird of her own and her Son's life; for she had no hope of Inheritance; and the favour of her Mistress also, and all her goods, and there was neither water nor bread for to preserve life; and they were as given up to death; for she went and sat downe cast from the child, because she would not see him dye; and when she had even wholly given up her selfe to dye; then the Angel came again unto her and called her; and comforted her; and shewed her a fountaine, and told her, that she should not be so afraid of death; her Son must yet become a great Nation.

The inward signe of this is this.

10. When *Isaac*, that is, *Christ* is born in the Convent, then the spirituall new-born will rejecteth its own will nature; it contemneth it, and condemneth it to death; casteth it out also from it selfe, with its Son the mocker, viz. the false interpreter and perverter of the truth; as if it would even burst the same in the *Mind*; so very an hatefull enemy the new-born spirituall will becomes to the naturall will in its Evil qualities; viz. to oppose the Son of the naturall will, who is onely a mocker, fosterer, pharisaicall censurer, liar, backbiter and unrighteous.

11. And when the new-born will hath thus cast out the evill nature with its wicked children from it selfe; then the poor forsaken nature stands in great distress, trembling, and desolation; for the internal Holy Soul doth forsake it; and then it even gives up it selfe wholly to death; and wandreth in it selfe in the wilderness; and looketh upon it selfe as a foolish and simple one, who is every ones by-word, and laughing stocke.

12. And then when the nature doth willingly give it selfe thereunto; that it also will now dye wholly to its selfeness, and dispaire wholly on it selfe, as a poor forsaken woman, that is deprived of all the worldly glory, riches, beauty, and the pleasure of the outward life also; being wholly cast out from its former desire; and almost quite

forlorn;



CHAP. 46. and expulsion of *Ismael*. Gen. 22. 1323

forlorn; so that the own desire begins to faint and quail within it selfe, then comes the Angel of God to the nature; and comforts it; and bids it not to despair; and gives it also *water to drink*; that is, some faithful upright man, [or some inward ray and beam of light from the new birth of Christ in the heart] which comforts it in its forsaken condition; and helps to nourish, and cherish it; and tells it, that it shall not dye, but become a *great Nation*; but not in its innate and inbred heritage; viz. in the evil Selfe will; but in *Beer-sheba*; that is, in the true contrition in the wilderness, viz. in the valley of tears in the desert; that is, the poor nature must work in this forsakenness, and in its present banishment and exile [from the sensible and full enjoyment of Paradise] bring forth *much fruit*, which fruit the Angel brings again into *Abrahams Tent* to be a sojourner of Christ.

13. That is (we must understand) when Christ is born in man; he rejecteth the *vanity* of nature, with the will which worketh and desireth vanity, and maketh the naturall will to be *servant*, whereas before it was Lord and Master; but Nature standeth in the wilderness, in the vanity of death, encompassed with *sin*; and now it must work and bring forth fruit, and yet it looketh upon it selfe as *wholly impotent*; and as one wholly cast out from the inward spirituall will of Christ; and in it selfe it seems as one foolish, and *contemned* of the world; and every way beaten off from its own will; and then it begins even to *sneak* and *quail* in it selfe; and to leave off from its own will; and all things are of small esteeme with it: That which before did rejoyce it, that now is against it; and it stands *allwaies* as if it should dye; it hopeth, and doubteth; that is, it hopeth amendment, that it might yet once be delivered from the scornfull contempt, and be set again into the *honour* of its selfehood; but it dryeth up also its well of water; and Gods anger appears in its sight; that is, all its *friends* depart from it, with whom before in its Temporall goods and prosperity it had pleasure, respect, and honour; so that it looks upon it selfe as continually *dying*.

14. And when this comes to passe, then it is right in the way to *Beer-sheba*; and wandreth in the wilderness; for it knowes not what it shall do; it is every ones scorn; whatsoever it lookes upon, rebukes it for a *fool*, in that its power is taken from it; that it must now forgo the beauty, riches, and honour of the world, and all whatsoever might advance and preferre it in *Temporalls*; and yet it would fain have them; but yet it is drawn from them by the inward man in Christs spirit, and \* *reproved* in these Temporalls for *unrighteous*, and abominable.

\* Blamed or upbraided.

15. And then indeed it enters right into *Beer-sheba*, viz. into the Contrition of the heart, and setteth reason by the empty water-pot of *Hagar*; and goeth a stones cast from its Son *Ismael*; viz. from the own desirous nature; and stands and compells also the *thoughts* of nature; and will not give any thing any longer to its own children, viz. to the Senses and cogitations of the minde; but casteth them *away* (as children that now must dye) a stones cast, that is, a *while* from it selfe, that it might not see the death of its children; so wholly doth *Hagar*, viz. the nature with its Son, give up it selfe to the minde for the mortification of the selfehood of the own will; sits also and mournes in it selfe in *Beer-sheba*, viz. in the broken and contrite heart; and wholly despairs of its Reason, would fain dye;



dye, that it might be but freed from the miserable forlorn condition;  
 16. And then when it is thus prepared, that it quite despairs of its  
 Selfe, & gives up it selfe wholly into the death of fellehood; then cometh  
 the Angel of God to Hagar, that is, to the poor forsaken and dying na-  
 ture; and saith; *What aileth thee Hagar? God hath heard the voice of the Lad,*  
*where he lyeth; arise up the Lad, and hold him to thy hand, for I will make*  
*him a great Nation;* and then God openeth the eyes of Hagar, viz. of nature;  
 and shee sees a well of water, and then filleth her bottle with water, and giveth  
 the Lad drink, who groweth in the desert, and is a good Archer, and dwells  
 even in the wilderness of *Paran*, and must take an Egyptian wife.

The inward exceeding precious and worthy figure  
 of this stands thus.

17. When man hath put on Christ in Faith, and is entered into right  
 true Repentance, and hath in his minde forsaken the whole world, even  
 all its honour, goods, and things temporall, then the poor natured  
 mind doth thus stand in the mortification of selfe, as is above mentioned  
 concerning Hagar, and her Son; for it desireth also to dye, even to the  
 Senses and cogitations of the minde; and to enter wholly into Resigna-  
 tion.

18. And when it stands thus in the thoughts of death, having given  
 up its will and cogitations into mortification, then the inward Voice of  
 Gods word manifests it selfe in the Minde and Senses; and even then  
 the divine word heareth the voice of the child crying; viz. the troubled  
 disconsolate Minde in its thoughts; for it soundeth therein in the di-  
 vine voice; and saith in the divine voice to nature; viz. to Hagar; *What*  
*aileth thee thou troubled and perplexed nature? fear not, God hath*  
*heard the voice of the Lad; viz. of thy thoughts, which thou hast offered*  
*up in the desire to God: Arise, that is, lift up thy selfe to God in this*  
*resignation; and stand up in the voice which hath graciously heard thee,*  
*and looked upon thee; and take thy cogitations, viz. thy Son, by the*  
*hand of faith; and guide and govern the powers of the Minde; they shall*  
*not dye, but live, and go; for I will make them a great Nation; that is,*  
*to a great divine understanding and capacity in diviue Mysteries; and*  
*God openeth unto nature the fountain of living water; so that it re-*  
*ceiveth into the Bottle of its essence in it selfe, of Gods well-spring, and*  
*therewith it gives the Lad, viz. the Senses [or powers of the minde]*  
*drink.*

19. And then God is with this Lad of the Thoughts, and he groweth  
 great in the wilderness, that is, in the corrupt nature; the right discreet  
 and intellectuall child, groweth great in the Spirit of the Lord, and be-  
 comes an Archer; that is, an Archer of the Lord, and his brethren; who  
 shootes the Birds of prey, and the wild Beasts; understand, he shooteth  
 down out of his Spirit the evill beasts and birds in his brethren, with  
 the holy Spirit; he teacheth them, and reproveth them with divine  
 Arrows.

20. But he must dwell in the wilderness of *Paran*, viz. in the corrupt  
 flesh; and in the wilderness amongst ungodly People, and there he must  
 be an Archer of God; and his Mother, viz. nature, gives him an Egypti-

\* Thoughts,  
 meditations.

\* Cogitations,  
 meditations.

to know  
 a shadow

# CHAP 46. and expulsion of Ismael. Gen:21 325

an woman, that is, nature layeth a fleshly woman by the noble Minde born in Christs Spirit, with which the noble new-born Minde must sit in wedlock, and be plagued with this Idolatrous fleshly woman; understand it thus.

21. This Egyptian woman is his flesh and blood with Reason, wherein the Idoll *Mageam*, viz. the Babylonicall whore sitteth, where the Devill hath his Pulpit, which, to the pretious Minde, is the Crosse of Christ, where the womans Seed, viz. the Spirit of Christ must incessantly bruite the Serpents head, viz. the Devills introduced desire in this Whore of Babylon.

22. This whore is now the Exercise, and Probation of the spirituall cogitations or senses in the Christian Minde; but this whore doth not hurt the children of Christ; indeed it hath a false lust, and is a very wedded Harlot, which shall not see the Kingdome of God; but it must yet serve for good to the children of God; for by it the Crosse of Christ is layd upon the pretious minde, so that the minde must continue in humility, and not say, I am righteous, I am holy; No! no! the holiness is not this chilles own; but it is Gods Mercy, who hath heard the crying of the Lad, viz. of the poor forsaken minde: thus the noble holy minde, viz. the new man, born in Christs Spirit, must be wedded with this Egyptian, evill, malicious, Idolatrous, whorish, ungodly woman, which is \* neither able to doe, will, or think, any good, and bear with it the foul shame and reproach, so long, till the unclean Idolatrous whore dyeth; and then this Lad is led of the Angel into *Isaac's Tent*, viz. into Christs flesh and blood.

\* Note, how wee cannot so much as think a good thought.

23. And this is the very real figure of the Spirit in *Moses*, wherefore he hath so punctually, and emphatically deciphered this figure; for the Spirit in *Moses* aymeth so directly and fully at the mortifying of mans selfhood; and plainly speaketh, that the *Selfewill* must be cast out from God; and where Christ is born, there the same is brought to pass; as here when *Isaac* the Type of Christ was born of the free woman, then the Son of the Bond-woman must be cast out; for in *Isaac* the seed which should inherit the Kingdome of God was to be called; it should not proceed out of the selffull nature, of the flesh and will of man, but out of Gods will: out of the mortified will of our nature, which dyeth to its selfhood, and despaires of it selfe, a Christian must be born: that is, *Ismael*, viz. the poor sinner (when he becomes an enemy to sin, repents of it, and wills it no more) shall be born in Gods mercy, indeed nature must and shall be there, even with its evill earthly flesh, but Christ is brought forth from thence, as a fair blossome out of the wild earth, as a pleasant fruit out of the kernell.

24. A very excellent figure, the Spirit in *Moses* doth present unto us, in *Abraham* and *Sarah*; when *Sarah* would cast out the Son of the bond-woman from the inheritance; so that the Son of the bond-woman should not be heir with the free; the same seemed unjust to *Abraham*, being he was of his Seed and his own Son; but God said to him; Let it not be grievous in thy sight because of the Lad, and because of the bond-woman; in all that *Sarah* hath said unto thee, hearken to her voice; for in *Isaac* shall thy Seed be called.



*The inward pretious figure of this is thus.*

25. When a man is born again in Christs Spirit, as it was here with *Abraham*; then he thinks *sometimes*, that he is *wholly new*, and knows not himselfe yet aright, and that he hath the whorish Egyptian bond-woman with her scoffing Son of *vanity* in his Armes; and now, when it happeneth that oftentimes the mocker, viz. *Ismael* the Son of the Bond-woman doth *breake forth* out of him, yea even wholly without his will and purpose; that *Sarah*, (that is, honest Mindes, to whom God doth make it known) do *reprove* him; nay and is oftentimes reprov'd of the *evill*, so that it is plainly declared to him that this mocker should be cast out. This *Abraham*, viz. the *man* will by no meanes brook; he will be uncontrouled, and yet he doth not know, that he in *this* time of his earthly life stands in the judgement of God; that his words and workes must be daily proved, and judged; he will often go in a way of *justification*, and maintain his own cause, and will be praised, and in the mean time forgets the Egyptian Bond-woman in his Armes and her scoffing Son, who sometimes *peeps forth* in his words with evill interpretations, *wrong meanings*, and evill surmises, and covers it selfe finely under a glosing mantle of glistering hypocrisie; this now the free woman casts out, that is, the Spirit of Christ casts it out, by other peoples mouth; and yet this *seems* to be unrighteous to the man; being the word is born of his body, and arisen out of his very Minde.

26. But the Lord speaketh in the Spirit of the humility of Christ; let it not seem grievous in thy Sight, that *people* do finde fault with thy words, and reject thy labour; Harken to *Sarah*, viz. to the *divine voice*, and do thou thy selfe cast out from thee whatsoever thou hast at any time spoken or meant evilly, wrongfully, or partially, for in *Isaac*, that is, in thy deepest *humility*, thy Seed shall be called, where, in thy words and workes the Spirit of God worketh in Love, and not in thy naturall selfeness and peculiar *ownhood* of reason, wherein the Son of the bond-woman speaketh and worketh.

27. And the children of God ought well to consider this figure, and thinke, that whatsoever is spoken and don from favour, *affection*, and partiall siding, be it either towards honest or dishonest men, the same *proceeds* from the Son of the Bond-woman, which must go into judgement to be tryed; and must be judged of men; viz. of the evill and good; it must be cast forth among a company of evill, and good *Tongues*; where every one passeth his sentence and judgement thereupon: God judgeth upon the earth externally by men, both by the Evill and Good.

28. This now must seem so very grievous and hainous to *Abraham*, viz. to *Man*, when his words and workes are judged and proved, and think, that his *divine Seed* must be brought forth onely in the Love and humility, and that whatsoever he speaketh, judgeth, or doth from *partiality* or favour, doth belong again unto judgement, where it must be proved, and purged; As *Hagar* with her Son *Ismael* was, and then, when it is *judged*; that is, cast out by the people; then comes the Angel of God, and speaketh to the naturall man, that he should *not despair* in this judge.



judgement; but take it in good part, and be content, that his words and workes are judged.

29. Therefore we say as the Lord hath given us to know it, that whosoever will read and *understand* aright the history of the old Testament, he must set before him two Types; *viz.* externally *Adam*, *viz.* the earthly man, and internally *Christ*, and change both these into *One*, and so he may understand *all whatsoever Moses and the Prophets have spoken in the Spirit.*

30. He must not be so blind as to look upon it as the *Jewes* and *Babel* doe, who make onely of this History, Conclusions of reason in respect of the *Election* of God, as if God had thus onely chosen to himselfe a sundry and peculiar Nation or sort of people to be his children: the *Election* of God passeth upon the *figure* onely, shewing, what people should bear the figure of the *inward* kingdome of Christ in the *outward*, in which people God would set forth and manifest the kingdome of Christ externally: the *Jewes* have had onely a mirror and type hereof externally, and so likewise the *Christians*, who looked upon Christ in the flesh as a *meer* pure man.

31. These figures have remained very speechless to the world, even to this last time, and that from the *purpose* of God, being man is such a piece of meer vanity, and *flesh*, and so soon weary of the *Pearls*, and afterwards comes to trample them under-foot, *Therefore* God hath dealt with man in Types and *Parables*; as Christ also did when he came upon the earth; *He spake all these mysteries in Parables* for mans unworthiness sake.

32. But *now* at present there is Great Cause (as all the Prophets have prophecied thereof) that the same should be made manifest; and the Cause is this, that in this *Last Trumpets Sound* the \* *mystery of the kingdome of God shall be finished*; and the bride of Christ, *viz.* the wise virgins shall be prepared, who shall meet the Lord in his *Appearance*; and it betokens the day of Christs Coming, when he will appear with the holy Citie the *New Jerusalem*, and bring home his *Bride*: Therefore the mystery of the Kingdome of God must first be unfolded and explained out of its Types, and become wholly manifest. \* Rev. 10: 7.

33. And this will be the fall of the fleshly *Sinfull* man, in that *the man of Sin* must be made manifest, as Saint Paul plainly prophecieth thereof, \* *that the child of perdition shall be revealed to all Nations, speeches, tongues*; and the *Beast with the whore shall go into the bottomless pit*; that is, when the Kingdome of Christ becomes wholly manifest; then the *Beast*, and the whore of flesh, *viz.* the false Bond-woman, with her scoffing Son, stands in great shame, and is *Judged* of Every one, as an whore in the Cage, that Every one scornes and scoffs at. \* 2 Thess. 2: 3.

34. As indeed hitherto men have reviled Christ in the outward Image of *Simplicity* in his children and members, in which Reason hath seen and known no more, then *Hagar* and *Ismael* in their miserable banishment; under which notwithstanding, the voice of the Angel hath been; which they have scorned and mocked in the foolish plain simplicity under the vail, and have set up the *mock* Ismael in Christs stead; which hath been onely an *Antichrist*: Now this *mock* and *Antichrist* shall be revealed under this Trumpetts Sound; and be cast out \* of the \* Cr, by.

\* *ie.*

children of God into the \* *Abyſſe*, this Babel ſhall ſee in a ſhort time, Declareth the Spirit of the wonders of God.

35. We ſee all an excellent figure of this in *Abimilech*, that, when God will manifeſt himſelfe to a people, how he *terrifies* them in the miſt of their *Sins*, and appeareth to them in Anger; as to *Abimilech* in the viſion; and to *Mofes* in the buſh of fire; and alſo to *Iſrael* upon the Mount *Sinai* alſo in the fire; and alſo to *Elias* in the fire and winde; where allwaies the rebuke of Gods wrath is fore-ſignified, how God doth bruife the hearts of men that they may *feare* and tremble before him, as here *Abimilech* when the Lord appeared to him by night in a viſion, and threatened him by reaſon of *Sarah*, he was aſtoniſhed, and told the ſame in the eares of his people, and the people were ſore afraid, and *Abimilech* called *Abraham*, and made a Covenant with him.

36. This is an excellent figure, and pregnantly intimates, how God terrifieth the *Enemies*, and comforts poor dejected nature when it quails for fear; and turnes its fear into Joy; and how the miſerable, and afflicted if he be *honest* is at laſt drawn out of miſery and affliction; and how at laſt his Enemies who before he thought to be his Enemies muſt ſerve him, and advance him; ſo wonderfully doth God lead his children, if they do but endure Temptation and continue under the Croſs of Chriſt in humility, and not look upon *Selfe-revenge*, but put on *Patience* in hope and perſevere ſtedfaſt in the faith; at laſt all a mans adverſaries muſt ſee and acknowledge that God is with the man, and that the world hath dealt wrongfully and unrighteouſly with him.

37. Alſo this is an excellent emphaticall figure how *Abraham* (when God would puniſh *Abimilech*) did pray unto God for *Abimilech*, and made reconciliation, that God did bleſs *Abimilech*; and this whole Hyſtory ſtands in the figure of Chriſt; and holds forth how *Adam* and Chriſt are together; how Chriſt is come into the *Selfe-aſſumed Kingly* ownhood or ſelfeneſs of man, and terrifieth *Sin* and *Death*, and how the poor corrupt nature doth turn it ſelfe in the horror, and acknowledgement of Sin, to God, as here *Abimilech* turned unto *Abraham*; and how it then giveth the kingdome of nature for a poſſeſſion unto Chriſt; and the inward figure in the Spirit of *Mofes* (who was the Type and figure of Chriſt, who yet pointeth out of the Fathers property, upon the Son in the fleſh, viz. in the *humanity*) can be underſtood no otherwiſe, then even thus; It is the true Ground.

## C H A P. XLVII.

Of the Covenant of Abimilech and Abraham, shewing what the same is, in the spirituall figure; and what the Spirit in Moses under his veil, doth here point at.

*A very pretious and excellent Gate to the Children of God  
in Beer-sheba.*

I. **C**ourteous and friendly Reader, know, that if a man should write many hundred Bookes of the history of Abraham, yet he could not sufficiently express the abundant richness which lyeth hid under this figure, but we will afford a little Service to the children of God in their weakness, and somewhat unvail this figure, being otherwise it is not to be understood by the naturall man; and yet the Lord doth thus lead us in Grace [to the understanding thereof;] therefore I shall here lend and give him the hand thereto; observe it well, there is couched under it a peerless matchless Pearl, which shall here stand open, and yet also continue hidden, which cannot be purchased with the goods of the whole world; it is hidden unto Reason.

The outward figure in the Text of Moses  
stands thus.

2. And it came to passe at that time, that Abimilech, and Pichol the chief Captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest; Now therefore Swear unto me here by God, that thou wilt not deale \* unfaithfully with me, nor with my children, nor Grand-children; but according to the kindness which I have don unto thee, thou shalt also do unto me, and to the Land wherein thou art a Stranger: And Abraham said, I will swear: And Abraham reprov'd Abimilech, because of a well of water, which Abimilechs Servants had violently taken away. And Abimilech answered, I know not who hath don this thing: neither didst thou tell me; neither yet heard I of it, but to day. And Abraham took sheep, and Oxen, and gave them unto Abimilech, and both of them made a Covenant together; and Abraham sett seven Ew-lambes of the flock by themselves, and Abimilech said unto Abraham, what mean these Seven Ew-lambes which thou hast sett apart by themselves? And he answered, Seven Lambes thou shalt take of my hand, that they may be a witness unto mee that I have digged this Well: Whereupon he called that Place Beer-sheba, because they there sware both of them; and thus they made a Covenant at Beer-sheba: then Abimilech rose up, and Pichol the chief Captain of his host; and they returned into the Land of the Philistines. And Abraham planted trees in Beer-sheba, and preached there of the Name of the Lord the Eternall God; and was for a long time a Stranger in the Land of the Philistines. This figure seems outwardly, as if Abimilech was afraid of Abraham; being God had given him to understand in a vision, that Abraham was a Prince of God; there-

Gen. XXI.  
v. 22. to the  
last verse  
being 34.  
\* Unkindly.



thereupon he desired a Covenant and Oath from *Abraham*, least he should root out him, and his Posterity.

3. But the Spirit of Christ under the veil of *Moses* hath ciphered out before him far *another figure*, wherewith he alludes, and prophesieth; for under all the Acts of *Abraham* which the Spirit of *Moses* hath written down, we are to understand, a *twofold figure*, viz. externally an history relating something done; and under that same history, the Spirit of Christ in the Covenant, doth so aptly, and exactly sett its figure, as if he played therewith.

4. For the place here mentioned, is even the same whither *Hagar* fled with *Ismael*; it is even the same *Beer-sheba*, and the same fountain of water signified, which the Angel shewed *Hagar*; which *Abraham*, that is, Christ *digged*; where afterwards Christendome \* preached of the Name of the Lord the Eternall God, in Christ, by this well of water in *Beer-sheba*.

\* Or, called on.

5. And the Covenant betwixt *Abimilech* and *Abraham*, is the Covenant of Christ with the *humanity*, where *Abraham*, that is, Christ sware, that he would not destroy the *humanity*; as he also said when he came into the flesh; that \* *he was not come into this world to condemn the world, but to save the world*, that is, to bless and keep Covenant.

\* Job. 3. 17.

The inward holy figure stands thus.

6. *Abimilech* and *Pichol*, who spake with *Abraham* concerning the Covenant, the Spirit doth here represent in the Type of God the Father, and then also of nature: King *Abimilech* points at the Father in the soules property, and *Pichol* his field-Captain points at nature, viz. Gods Officer; both these approach to the Type of Christ, viz. to *Abraham*. For mankind was given to this Christ: he should be a Prince of God in and over the *humanity*.

7. Now Nature had brought it selfe out of the Fathers property into false lust, (understand in the humane nature) for it desired to manifest *Sarah*, viz. the free woman, understand the heavenly virgin-like matrix, in the earthly beaustiall property, which came to passe in *Adam* when he brought his female property into a beaustiall lust; now the Spirit here in *Moses* doth hint at this figure, and representeth under King *Abimilech*, *Adam* in the Fathers property and nature.

8. As *Adam* lusted to manifest himselfe with his female property, viz. with the mother of the holy birth in the earthly beaustiall mother, or to prove, try, and tast in the Tincture of *Venus* the root or the ground of the third Principle; So here King *Abimilech* in the same nature (understand the masculine out of the Fathers property) did lust after the mother of the Covenant which was now moved in *Sarah*, to know the same; which the holy God would not have; and therefore came unto *Abimilech*; and terrified this nature of lust, and threatned punishment, and destruction to it.

9. Now understand in King *Abimilech* the Soul out of the Fathers property; and by *Pichol* understand the outward nature, viz. the third Principle; which is the field-Captain or Servant of the King, viz. of the Soul, and by *Abraham* understand Christ in the *humanity*, or in the *Ens* of

of the faith of the Covenant; as the Spirit signifieth; and setteth forth  
pregnantly by way of allusion in this figure.

10. God the Father bringeth the poor Soul; viz. the King of the hu-  
mane property, unto Christ, after that it had given it selfe to lust with  
its Servant, viz. the body of nature; and now the Soul speaketh to Abra-  
ham in the figure of Christ; Wherefore didst thou not tell me, that God  
was in Sarah; viz. in this Image? wherefore didst thou not say unto me  
that she was thy wife, understand Christs wife, which is called the Wo-  
mans Seed in this *womb*; for I had almost heinously offended towards  
her.

11. Understand, the Soul of Adam knew not Christ in its heavenly  
matrix in the Tincture of Venus; it thought, that it was the fair pleasant  
child; therefore it went with this holy Tincture into selfe-full lust, but  
now when God shewed the Soul this holy Tincture in the Covenant;  
then the Soul said, I did not know it; viz. that this female property,  
as it was in me, was Gods wife, who bringeth forth by it; and spake by  
the field-Captain, viz. by the outward nature to Abraham in Christ.  
Takenow thy wife, viz. the heavenly matrix in me; for, lo! God is with  
thee in all that thou dost; that is, I will restore again unto thee what-  
soever I have taken into my selfe-possession, viz. the matrix of the divine  
worlds property, which is closed up in me, and now awakened in thee;  
take it, it is thy wife; and when Abraham, understand Christ, took the  
same, *Then all the women, and maids of Abimelech, and his Servants*, under-  
stand the daughters of Eve, were healed in the Heavenly matrix through  
Christs wife, viz. through Sarah in the Covenant, that they again might  
bring forth Gods Children.

\* Gen. 20. 17.

12. Now the Soul in the Fathers property, spake to Abraham in Christ,  
being *all power over the humanity was given unto him*, Swear unto mee by  
God, that thou wilt not shew any *un-kindness to me, nor my Children, nor my*  
*Nephewes*; but according to the kindness that I have don unto thee; do thou  
also unto me, and to the Land wherein thou art a Stranger; That is, as if God  
the Father in the Soul should speake with Christ his Son, to whom he  
had given the whole *humanity* for a peculiar possession, and say thus;  
being I have given thee the Power in the humane property which is  
mine, to be thy own, Swear now unto me by God; that is, deeply binde  
thy selfe therewith into an *essentiall Oath*, or One Eternall Covenant;  
that thou wilt not shew any unkindness to my nature in the humane  
property, nor to the children, viz. to the Branches which spring forth  
anew out of their property; nor to their Nephewes, or grand children;  
that is, to those children who spring out from the wild property, where  
oftentimes a wicked husband or a wicked wife are joyned together, the one  
being ungodly, and the other honest; but according to the kindness  
which I have don unto thee, even unto thy Image; (in that I have re-  
stored unto thee again this heavenly matrix, which in Adam was capti-  
vated in my wrath, and disappeared from thy Image, in my Anger;  
thou shalt do likewise to mee; and unto the Land, that is, unto the out-  
ward man, wherein Gods children bear the heavenly Image; that is, un-  
to the Land wherein thou sojourneest.

\* Mat. 28. 18.

\* Or, Unfaith-  
fulness.

\* That is, all  
mankind.

13. For, Christ is a stranger in our earthly humanity, and our earthly  
humanity doth oftentimes make our children or grand children stran-

gers



gers to God: there the Father of nature in the Soules property, said unto Christ, he was a Stranger in our Land; as Christ also said, that *his kingdom was not of this world*, that is, of the earthly man; but Christ should shew kindness in this Strange Land, understand the strange humanity, and not reject the children which should be born therein, as the Father had don, to his Image of the heavenly humanity, which disappeared in Adam; this Christ should Swear unto God; as he also sweareth in the

\* Ezck. 33. 11.

Prophet Ezakiell; *As true as I live, I will not (or have no delight in) the death of the wicked or sinners, but rather that he should turn and live; for Abraham in Christ, viz. in the figure, said I will Swear, that is, I will do it.*

14. And Abraham reproveth Abimilech because of the well of water which the Servants of Abimilech had taken away by force; that is, Christ reproveth the Soul, that the Soules servants, viz. the essence of nature, had taken away the well-spring of the Essence, from the heavenly corporality, viz. Christs body in Adam, whereupon the heavenly Image dyed or disappeared; for Christs holy fountain of water sprung up in the Soules fiery Essence, but the Soules Essence had taken this fountain of divine sweetness into its own Selfe, full power, and changed the same in it selfe to another property.

15. And Abimilech answered, that is, the Soul, I wot not who hath don this; that is, I did not know that the Devil had deceived me, that the false lust was arisen in the very essence of my nature; and who hath don this hurt, also thou didst not tell it unto me, that is, thou didst not declare unto me that thy Image was in me; that this holy divine fountain was thine, which my Servants, viz. my Essences have taken it to selfhood; moreover, I heard not of it, but to day; that is, thou hast not revealed to me that this fountain is thy Seat, save to day onely, that is, to day where thou dost again manifest thy selfe in me in Adam with a Covenant of Grace, where now I heard thy voice in mee.

\* Turned it to a selfish own-hood.

16. And Abraham took Sheep, and Oxen, and gave them to Abimilech, and they both made a Covenant with each other; that is, then Christ took his Sheep, that is, children; and his Oxen are the Gentiles: the Sheep are the children in whom the Covenant was manifested, viz. the Jewes, and gave them to the Father; and made between Christs Spirit and humanity, and between the Jewes and Gentiles, an eternall Covenant, that it should be one humanity, and not two.

17. And Abraham set seven lambs apart by themselves. These seven lambs are the seven properties of the naturall humanity of Christ, which he did manifest in our humanity; and in that the Spirit saith, by themselves, signifieth that Christ in his humanity of the seven properties is a distinct Person; so that wee men (viz. Jewes and Gentiles, who come to his Grace) ought not to say, we are Christ, but we are his house in which he dwells; the Power of the holy fountain of water is his; we are onely branches on his tree: he is with the seven lambs of the divine property apart in us; they belong not to mans selfhood.

\* Or, by himselfe.

18. Onely in the Right Resignation Christ and man is wholly One, when mans will wills nothing any more without Christ, but gives up it selfe wholly in Christ, then it is dead to Selfe, and Christ onely liveth in it; also it doth signifie that his creaturall Person with the seven properties



perities of the humanity shall dwell among us as a distinct Person, as eternall high Priest. And *Abimilech* said, what mean these seven Lambes which thou hast set by thyself; that is, God the Father made an allusion, through the Essence of the Soule in this figure, with Christs figure in Abraham, and said, what mean thy seven properties of our divine nature by themselves? When thou shalt regenerate mankind & dwell in them, wilt thou also sett forth thy seven properties of our divine nature in a living humane person? and Christ answered in the figure of Abraham; Thou shalt take seven Lambes from my hand, that they may be an Eternall Testimony unto mee, that I have digged this well; that is to say, Christ speaketh to his Father in many Person; thou shalt take the figure, or the Image of my seven properties of the humane creature, for an Everlasting Testimony, that I in my Suffering and death have again digged the well-spring of Eternall Life in the humane property; that mans new-digged fountain of life is mine. And the Spirit in Moses speaketh wholly under a vail; therefore, or from hence, the place was called *Beer-sheba*; this is the very pretious place where God the Father and his Son in the humanity swore both of them together; the place was called *Beer-sheba*; viz. a bringing of death by the will of him that liveth and seeth in the disappeared humanity, where, in Christs humanity, (which he assumed from us men) death was bruised, and broken in pieces, and the well-spring of Love did flow forth again out of the living God in our bruised humanity of the heavenly part into the Soules creaturall-fountain: now the spirit of Moses speakes here very pregnantly, that the place was called *Beer-sheba*, where the Testimony of this Oath, (viz. a fountain of Grace) was established.

21. And the place of God at *Beer-sheba* is shewn to us poor men, where God the Father hath made an Everlasting Covenant with us in Christ Jesus; viz. in the penitent Contrite Soule; when the poor Soule in this pretious Covenant and Oath doth wholly give up it selfe with a broken and contrite heart to Repentance; then the Oath of God in the Covenant of Jesus Christ, stands open to it in *Beer-sheba*, viz. in the Soules Contrition; where God in Christ Jesus hath sworn, that he will not destroy the poor Soule, and its children, and grand-children; nor do any hurt to this Land of the Soule, viz. to the Body of the humanity.

22. Thus now we ought stedfastly to trust our dear *Immanuel* Jesus Christ, who hath sworn a pretious Oath to his Father, in our Soules property, that he will not turn away his Mercy and love from us; we should but come to him in *Beer-sheba*, and receive the Oath as our own; that is, with contrite penitent heart.

23. And Moses saith further, When this was done, then *Abimilech* arose and *Pichol* his field-Captain, and they returned into the Land of the Philistines; that is to say; when God the Father had given over the humanity to his Son Jesus Christ, with this Covenant and Oath; then he went with his regiment or host; viz. with *Pichol*, that is, with the outward nature, again into the Land of the Philistines; that is, into the dominion or Regiment of the outward and inward nature, which is \* Philistean; that

\* Or. Philistines.  
neall.

is, inclined to Good and Evil: this denotes that the poor Soul, although it hath taken on it the Covenant and Oath of God; and sworn with Christ to God, yet it must in *this life time* dwell in the earthly body; ~~and~~ under the heathenish \* philistean essence of the flesh; which is a constant adversary to this King Abimilech, viz. to the poor Soul, and onely forsaketh the Covenant and Oath; and brings it selfe in its \* philistean selfish lustfull concupiscence and desires, into selfhood, as into its own Land.

\* Or, Philistine.

\* Philistine Land.

24. And hereby it is signified to the poor Christians, that they must lodge and lye with the new birth in this \* Philistean land or house of flesh, as meer strangers, and cannot be wholly freed in this life time; for Perbol the field Captain of the Soul, viz. nature, must have its rule and work in this time, in evil and good, and be an hard Cross, and continual temptation to the precious Image of Christ, viz. to the new birth, by which cross the noble and dear Tree of Pearl is moved, stirred, and caused to spring and grow; as a tree which comes out of the earth must grow in heat and cold, in wind, rain and snow; so also must the precious little Tree of Jesus Christ, which is a stranger with Abraham in Beer-sheba, viz. in the Earthly Cottage,

25. And the Spirit in Moses speaketh further; saying, Abraham planted trees at Beer-sheba, and there preached of the Name of the Lord the Ever-living God, and was a stranger in the Land of the Philistines a long time: this is as much as if he should have said; The spirit of Christ in Abraham, when the Soul hath received the Covenant, and Oath, that it is contrite in true repentance, doth plant trees in Beer-sheba, that is, it bringeth forth heavenly branches in this penitent heart in the Strange Land the earthly man; and preacheth, from these new branches, of the Name of the Eternal God, and dwelleth a long time, viz. the time of the whole earthly life, in this \* philistean Cottage.

\* Philistine.

26. And this is a real figure of the poor penitent Sinner, which in Christs Spirit becomes a new creature according to the inward man; shewing how he must enter into repentance, and plant out of Christs Spirit the little tree of Christ in his contrite and truly broken mind, and dwell also with this little Pearl-tree of Christ among a company of wicked men in a strange Land, viz. in the evil corrupt flesh and blood; and there teach of the Name of God, and instruct the heathenish, and \* Philistean children, that they in his Preaching may come to him in Beer-sheba, that is, into true and unfeigned repentance.

\* Philistine.

27. Thus very exactly doth the Spirit in Moses play here with the type of Christ under an externall history in a simple child-like form; and shews us how we must continually stand in temptation, tryalls, danger, and opposition; and how God doth thus wonderfully deliver his children, that even those of whom they are afraid, and do also with them no good, must at last make a Covenant of peace with them in their conscience, and also how the poor Soul by reason of great fears and horror hath no rest in it selfe, unlesse that it come through earnest repentance in Christ to God, and make a Covenant with Christ in God, so that the poor dejected conscience and nature be comforted; without this, there is meer distress, anguish, horror, unsettlement; as hapned to Abimilech when he was enkindled in false lust towards Sarah: then God terrified his

his

his *Conscience*, that he went to *Abraham*, and humbled himselfe before him; and with great recompence and gifts made a Covenant with him; thus also it goeth with the children of Christ when they *endure* temptation, and continue stedfast in the faith; then at last their *enemies* must be ashamed, and *return back*, as it is to be seen here in this figure.

## CHAP. XLVIII.

*How God Tryed Abraham, and sett forth the figure of Christs Offering in his Suffering and Death.*

**A**FTER that the Spirit in *Moses* had deciphered the figure of the Covenant of God, established in Christ Jesus with his children, shewing, how we poor children of *Eve* should and must depart out of this earthly will of Selfness, and be born in Christ with a new will, and life; he here now setteth forth the *figure*, how the same should and must be brought to passe; how Christ must again offer up our Soul and humanity to his Father, even as he also was to be cast as an offering into the fire of Gods anger, and *wholly dye* in the wrath of God to the humane Soules selfness and own will, and yet spring forth powerfully with the *divine* Onely will of God, through death, and the Anger of God, and break in pieces and make a scorn of death which held the humanity captive, and so bring the *humane Soul* again to God his Father into the onely *Eternall* divine will, and \**deliver up again the kingdome unto him*, which he had given him in the humanity, so that afterward, and to all Eternity \**God might be all in all*, and the creature might not live any more to its *own* will, but found onely as an Instrument of a divine Tune in a divine Harmony, and the whole Humane tree might be onely *one* in all its boughes, and branches.

Gen. XXII.

\*1 Cor. 15. 24.

\*1 Cor. 15. 28.

2. The Spirit in *Moses* doth sett forth this figure very clearly, even to the end of all his writings, and playeth, under the *outward* figure, with the *inward*, which shall remain for ever. I will therefore sett down this figure of *Abrahams* Temptation in respect of his Son *Isaac*, likewise in the *spirituall* figure, and shew what is thereby to be understood; for although the learned have expounded it, that God tempted *Abraham* to see, if he would continue *stedfast* in the faith upon him, yet it hath far another meaning and interpretation; \*for God *knows* well *aforehand*, what man will do; also man *cannot* without his Grace stand in the Temptation, as may be seen here in *Abraham*, when he denied his wife before King *Abimelech* as he came in to *Gerar*.

\* Note:

3. *Abraham* is here represented in *Adams* stead, and his Son *Isaac* is represented in Christs humanity, and the voice which came to *Abraham* is *God the Fathers*, these three stand here in the figure of the process of the work of mans redemption; shewing how *Abraham*, that is, *Adam* should offer up his \* person in *Isaac*, that is, in *Christ* to the voice of God in the fire of God, that so the humanity might be proved in the fire of God.

\* Text.  
Image:



Gen. XXII.

vers. 1.

Vers. 2.

4. Now the voice of God spake to *Abraham*; and said; *Abraham*, and he answered here am I; that is, God called to *Adam* in *Abraham*, viz. to all men, and said, take thy Own Son *Isaac* whom thou lovest, and go into the Land of *Moriab*, and offer him there for a burnt-offring upon a mountain which I will tell thee of. Here the Spirit looketh with *Isaac* upon *Christ*, for in *Isaac* lay the Covenant, and the *Ens* of *Abrahams* faith, out of which *Christ* should come; now said the voice of God to *Adam* in *Abraham*, take thy Son whom thou lovest, and offer him for a burnt-offring upon the Mountain which I shall tell thee of, that is, the *Jewes*, viz. *Adams* children should offer *Christ* for a burnt-offring; that is, the divine *Ens* should give in it selfe into *Adams* *Ens*, which the children of *Adam* should offer up one with another in the fire of God; and it betokens, that every man when he hath received the *Ens* of faith, must offer up himselfe wholly unto God, and dye to his own will in the fire of God, and in the divine *Ens* of faith be born anew through the offring in the fire of God.

5. For said the Spirit in *Moses*; Thy Son whom thou lovest, viz. thy own will, which hath brought it selfe into selfe-love: this selfe-will must be offered up to God, that it may leave the own selfish will in the fire of God, and wholly give over its ownhood, and no more will, and live, to it selfe but to God; and it rightly points out, how *Christ* in our humane will, which had broken off or turned it selfe in *Adam* from God, should again wholly offer, and give up himselfe in *Adams* person to God his Father; and how the wrath of God should devour the will, viz. the will wherein *Adam* had introduced himselfe into selfhood.

6. In which devoration of the fire of anger, the Love-*Ens*, in the word of faith, of divine power, viz. the true Man created in *Adam* must be formed, and also preserved in this devouring fire as Gold or Silver in the Crucible; where the Copper, and all that is impure \*purgeth from it, and onely the Gold or Silver subsists in the fire; so likewise the humane assumed Own-hood, together with the assumed *Ens* of the Serpent, and Beast; and all whatsoever subsists not in the divine fire, must be consumed in the offring. And that we might have again, in *Christ*s person, an wholly pure entrance, and open fountain of Grace, *Christ* must offer up our humane will of Selfe to his Father, & resigne it up to him wholly, and that upon the Mount *Moriab*, that is, in his death, where he, for \*all, and in all, should dye to the Humane Selfhood; \*even as when the Stock of a tree dyeth, then also all its branches in it do dye; and as the tree doth renew its youthfull growth; it also introduceth its new power and strength into its branches, which indeed is not possible to the outward nature, but in God it is very possible, as may be seen in the dry Rod of *Aaron*, which was dead to its sap and life, and yet in one Night sprang forth afresh, and bare fair Almonds.

7. Now said God; upon the mountain which I shall shew thee; that is, it must not be don according to *Adams* will; also it must not be don in us according to our will, as if we should prescribe to our selves where and how we would offer up our selves in *Christ* to the Father, as *Babel* doth; no; but upon the mountain; that is on the place, in the property, and in the death, as the Lord appoints, orders, and sends it to us, we must be onely Obedient with *Abraham*, and give up our selves willingly thereunto when he will have us offer unto himselfe; not whip, beat, and plague

\* Evaporates.

\* 2 Cor. 5. 15.

\* Note. How *Christ*s Death was effectuall to All men

plague our selves, but onely sinck with our will into him, and wait till the Lord shewes us the place, where and how he will have us offer unto him: we must give up unto him our *whole heart*, and will, with body and soul, and commit it to him what he will further do with us; where he in the\* Type of Jesus Christ will offer us according to the body; and when the Lord calleth us to the offering with his *Cross*, or will offer us up to the *Temporall death*, then we should say with *Abraham*; lo! here am I, Lord! do what thou pleasest.

\* Image, or  
Likens:

8. And *Abraham* rose up early in the morning, and \* *Sadled his Ass*, and took with him two young men, and *Isaac* his Son, and clave wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Gen. 22. 3.

\* Text, girt

This figure stands thus.

When the voice of God calleth us, then we should with *Abraham* go presently; for *early in the morning* signifieth here, when the voice breaks forth as the Dawning of the day; when God in us calleth us; when man hath a *Thought* come into him, saying, thou shouldst return, amend, and truly repent; then it is time; he must forthwith girt his *Ass*, viz. the *Beastiall man* with Power, although he cryes, stay yet a while, it is time enough to morrow; yet it should be don presently in the first look of the will to God; for this is the *Hinde* which is bunted *Early in the morning*, as the propheticall Spirit prophesieth: for Christ must girt this *Ass* early with the voice of God and go to the Offering.

9. And the two young men which *Abraham* took along with him do betoken the Soul from the first Principle, and the Soul of this world viz. the outward Spirit of the outward life, these must go with *Isaac*, that is with Christ in the old *Abraham*, that is, *Adam*, to the offering of God; and *Abraham*, that is, the man *Adam*, in his children, must himselfe cleave the wood, upon which the offering must be burnt, that is, when he confesseth Christ, then he cleaves the hearts of the wicked, who run with him to the death, and the Offering of God; for *Adam* in his humanity clave Gods Love and Anger; and now also *Abraham* must cleave the wood for the offering; for Christ should also cleave death and life asunder, and offer up himselfe upon the cloven wood of death and life, unto Gods Anger.

10. And on the third day *Abraham* lift up his eyes, and saw the place a far off. Heere the Spirit pointeth at the sleep of *Adam*; wherein he slept to the Angelicall world; and on the third day after his falling asleep, when as now the woman was made out of him, and the fall effected; he saw Christ, viz. the place of God in the Covenant a far off; also herein is included the Resurrection of Christ on the third day, where he saw his place (where he would, and should offer, and give up man to God his Father) viz. the last Judgement, and the finall offering, a far off; also it signifieth that *Abraham* in the Spirit saw the offering of Christ a far off, viz. above 2000 yeares then to come: And that the Spirit saith, *Abraham* litted up his eyes on the third day, and saw the place, is nothing else, but that Christ did again lift up on the third day our humane eyes out of the Grave, from the dead, unto God; and also that it was yet a far off in the dayes of *Abraham*; thus the Spirit doth allude with the outward figure, at that which was and is to come.

11. And

Gen. 22. 5.

11. And Abraham said unto the two young men, which he took with him, Abide you here with the Asses, and I, and the Lad will go yonder and worship, and come again to you.

### The figure of it internally stands thus.

The two young men must tarry there with the Ases, and not go, at this time, unto the offering, onely Abraham and Isaac must perform that; that is, we poor children of Eve must abide with the first and third Principle of our life, this our time with the Ases, viz. with the outward Body here in this world; but Christ in Isaac and Abraham in Adam, must go forth to the offering, that is, Christ stood in Abrahams, viz. Adams Person, and also in his heavenly humanity; who should onely go, and offer up the offering of his Body to the Anger-fire of his Father, and worship for us, unto God his Father; therefore he said he would go yonder, that is, when he should offer up his life, he would go yonder, that is, to God, and worship for us, unto God.

\* Tonder, or 10  
that place.

12. This points at his Ascention according to the humanity, when he had finished the Sacrifice, he went \* thither, and worshipped in our assumed humanity, unto God his Father; that is, our assumed Soul in divine power and property, doth pray and intercede for our weakneses and ignorances, unto, and before God. Theretore saith Abraham, we will go yonder and worship; that is, we, God, and Man, and when we have worshipped we will come again to you; that is, we poor children of Eve must in the mean while tarry with the Ases, untill the time of its offering, and Prayer be out; and then he comes again unto us; when we have finished the course of the outward Asinine life.

\* Note, Jesuses  
coming a-  
gain. Act. 1.  
11.

13. Also it intimates very pregnantly, that he, (when the Time of the Offering in Prayer is out) will certainly come again unto us, from the place whither he is gon, and dwell visibly with the creaturall humanity among us; as the two Angels said unto the men of Israel, \* I see this Jesus come again in like manner as he is ascended; which time is now neer; and his voice to prepare the bride hath already sounded; and therefore hold not this for an uncertain fiction; the Morning Star, and Messenger of the Annunciation is Appeared.

Gen. 22. 6.

14. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his Son, and he took the fire in his hand, and the knife; and they went both of them together.

### The inward figure stands thus.

Adam had divided and rent asunder Gods Love, and Anger, in himselfe, and brought himselfe with the creaturall life into the Anger, which had amassed the earthly vanity to it selfe; now the Spirit of Moses doth here point at this figure; how Christ should take our introduced sin upon himselfe, and carry it to the burnt-offering.

15. And Abraham took the knife, and fire: Abraham denoteth Adam, who took the fire of Gods Anger into himselfe; and the knife, signifieth Death, that Christ should be killed, and offered up in Abrahams, that is, in Adams Anger-fire, to the Father; and it clearly denotes, that Abraham,



ham, that is, Adam, should do it to Christ; for Christ should be offered up of man: being the man Adam had taken on himselfe the fuell (viz. the *Sin*) for the offering; therefore also man, viz. the Jewes, must offer it up to the Anger of God, that so man might be Atoned by man, understand by the humanity of Christ.

16. And Isaac saith unto Abraham his father, and said; My Father; and Abraham answered, here am I, my Son, and he said, lo! here is the fire, and the wood, but where is the Lamb for the burnt-offering? And Abraham said, my Son, God will provide himselfe a Lamb for the burnt-offering; and so they went both of them together.

Gen. 22. 7, 8.

The precious figure is thus.

The Spirit here playeth in Christs person, who was come in great *humility* into Adams humanity, and presents himselfe to his father in Adams essence, with his heavenly humanity; and saith; behold my father, here I have taken on me the *sin* and *death* in the humanity; here is now the fire of thy Anger; and the divided life's formes of mans property, Selfhood, and own will; in this now I have the fuell; wherein thy fire of Anger burneth; here now I have the wood, viz. the *Sins* of all men; and also thy fire to the offering; where is now the \* Lamb, viz. the *Patient* Lamb which shall be offered up in this fire, and Abraham answered from his strong faiths *Ens*, God will provide himselfe a Lamb for the burnt-offering; and they went both of them together.

\* Sheep;

17. Here Christ doth in Isaac's figure present himselfe in our assumed humanity to his Father; and saith, where is now the Lamb for the true Peace offering? but the faith of Abraham had apprehended the patient Lamb, which lay in Isaac, viz. the heavenly humanity, which God would open in the *Ens* of faith in our disappeared and also heavenly humanity, and said God would provide himselfe a Lamb for the right burnt-offering; and hereby he secretly points at the heavenly humanity, which God would introduce into Christs humanity, viz. into our humanity, which should be the Patient Lamb, that God would provide for himselfe, which Abraham had already apprehended in faith; and hints at.

18. And that the Spirit of Moses saith; They went both of them together, understand, unto the offering; betokens our Adamicall humanity, and Christs heavenly supernaturall humanity of divine essentiality, that both these should go together to the offering of God, as Christ offered on the Cross his heavenly humanity in our humanity to the Father; and with the heavenly reconciled ours, captivated in the Anger of God, and preserved it in the fire of Gods Anger, as the Gold is preserved of the Tincture, in the fire.

19. And when they came to the place of which God had told him; Abraham wilt there an Altar, and layd the wood in order upon it; and bound Isaac his Son and layd him on the Altar upon the wood; and Abraham stretched forth his hand, and took the knife to slay his Son. This is now the right *Emestness*, viz. the figure, how God would binde his Son by Adams children, viz. by Abrahams children, the Jewes; that is, he would binde our *Sin*, and lay it upon the wood; that is, hang it on the Cross; viz. on the figure

Gen. 22. 9, 10.

gure of the holy Trinity, which was become in man an *woodden* earthly *Crosse*, whereas before the life's crosse, *viz.* the figure of the Deity, was *spirituall*, and *holy* in Adam; but in the earthly lust it had made it selfe earthly, and as it were *woodden*; thus also the death, *viz.* the dying of the holy Crosse in man must be again offered up to God upon a *woodden* earthly Crosse; and be again changed out of the earthly death into the holy spirituall figure.

30. Christ should not be slain; but *hung* up on the Crosse, pierced through in his hands and feet, for the Anger of God was awakened in the conversation and workes of our *hands* and *feete*; and therefore also Isaac in the figure of Christ must not be slain; and also burnt; for he was not the right one, but the figure *onely* in our humanity; for he could not accomplish this offering in its powers; and it denotes that we are indeed bound with Christ, and laid upon the *wood*; and also must dye for Christs sake, but with our death we cannot attain this offering; as Isaac also could not effect that; but the *End* of faith in Abraham, and Isaac, out of which, Christ arose, the same did effect it, and can yet now in these dayes effect it in the Christians in Christ in his humanity

31. And as Isaac was represented in Christs figure as if he were to be the Sacrifice; even so Every true Christian must with Isaac enter into Christs figure; he must willingly religne himselfe into Christs death; and binde his *sin* with the will in the Spirit of Christ, and offer it upon the Altar of Christ, and with a full and free will, dye *wholly* to Sin; then cometh the voice of God, as it came to Abraham, and to Hagar in the wilderness of Beer sheba, and saith; *Do not any thing to nature, viz. thy Son; now I know thou beleevest God.*

32. But it must come so far with the penitent Sinner, as here it did with Abraham and Isaac, where Isaac was layd *ready* bound upon the wood, and Abraham took the knife to slay him; There must be a very *reall* sincere earnestness in this matter; the *sinfull* man must binde his *sin* with all his thoughts and minde, and give himselfe wholly into the process; that he will new dye unto Sin, and offer it up in faith, and confidence, to God in Christs death; he must take the knife with Abraham into the hand; that is, he must wholly take and fasten into his minde to *Do the work of earnest Repentance* in dying to Sin; It must come to the *reall* and effectuall practice, and not onely come before the Altar and say, I am a Sinner, God hath offered Christ for mee; and yet keep the *sinfull* will; but he must binde sin in Christs death, and lay himselfe *wholly* with all power and strength on the burnt offerings Altar upon the wood.

33. The *evil* earthly will must be bound, and resigned up with Earnestness, and cast upon Gods Altar in Christs death; and be also offered up in Christs dying; and not onely comfort the *sinfull* man, and flatter it with Christs death, saying; God takes away sin from us in Christs satisfaction, and merit; wee need onely comfort our selves therewith, and apply it from without to our selves: no, no; but wee also our selves must dye to sin in Christs death, and put on Christs offering in his death, and as an obedient Isaac, wee must cast our selves on Gods mercy; in the spirit and will of Christ, and arise in Christ; in and with



with him, that God may *justify* us from the Altar of sin-offering, with Isaac, in Christ, which is the true offering in the figure of Isaac.

24. Not as Babel teacheth; There must be an entire and sincere earnestness, and not onely a comforting [and applying promises of consolation] but we must with Abraham obey God, and then we put on Christs suffering and death; and Christs death avails onely in us, and here 'tis truly said; *We are saved by grace in Christs merit*; The will of Selfe attains it not; but that which entereth into Christs death, and dyeth, it must come to the death and mortification of the own selfe-will; the Soules will must be an utter destroying enemy to Sin in the flesh, viz. to the lust of the flesh; there must be an opposite enmity between them, else Christs death is \* not at all profitable to any.

\* Note: To whom Christs death is not profitable.  
Gen. 22. 11.

25. And Moses saith; The Angel of the Lord called unto him out of heaven and said; Abraham, Abraham: that is; when man resigneth up his will wholly, and willingly desireth to obey the voice of the Lord; having given himselfe into Christs suffering, death, and reproach; that he now will in the crosse and suffering hold still, and stedfast to God, under Christs Red \* Banner; then God calleth man with a \* double voice, as here he did Abraham; where God said unto him; Abraham, Abraham; that is, he calleth to him in his own Voice in his word, and also in the voice of the humane Essence; that is, he openeth to him the divine hearing in himselfe, so that he heareth God from without in his word of his Servants, and also from within in his own life's word, viz. in the SensV All Voice, which was divided in Babel by the children of Nimrod, and formed into the spirits of letters, where the mentall Tongue was then compacted; Here it ariseth again in the uncompacted SensV All Tongue, so that man heareth what the Lord speaketh in him; of which Babel knoweth nothing, nor can know, nor will know, but climeth up continually in the compacted tongue on the Towre of Babel into an Heaven of humane Selfehood; and hath put Christs garment outwardly upon it selfe; but it hath not the twofold voice; therefore also it doth not hear when God calleth Abraham.

\* Ensigne.  
\* Twofold.

26. And Abraham Answered; Here am I, and he said, Lay not thine hand upon the Lad, neither do thou any thing unto him; for now I know that thou fearest God; and hast not spared thy onely Son for my sake. That is thus; when man hath wholly resigned up his Selfe, viz. his own will or Son; and put it wholly to the mortification in Christs death; then the nature of man falls into *sadness*; for it hath lost its right [its own law and will] then saith the Spirit of God by the Soul, do nothing to thy nature; now I know that it is given up and resigned to me, and that the Soul hath now \* an assurance of confidence in God; and is fully bold, even to leave the outward life for Gods sake, and give over its will to mee in Obedience; as here Abraham had fully resigned up his will unto God; he would now do whatsoever God commanded him.

Gen. 22. 12.

\* Pleropathy.

27. And as Abraham did not spare his Son, and would have given him up unto death; so also God did not spare his Son, and gave him to death for us; even so should wee also not spare even our own will, but rather be willing to leave all, whatsoever the own will hath taken possession of, and delights in, and willingly dye to all Temporalls for Gods sake; let it be Principality, Dominion, or Kingdome, Temporall

Honor,

3 b b



Honor, or Goods, or whatsoever it may be, that is our dearly beloved Son; all this a Christian must give over, and resigne up in the minde, and account, and esteem himselfe onely a Servant therein; yea esteem his outward life *not* for his own; but in his Minde depart from, and forsake every creature; and then he lyeth bound upon the wood of the Burnt offerings Altar, and waiteth for the Voice of God from Heaven, which calleth to him; and becomes the Voice, and Mouth of his life; and this is trully with Abraham, to beleve God; where God beleeves in man; and then God saith, Now I know that thou fearest God, and puttest thy trust in him alone, for the humane will sincketh into the most pure Being of God.

Gen. 22. 13, 14  
\* Jehovah-jireth.

\* Jehovah-jireth.

\* Text.  
Soules-man.

28. And Abraham lifted up his eyes, and looked, and lo! a Ram was hanging in a thicket by his hornes, and he went, and took the Ram, and offered him up for a burnt-offering in the stead of his Son; and Abraham called the name of the place; \* The Lord seeth; as it is said to this day, upon the Mount where the Lord seeth. This is the golden figure which sheweth, that the killing, death and dying, doth *not* reach the true man, but onely the Ram with his Hornes, which sticketh in the flesh and blood in the Thornes of Sin; and it chiefly denotes that the true \* humane Soul in Christ, and his children, shall *not* dye in this burnt-offering of God; but after that he hath resigned up the will of Selfe, then God openeth its eyes, that it seeth the Ram behinde it, viz. it spieth the will of the wilde evill flesh, and learnes to know it, which will sticketh with its pushing beastes hornes, in the thorny Thicket of the Devil, in flesh and blood, viz. in the desire of the vanity of the world in Selfefull Lust: This the Resigned Soul seeth and offereth it up for a burnt-offering in the stead of the true Nature, for the right nature is delivered in this burnt-offering from the Ram of the flesh; the Hornes are the infections, oppositions, and assaults of the Devil, and the thickest of Thornes is the Serpent's Tail, which the Lust of Adam hath introduced.

29. Thus wee must understand in this figure, that the whole man in Christs person should not be given to the Anger of God; as if the Adamicall man should be wholly consumed and devoured by it; so; but the wild Ram onely; the Enmity, the opposite will, the property of Apostacy and Rebellion; but the life's Essence should remain forever: the same Adam, which God created unto Paradise the same shall remain eternally; but the division or dissonant disunion of the life's formes, in that they are rent asunder and brought into the property of Selfehood, whence strife and enmity is arisen in man; I say, this evill Ram; viz. this introduced infection, vain desire and adverse will, must be offered up in Christ in the fire of Gods Anger: This was the Beast for the burnt-offering: The Lamb of God in Adam shall *not* be consumed in the fire, but it must onely shed its blood; it must immerse and sinck it selfe wholly with the humane nature into the One, viz. into the Eternal Nothing, without all nature; and then this place is called *here the Lord seeth*; that is, when the Ram is offered, then this place is afterwards the Temple of God, where the Lord seeth.

30. And the Spirit of Moses speaketh very hiddenly hereof, and saith, Hence it is said till to this day, upon the Mount where the Lord seeth. The Mount is the life's nature, where the Lord hath seen not onely in Abraham

ham

ham and Isaac; but he seeth in Christs Spirit, yet, at *this* day upon this Mount in the children of God: when the Ram is offered up then the Spirit of God seeth through nature, as the Sun through shineth a Glass; or as a fire through heats an Iron.

21. Therefore a man ought not to be so foolish as to *torment* his whole life in his repentance and conversion, and to offer it up in the fire of death without Gods command; but he must onely sacrifice the *sin*, and Self-Love of vanity; he must offer up onely the Ram, and not do any violence or mischief to nature; not, strike, whip, and beat it; or creep into a corner, and suffer the Body to \* *starve* for hunger; no, he must not out of his own purpose Give the Image of God, to death; but the Ram he must; he merits not any thing by plaguing, martyring and torturing himselfe; for God hath bestowed his heart to that end, to redeem us from Pain and Torment.

\* Note.

22. When the Soul with the Right nature hath tamed it selfe from the Ram of the flesh; then it must Sacrifice the Ram to the death of Christ; but it must remain stedfast in great humility, in the Resignation in Gods; and not any further afflict and rack it selfe, either with doubts; or with any other externall inflicted tortures, and also give nature its necessary nourishment, and not Enfeble and distemper it selfe; for it is the Temple and the Image of God; but it must daily and continually mortifie the Ram in the flesh; viz. the selfish lust of the evil flesh, and the will to the Selfehood, or ownhood of this world; and although the flesh be disquieted, being it must forsake what it fain would have, yet the true nature and the Soul must not give heed to it; Also it must not take care for the sake of the flesh, where that should have its maintenance; but commit it to God, and go on in his calling, as a day-labourer in the Service of his Lord and Master, and let God take care for the Ram, and give it what he pleaseth.

23. And the Angel of the Lord called unto Abraham out of Heaven the second time, and said, by my selfe have I sworn saith the Lord, because thou hast don this thing, and hast not spared thy onely Son, that I will bless, and multiply thy Seed as the Stars of the Heaven, and as the Sand that is upon the Sea-shore; and thy Seed shall possesse the Gate of their enemies; and through thy Seed shall all the Nations of the earth be blessed; because thou hast obeyed my voice; and so Abraham returned to his young men; and they rose up and went together to Beer-sheba, and dwelt there. This is now the Seal of Faith; when man hath wholly given himselfe up to God, then God sweeteth unto the humanity by his selfe; that he will bless man; that his life's essence shall be made his seed, and spread forth it selfe in his Power, and grow unto a great Tree of divine Essence in the wisdom, whose fruit, and knowledge shall be infinite and immurable; as he swore unto Abraham, that out of his body, or life's essence many Nations should arise; also how his life's essence should possesse the Gates of their enemies, viz. of the Devill, and Death, as he is the great full and pregnant binde concerning Christ and his Christendome; how they should destroy the Devills Kingdome, and break down his Gate in man. This the Yoke in Gods children is able to do.

Gen. 22. 15. to the 19.

24. For so soon as the judgement of the earthly man hath been field in the penitent man; so that the Soule rejecteth the will of the evil flesh;



*viz.* the will of the Animal Soul, and brings it into judgement to the condemnation of death, and *resignes* it selfe up wholly unto God; then God *sweareth* in Christ Jesus, this Oath, unto the Soul, and setteth it to be a Prince over the enemies; *viz.* over the proud, and haughty Devills, even to *judge* them, and obtains full power over them, and *drives* them out.

\* Passed or went.

35. After these things *Moses* mentioneth how the blessing of *Abraham* did spread forth it selfe, and he maketh a relation of his brother *Nahor*, how *Milcah* bare unto him eight Sons; from whom great Nations did arise; *viz.* the *Affyrians*; who indeed did not spring forth out of the *Ens of faith*, *viz.* in the line of Christ, as *Abraham*; but out of the naturall *Adam*, upon whom also the blessing of *Abraham* did \* light; for the history is so exactly deciphered that a man may see, that God hath not onely chosen the naturall line of Christ, proceeding from *Abraham* and *Isaac*, but also the *lines of nature* in the Adamicall Tree, which he would also bring together, and manifest himselfe to them, and they who would beleve in God, should be engrafted into the line of Christ; that is, those who should be capable of the divine *Ens* in the voice of the Lord, whose will should direct it selfe to God.

36. As wee may see again in this figure, how God hath not rejected the Kingdome of nature in man, but that he in Christ will *deliver* it out of the Anguish and Enmity; and that a man should, and must continue in the Kingdome of nature; as *Abraham* when he had finished this offering, he went with his Son and two young men to *Beer-sheba*, and dwelt there; by which the Spirit of *Moses* signifieth, that when *Abraham* had performed this Calling in the figure of Christ before the Lord, he returned again unto his naturall affaires, *viz.* unto the doing of *this worlds business*; he went to *Beer-sheba*; that is, into the toil, and labour, where into *Adam* hath brought us, where a child of God in the cloven and broken nature, *viz.* in *Beer-sheba*, must work in God, with *teaching*, and *praying*, and also in nature, with the *labour* of the hand to maintain the outward man; and follow the wonders of the outward world in the formed word, and help to form, manifest, and bring them forth in figure, to the Contemplation of the wisdom of God.

37. Also hereby is hinted very clearly, that a child of God in this worlds being, doth not stand daily and *hourely* in the Operation of the *spirituall* figure, that his Spirit can see and know that [onely]; but also in the *naturall*, where the Spirit of God goes also along working in the work of nature, and manifests it selfe in another property in him; as it may be seen *here* in *Abraham*, and all the Saints; that God did sometimes manifest himselfe to them in the figure of *Christ*, and sometimes again in the *Cross*, and *labour*, in the Temptation and contrariety of the nature of the corrupt *Adam*; so that they have lived in weakness and *infirmities*, as all *Adams* children [have don and do].

\* Text. Ezra.  
Note concerning  
Eldras.

38. And we ought not to look upon, and consider this figure concerning *Abraham* in all that the Spirit of *Moses* and *Eldras* hath written down, but as a Type of Christ and *Adam*; *viz.* of the Kingdome of Christ, and the Kingdome of nature; that hereby God hath represented the figure of Christ and his Christendome; how he would again *Redeem* and deliver them from the Great Toile, and Labour.



39. Wherewith also the Kingdome of darknes in the Pain and Torment is continually represented, and how the same doth *pant* and reach after man, and how man doth stand here in this life, as in a field, and growes; on Whom sometimes the Sun of divine Love doth eglimpse and shine; and sometimes again Gods wrath and Anger, and how man must be *purged*, tryed, and purified; and the chiefest and most especiall point herein is this; that a man must give up, and *resigne* himselfe to God, in faith, and full assurance, and hold still unto him, and let him work in him as he *please*; and how also he must learn to bend and bow his own nature, and *lead* it towards God; that it, in all things may desire to be Gods instrument and Servant, and desire and will to work nothing but what belongs to the *divine* manifestation in the wonders of nature, for the Contemplation of Gods wisdom; and on the contrary *reject* the *Own* will of the Devill, and all desire to Selfhood.

40. And we should not look upon the written History of *Moses* concerning the *Patriarchs*, so *blindly* as the *Jewes*, and *Babel* do; as if they were onely a meer History; no; the same is not onely full of the types of Christ and Adam, *viz.* of the old, and new man, but there are also secret and *mysterious* intimations, and prophecies concerning the *hidden* spiri-  
tual world, shewing what shall be *after* this time.

41. Reason must know, that the Spirit of God hath not laboured in the work onely to set forth the *histories* of the Ancient, which for the most part seem but simple and childlike; no; they are set forth for a *Type* and information.

42. The Spirit of God hath represented the *greatest wonders* therein, which he would accomplish in man, and that in a plain simple, and childlike manner, that so the pride of the *Devill*, and the subtlety or wisdom of *Reason* might be confounded and made foolish thereby.

43. For we must know, that the greatest power and vertue together with the wonders doth lye in the *humility*, and *lowliness*; and how God is so *near* unto all things, and yet nothing apprehends him, unlesse it stand still unto him, and give up the *Own* will, and then he worketh through all; as the Sun through the whole world.

## CHAP. XLIX.

Of the death of Sarah, and the hereditary Sepulchre of Abraham: What is understood, and signified thereby.

**T**HE Spirit in *Moses* hath set before him the whole figure of man, *Gen. XXIII.*  
by *Abraham*, shewing what his condition should be in this world; and what hereafter should become of him; for after he had first spoken of the beginning, *viz.* of the *Stock* of the humane tree; shewing whence it did spring; he afterwards declares its boughes, and *branches*, together with its power, and vertue, and mentioneth how this tree is corrupted in its power and essence; and that God hath bestowed the highest Tin-  
ture

ture upon it to tincture it again, and renew it; and how the *Poyson* in the essence of the tree \* is to be resisted.

\* Or, hath been  
with-stood.

2. Here he doth now very wonderfully signifie how this tree hath stood in the *corrupt* property in a strange field, and rooted it selfe with the root into a strange or alienate ownhood, wherein the root was *not* native; and how the root of the humane tree must forsake the strange field, together with the strange introduced essence; and wholly give it selfe freely out of its life's will and desire.

3. Also hereby is signified, how the place whence the humane root did spring, is *between* the holy spirituall world, and this earthly corrupt world; and that mans propriety, from whence he is sprung, doth stand in a double \* cave, viz. in two Principles; and how he must be buried in this twofold pit, as a kernell which is sown into the ground; and how also [this cave of *Machpelah*] this twofold pit, is mans propriety, of which essence or substance he himselfe is, essentially.

\* Our Text  
hath it, The  
Cave of Mach-  
pelah, which  
here in the  
Germane versi-  
on is rendred  
a double Cave  
or a twofold  
Pitt.

4. The figure of this wee see here in *Abraham*, that when he converted in this outward world; he possessed upon the earth *no* Land of his Own, but went from one place unto another, and was every where a Stranger; but when his *Sarah* dyed, then he would have a burying place for a certain possession for his wife, himselfe also, and his children; and moreover he would *not* have it for nothing, but *buy* it; all which is a very wonderfull typification, and not onely a bare history, as the *Jews* have held it to be, before whose eyes the vail of *Moses* is hung: but we will here also set forth the inward figure with the outward; and see what the Spirit in *Moses* doth here signifie.

Gen. 23. 2.

\* Our Text,  
Kiriath-arba.

5. *Moses* saith; *Sarah* dyed at *Hebron* in the \* *head Citie in the Land of Canaan*: this may very well thus be, but the Spirit hath his figure under it; for he looks upon the Centre, where the death of the *Saints* is; and where the true man must dye; as namely in the *Head Citie Hebron*, that is, in the *formed Word*; where he hath introduced the ownhood, and selfish lust, into the formed word of his life's property; and set himselfe up into a selffull Dominion and Regiment, as into an *Head Citie*, where the selfe-will hath framed, and contrived to it selfe a *Citie*, or propriety, in the formed word, and built it up for its own peculiar Land of possession; where he indeed supposeth, he is a God, or Something of his Own, that he may do with and how he please; now this selfe-will must dye in the *Head Citie*, viz. in the formed *End* of the Word in its Centre, viz. in the *Citie of its own hood*.

6. And this *Citie Hebron* lyeth right over against *Mamre*, viz. between the eternall, and temporall nature; where [the cave of *Machpelah*] the twofold Pit is, viz. the Kingdome of God, and of nature; for in this twofold Pit, *Abraham* would bury his *Sarah*, and have the Pit for his Own.

7. That is to say, when the children of the *Saints* in *Hebron*, viz. in the *Citie of humane own hood*, do dye unto the selffull outward naturall life or Selfhood, then the true resigned life will no longer stand in a strange field or strange essence, but in its own, from whence it is originallly arisen, but being it hath lost this same life's field in *Adam*, and rooted it selfe into a strange field, viz. into the Serpents field of *falsehood*, the life cannot take unto it selfe again, of due Right, the first true field, but



but it must *buy* it; this is even the figure; that Christ hath bought it for his *Bloud* of the heavenly essentiality, (for the holy Tincture) understand [ he hath thus purchased it ] of the eternall nature, wherein Gods Anger; viz. the wrath of God in the Centre of nature, was manifest, and had *devoured* this field in the humane property into its selfe as its own; for out of the Centre of nature the Word of the humane property was brought into a *formation*; This, the children of Selfe had taken into possession; therefore saith the Spirit, the children of *Heth* had this field for their own possession.

8. This signifieth, that Gods children must wholly forsake the *nature*. Right in this field of the formed life or word; for they have lost the naturall Right in it; but in Christ they must *buy* it again of the Father of nature: they must take Christ for their Ransome; and give the Father *four hundred shekells of Silver* for the same; and these are the four Centres in the spirituall bodie's property, which are born in the holy Tincture, viz. in Christs property.

9. The first shekell is the true *magickall fire*; the Second is the Light; or *Love-desire*; the third is the holy *Sound* of the mentall tongue; the fourth is the formed or *conceived End* out of the other properties, where the holy life is formed, and stands in an Essence; this is the pure Silver without any spott or foulness; under which the Spirit of *Moses* points, that, *Abraham* in Christ, hath given to the children of *Heth*, viz. to *Ephron*; understand to the Father or the Fathers property [ for his cave of *Machpelah* ] for his twofold pitt; viz. for the centre of the Fathers nature according to Eternity, and for the centre of the Temporall Nature; in both which the divine *\*liber* hath brought it selfe out of the property of both centres, into an *End*, and into the creature of the humanity, which humane creature hath broken it selfe off from the *universal* being, and put it selfe into a selfishness; therefore it must be again rooted into the universal; for which end it must be tinctured with the most holy *End*; and engrafted in; which the Spirit doth here compare to pure Silver, and so secretly intimates in the figure.

\*Or, Good will and Pleasure.

10. When *Abraham* conversed upon the earth he desired to buy *no field* for his own possession; but now when he was to bury his *Sarah*, he would have the Sepulchre *hereditary*, and *peculiar*; \* and bowed himselfe before the children of *the Land*; and entreated them for it; whereas they would freely have given him the field; and bowed themselves before him also; but the Spirit of *Moses* hath its figure here; for he hath represented *Man* to him in a very perfect modell; for which cause also he playeth in the Process in the figure; shewing, that the children which belong unto Christ must bow themselves before God the Father, from whom all beings do originally come; that he would sell unto them the *twofold Pitt*, viz. the Kingdom of nature, and the Kingdom of Grace, in Christs bloud; for the same, with the four centres of humility and the Love-birth, the Father takes for Payment.

\* Gen. 23. 73

11. And that the children of *Heth*, and *Ephron*, would freely give it to *Abraham*, and yet at last upon the desire of *Abraham*, took money for the same; intimates unto us, that God the Father hath indeed freely given us the Kingdom of Grace; for he gave it freely to Christ his Son; in our humanity; but Christ would have it for a naturall due right; there-

\* The Cave of Machpelah the double Valley.



therefore he offereth his *humility* to his Father; that he would be pleased to take his payment for it; viz. his humane property, of him; as here *Abraham* did in *Christs* figure; although he could have taken the field, yet he would not; for the cave of *Machpelah* should not be taken but dearly purchased with the most pretious Substance: God took the Earnest or Ransome of *Christ*, for his *cave of Machpelah*, for Payment; therefore *Abraham* must stand in *Christs* figure; for the body must be buried in the cave of *Machpelah* (in this twofold Pitt) viz. in the eternall and temporall nature, viz. in the formed Compacted Word, if so be it shall arise againe in the motion in the voice of this same word, and Subsist in its Image which it first had.

\* Twofold Pitt.

Gm. 23. 2.

12. For *Moses* saith; *Hebron* is situate in the Land of *Canaan*, which God promised to give unto *Abraham*, and understand by *Canaan* the holy *Christalline* world, or earth; viz. the Citie of God; which shall hereafter be manifest; wherein *Hebron* lyeth; viz. the head-Citie of the Land; whereby externally the outward world with its figure is set forth; and internally the holy eternall Land of *Canaan*.

13. And we see very clearly; what the spirit of *Moses* meaneth in its figure; for first it representeth by *Isaac* *Christs* figure with his offering and death; and presently thereupon it sets forth also mans Own death, and where man must dye, namely, in his Citie *Hebron*, the Citie of humane Selfe, and whereinto he must be buried and put, namely, into the twofold Pitt; viz. into the Kingdome of God, and this world; and it is therefore called a twofold Cave, because there are two mansions, viz. a twofold continent of life in two Principles, whence man did originally arise; but if he be buried in the will of his selfehood in the Serpents desire, then he doth not reach this twofold Cave; and though he should be therein, yet he liveth onely in the Apostate Essence in the ownhood of the Devil, viz. in the introduced Serpents *Ens* in the dark worlds property which is manifest and predominant in the Serpents *Ens*.

14. The chiefest piece in this figure is; that the Spirit of *Moses* doth point at the twofold life; how this world hath a twofold life, and essence; which he intimates by the twofold Cave, wherein *Abraham* would have his burying-place; to signifie that his twofold humanity, viz. One out of the divine *Ens* out of the eternity, and heavenly spirituall essentiality, and the other which is out of the time, even out of this world being and substance, should be buried and put into an Eternall Sepulchre, where the substance of the twofold body shall lye in its Originall Mother; and leave the Own will in this Eternall Grave in death, that so the Spirit of God might alone live, rule, and will, in the spirit of the creature, viz. in the Soul; and the life of man might be onely his Instrument wherewith he might work and will, how and what he please.

15. For so it must be; that the humane will might be brought again into the onely will of the Deity, and Eternity; for it was, in the beginning, when God breathed the Soul into the flesh, in the Eternall Living Word (John 1. Chap. 7) and Gods Spirit did form it into a likeness of the Deity, viz. into a creaturall Soul; which Soul had turned it selfe away from the onely Eternall Word of God into a Selfehood, that so it might be manifest in Evil and Good, and Rule in the unlikeness, or distemperature;

16. This

16. This un-likeness or distemperature should be buried or put again into the Likeness or Temperature, viz. into the *Essence* out of which the soul and body did arise; that is, each *Essence's* property should return again into its mother; and the mother is a twofold cave; viz. the inward spirituall and divine Kingdome, and the outward visible, sensible, palpable Kingdome of the externall world, wherein *Abraham* would have his burying-place.

17. For the outward Kingdome remains for ever, for it is produced out of the Externall, as a modell, platform, or visible Image of the inward spirituall Kingdome; but the *Dominion* in the Stars and four Elements doth not remain for ever in such *ownhood* or propriety; but onely *One* Element, wherein the four are understood, but in equall Accord and Harmony, in just and equall weight, number, and measure, in *One* Onely Love will; where the ascending domineering stirring Might, of the divided figure, four Elements, doth no longer rule, but the soft meek and still humility in a pleasant Lovely delightfull \* *Aire* [ or still harmonious Sound. ] \* *Musicall Aire.*

18. The *Compacted* property of the Word, in the Soul of the outward world, viz. in the *Own-hood* or selfness of the third Principle, doth cease, the outward spirit of the world is changed into the inward, that the inward might rule and Govern wholly through the outward; which at present, the great motion of the enkindled might of the dark world, doth withhold, and carry in its dominion; in which, [ dark worlds property, which is now so predominant ] the Devill is an aspiring *assaulting Prince*; and all things work and tend to the Great *Severation*; that so the properties of the three Principles, might each become creaturall in themselves, to which End the Eternity hath brought it selfe into a *Fiat*, or desire, to the formation of the *Essence*, viz. of the \* *Grand Mystery*; that thus one might be manifest in the other; the Evill in the Good, and the Good in the Evill; and each thing might have its Own Seat and habitation. \* *Mysterij Magni.*

## CHAP. L.

Of *Abraham's* sending forth his Servant to take a wife for his Son *Isaac*: what we are to understand under this figure.

*Abraham* strongly engageth his Servant; who was the chiefe Ruler in his family Government, and laid an Oath upon him, that he should not take a wife unto his Son of the daughters of the *Cananites* among whom he dwelt, but go unto his kindred, and to his fathers house, and take him a wife. Reason doth look upon this figure, in a mean and simple manner, as if *Abraham* did hate and abominate this people among whom he dwelt, because of their evil conversation; but the Spirit of God in *Moses* who hath thus noted down this figure, hath his Secret and mysterious meanings couched herein; and playeth with the whole written History of the \* first book of *Moses*; as with a most pleasant Enterlude; and pointeth continually \* *Genesis.*



by the outward *Act* of the externall man upon the spirituall figure of the spirituall eternall man, in the Kingdome of Christ.

2. The Servant must sweare unto *Abraham* an Oath, that he would take a wife unto his Son out of his Family, Stock, and Kindred; wherefore did *Abraham* lay an Oath upon him; whereas the Servant must obey his Master without taking an Oath; and *Isaac* would not have taken a wife contrary to his Fathers mind and will? but the spirit of *Moses* doth look here into the internall figure. *Isaac* stands here in the figure of *Christ*; and *Abrahams* Servant stands in the figure of *nature*; and the *Cananites* do stand in the figure of the introduced *Serpents Ens*, out of which, the rebellious selfish will of mans selfhood, is arisen; viz. in the figure of the *Beastiall* man, which shall not inherit the Kingdome of God; these three the spirit of *Moses* doth set before him in the Type, and thereby points at the true man which shall subsist Eternally.

The inward figure is thus.

3. *Abraham* requirs his Servant, who was the chiefe in his whole family. *Abraham* here betokens God the Father, and the Servant, by whom he Governeth, betokens *nature*: *nature* must here in its might and strength swear unto God; that is, deeply engage and essentially binde it selfe; that it will not take unto *Isaac*, that is, to the *Christians*, viz. to Gods children, a wife, that is, a matrix of the *Cananites*, viz. of the *Serpents Ens*; or associate with it to the propagation of the *Serpents Ens*; that it will not assume, the *Poyson* of the dark worlds property, unto it; viz. the *Cananitish* property; and introduce it into the children of Christ for their wife, viz. into the Tincture of *Venus*, which is the true female matrix in men and women; but that it will joyn the true *Adamicall* man, which God had created in his Image, (viz. the true humane Essence proceeding from the first Originall tree out of the first root, viz. from *Abrahams* Stock, who betokens *Adam*) unto the *Ens* of Christ; viz. to the true *Isaac* in the children of Christ.

4. Understand this thus: *Adam* hath introduced into our flesh and Soul the *Ens* of the Serpent and the Devill, which nature hath taken into Soul and body, and hath begotten and brought forth therein a selfish rebellious will, which is *disobedient* unto God.

5. But now being that God had again introduced the holy *Ens* of his holy word into *Isaac*, which *Abraham* apprehended in the desire of faith; and represented the same here in *Isaac*, with a new twigg springing forth out of the corrupt tree of the humane property, and born out of Christs spirit; Thereupon Nature, viz. Gods Officer must here deeply engage it selfe to God, and swear, that it will no more take the *Serpents Ens* for a wife, viz. for its beloved companion and yoke-fellow; (understand that it will not take its consort out of the poysonfull Serpentine property of the introduced iniquity of the adverse opposite will) but Gods Officer, viz. Nature must take Essence and Substance out of *Abrahams* true climate, where *Abrahams* home was; in *Adam*, viz. out of the right humane Essence; and bring the same to *Isaac*, viz. to Christs members in their heavenly spirituall holy *Ens* of faith as a spirituall woman, with whom the true man taketh delight in himselfe, with the heavenly



venly matrix, in pure desire of Love, and loveth his own nature in Gods Love, and not in the Cananitish selfish Serpent: Ens, in the Apostate rebellious ungodly will; that so the new birth might be holy in its virginity as to the inward man.

6. For Man in his Essence or being, doth stand in a twofold Essence; viz. in the naturall and Supernaturall; in the divine Ens of the formed word, and in the naturall Ens of the centre of nature in the Fiat, viz. in the divine Desire, in which desire, nature, and the bright-burning world, do take their Originall, which bright flaming nature should not any more take the false lust of the beaſtiall Serpents property, into it selfe; of which the Spirit here doth prophecy in the inward figure.

7. And Abrahams Servant said; How, if the woman will not follow mee, Gen. 24. 53 shall I bring thy Son again unto the Land from whence thou cameſt? The meaning hereof in the inward understanding is this: nature speaketh to God, and saith, How, if the right humane Ens will not follow me, being it hath a cleaving affection to the Serpents poyson; shall I then bring thy Son, viz. the holy heavenly Ens again into the Land, viz. into the place from whence it came, along with mee; that is, when God be-trusteth the Officer of nature with his holy Ens, to bring the same into the humane property, and to take the humane Ens for a wife of the heavenly man; then saith nature, viz. Gods Officer, how then, if the woman (understand the humane Ens) will not follow me and come with this Isaac; that is, with the Ens of Christ, into the true humane Land, viz. into the true Adamicall Paradisicall Tree, shall I bring thy Son again, viz. thy holy Ens into the place of God?

8. And Abraham said, beware thou, that thou doſt not bring my Son thither again: The Lord God of heaven which took me from my fathers house, and Gen. 24. 6. to the 9. from the Land of my kindred; and that spake unto mee, and ſwear alſo unto mee, ſaying; unto thy Seed I will give this Land; he shall ſend his Angel before thee, and thou shalt there take a wife unto my Son; but if the woman will not follow thee; then thou art clear from the Oath; onely bring not my Son thither again; and then the Servant put his hand under the thigh of Abraham his Maſter, and ſware unto him concerning this matter.

9. The inward meaning is thus: God saith to his Officer Nature, have a care, that thou doſt not go according to thy Reason, and conceive another will, and bring my holy Ens again thither from whence it is come, for it muſt dwell in man. The God of heaven, who hath taken the humane Ens from the Eternall word, from his Eternall native Country, which is the house of the Eternall Father, who hath promised man the Land of Canaan, according to the Paradisicall property, and moreover hath Sworn to him; he shall ſend his Angel before thee; that so thou maiſt take a wife unto my Son there; even where the Angel, viz. the divine will shall guide and direct thee; that is, when God will be-troth and binde himſelfe with his Word and Power in his children, with an Eternall Marriage, then he ſendeth his Angel before, viz. his will, into the humane Ens; that the same doth convert and turn it ſelfe to God.

10. The nature of the minde muſt not in its will of Reason take upon it to Lord and Maſter it, and doubt at what God will do, when the office or charge of a Servant is laid upon it, it muſt not make it ſelfe its

Looking-glasse and doubt; when it seeth that the Soul lyeth captivated in the Ens of the Serpent; it must not thinke with it selfe; I shall not here arrive with a prosperous success with my *divine Messinge*; but it must leave that to God, and discharge its Message according to Gods command, and commit it to God; how he will bring the woman, viz. the humane spirit, and betroth and joyn it with the Son Isaac; that is, with Christ in the *divine Ens*.

11. But if the woman will not follow thee, then thou art clear of the Oath, that is, if the humane will, when I send my will before thee in man, will not follow thee, then the Messenger, viz. Gods Officer, with the Sent heavens Ens is clear; onely bring not my Son thither again; that is, bring not the heavenly Ens again into that Essence out of which it is come, but stand still therewith, and hear, whereunto God shall direct and incline thee; for the Rain from heaven shall not ascend up again empty without fruit; so likewise Gods Word and Command shall not return home empty, but work and bring forth fruit, in its *formed wisdom*.

12. If one man will not, then the same word falls upon another which is capable of it: therefore nature, viz. the Messenger, Officer, Advocate or Petitioner of the heavenly Message, must not bring the word with the divine Ens back again into that place, viz. into the inward divine voice; for what God once speaketh forth by his Word in Power, that shall, and must stand in a divine form, to the divine Contemplation; Nature must go forward as a Messenger his way, and declare, that the Lord hath given Isaac all his Goods; that is, he hath given to Christ all his Goods; and desires now a wife; viz. Man, who should give himselfe in marriage with Isaac in Christ.

Gen. 24. 9.

\* Did dive, immerse, or baptize.

\* Or, in God.

12. And the Servant laid his hand under the thigh of Abraham his Master, and swore unto him concerning this matter: That is, when God put his holy word with the heavenly Ens or Essence, viz. with the formed wisdom into the naturall Ens of Mary, as into Gods Servant, and God and Man became One person; then the humane nature sware under the thigh of the Fathers Eternal nature unto God, that it would obey God, and hence forward go forth, and seek the humane wife, and marry it to the divine Ens; All which is to be understood in Christs person, who in his assumed humanity, as Abrahams, or God his Fathers, Servant, in the naturall property, should go forth with his word, and seek this Woman, viz. his Bride and Spouse, which the Angel of the Lord, viz. Gods will, should bring unto him.

Gen. 24. 10:

13. And the servant took ten Camels of the Camels of his Master, and departed, and back with him all sorts of his Masters Goods; and arose and went to Mesopotamia the Citie of Nabor. Here now the Spirit looks upon the process of God; and intimates, how God sent his Angel, or Messenger Gabriel, with the voice of nature to the humane nature in Nabor, viz. to Adams nature in the Ens of Mary; in which voice the living holy word was hidden with the heavenly living Ens; and gave also the Fathers nature Ten Camels; that is, the Ten formes of the three Principles to the naturall and Supernaturall fire-life; viz. \* Seaven formes of the Genwe of nature, and \* three formes of the three distinctions of the Principles; all which are Gods camels whereby he beareth and carrieth all things.

\* 10 formes.

\* 7 formes.

\* 3 formes.

15. And the goods of the Lord are the formed wisdom of the great wonders



wonders and Powers. All these Gods Officer tooke along with him when he had the *divine word* in himselfe, and introduced the same into the humane naturall *Ens*, even into the *Ens* of *Mary*; or awakened opened or manifested the same therein; as a man might expresse the great deeds and works of God; whereas indeed the outward compacted, bound-up, *semi* *V* *A* *L* tongue, cannot give words sufficient enough to the deep *Men*-*tall* understanding.

16. For here the spirit of *Moses* doth take the Angels message along with *Isaac's* figure, and playeth externally in the figure, with *Isaac* and *Rebecca*, as Christs figure; and inwardly he playeth with *Mary*, as Adams Essence, and with Christs, as the Virginlike divine *Ens*.

17. And the spirit of *Moses* saith further; And the Servant caused the Camels to kneel down without the Citie by a well of water at evening time, even about the time, that women use to go out to draw water; This signifieth and noteth out internally, how the mystery of the nature of the three Principles, being the bearers or carriers of the formed wisdom of God, hath layd it selfe down by the divine fountain without the Citie; the Citie betokens the hidden mysteries of the divine holy *Ens* of the formed wisdom; about which, the \* nature of the three Principles hath layed it selfe; for nature is externall, and a Carrier of the mysteries of God; it lyeth by the wellspring of God, viz. by the birth of the holy Trinity.

Gen. 24. 11.

\* Or, the three Principles of nature.

### The outward figure is thus explained.

18. At Evening; that is, in the last dayes of the world; or towards the Evening time in man; when the Eternall night drawes near; then God bringeth his \* Bearer, viz. the will of the Fathers nature, which lyeth down by the fountain of the *divine* property in man, and will there give his camels, viz. his will, drink; like as towards the Evening; that is, in the last time, he did lay his will to the humane nature in the *Ens* of *Mary*; by the true wellspring of the Covenant, and there gave the humane nature, drink.

\* Or, Carrier.

19. And as the Servant of *Abraham* standing by the well of water in *Mesopotamia*, did purpose, and endeavour to fulfill his Masters will, and yet did not looke upon himselfe [and cast about in his reason] how it should be, but commended his cause to God, to do as he would please; and onely set a *Lot* before him, that he might see, what way God would lead and direct him; even so also the spirit of *Moses* doth here play in the figure of Christ; for nature in the *Ens* or Seed of *Mary* was the Servant of God, which pitcht down before the *Ens* of the Covenant, as an instrument of God, and gave God the honour, and committed it unto him, how he would bring it to the holy virginity in the holy *Ens* of the Covenant in *Mary*; as here *Abrahams* Servant commended it to God, when he came before the fountain, how he would lead him and *thither*, or what he should do; that God might bring him to the true virgin, whom God would give his Master's Son.

20. So likewise it was not effected by and from the purpose, understanding, or power, of nature, that nature was brought to the holy *Ens* in the Covenant, and married the divine Virgin in the *Ens* of the Word of God; nature understood nothing of it, how it should be brought to passe,



pass, or what it should do to purchase or accomplish the same; it knew not the holy virginity in the Covenant; but when Gods Command did sound or speak unto it, by the Angel Gabriel, then it gave God the honour, and committed it to him what he would do and work through it; that God might espouse it to the virgin of wisdom; as heere Abrahams Servant prayed unto God, that he would bring the right virgin which God had chosen for him, to the fountain of water.

21. For, by the well of God, nature shall know, what kinde of virgin shall come and give the camels, or the Bearer Nature drink; as Rebecca came forth by Gods instigation, and gave the camels of Abrahams Servants drink; so likewise the divine virginity in the Ens of Mary came and gave the Essence in the Seed of Mary, drink, and took the humane nature for a Spouse and Consort.

\* Or, Ed-  
rings.

22. And the humane nature in the Covenant, in the Seed of Abraham, in his Ens of faith, (when he apprehended the word of promise in the faith, which was his righteousness) had the fair Golden-fore-head Jewell in it selfe, and the two bracelets, which it hung on the word of God, which moved it selfe in the Angels Message in Mary; where then the Ens of faith was espoused or married with the now-moving voice, which Motion, beset and embraced, nature; as here Abrahams Servant, when he saw, that God had brought to him the true Virgin, he drew forth the free gift of his Master Abraham, and hung it on the virgin.

23. Thus also nature, in the Covenant, in the Seed of Mary, did put the fair Jewell, which God promised Adam in Paradise, and opened in Abraham, which Abraham apprehended in the spirit and faith, upon the voice of God, viz. on the living moving word of God, which sounded in the Angels message, in Abrahams Ens of faith; and herewith also, it selfe.

24. For Abraham had layd hold on the word of the Covenant in faith; so that it was formed into an Ens, but not wholly into the humanity, and this Ens was the fair Jewell, which nature bare as an hidden treasure in it selfe, untill the limitt of the Covenant, even towards the Evening of the world, and then Gods living voice sounded into nature in the Seed of the Woman; and so nature, viz. Gods Servant gave forth the hidden Pearl, and hung it on the forehead of the virgin-like Love of Jesus, which was moved in the Angels Message, and came now to the fountain to draw forth the shut-up virginity, in man, from the divine Ens; and there it obtained its bridegroom, viz. the Soul of man, with the Fathers Jewell and great goods: with this, the spirit of Moses doth here play, and holds forth a secret intimation under the outward Act.

Gen. 24. 14.

25. Abrahams Servant made him a Lot, to know the virgin by, which was this; shee that should come and give him, and all his Servants, and Camels drink; that even she should be the right one: thus also God hath planted this Lot, and put it into the nature of the Soul, and the Right humanity, that the virgin, which should refresh the Soul with the true humanity out of Gods Love-fountain, the same the Soul should desire for its eternall spouse.

26. As it came to passe in Mary, when the Angel greeted her, he refreshed the Soul, and also her seed of the Soules nature proceeding from the womans Tincture, whereby this Soules essence, brought its desire, towards

wards the *Sweet* Spring-water of the fountain of Jesus, and *drank* of this water of the Love of Jesus; whereby, and wherein it was married to the sweet Love of Jesus, in J E H O V A, so that in this Seed of *Mary*, in the limitt of the Covenant, a *Manly virgin of God* was conceived, which is Christ Jesus in Our humanity, and in the divine *Ess*, in the Power of the word of God, a formed God, according to the creature; but according to the divine voice, *God all in all*; understand, a formed God, according to the humane property, *viz. a visible Image* of the Deity, and therein the whole invisible immense God in Trinity in Essence.

27. This whole figure stands in the process of the new Birth, and shewes how it should come to passe; for *Abraham* in his *faith*, stands in the figure of *Adam*, *viz. in God the Fathers figure*; who created him in his very Image and likenesse; and *Isaac* his Son, stands in the figure of the *humanity* of Christ, *viz. in the Sons figure*.

28. God the Father hath given all his goods, understand, of the formed word, *viz. all created, and procreated beings*, in the *Place* of this world, unto his *Son*, who manifested himselfe in the divine Image of the humanity; *even as Abraham gave all his goods to Isaac*, who was the Type of Christ.

29. And as *Abraham* would take a wife unto his Son *Isaac* of his kindred, and sent out his *chiefe Officer* to take a *wife* unto his Son, and yet did not before-hand *name* the same unto him, and tell him who shee should be; but bad him go onely to his *fathers house*, and to his *kindred*, and see what woman God would bring unto him for his Son *Isaac* to take; so likewise God hath sent his *Officer* (who ruleth *chiefe* in his whole house, that is, *Dominion*, which is the *voice* of his Revealed Word) into the world, to the Right Adamicall man, and *not* to the Cananiticall Serpents *Ess*; but to the disappeared virgin-like Image of God, and to the *living Soul*, which is of God the Fathers house; that is, property; and looks out, about a virgin, for a wife to his Son *Jesus Christ*; *viz. he seeks* for the heavenly virginity in man, which disappeared in *Adam*; for, this virgin, Gods *Officer* of nature, doth woo, by his *Servants*, which he sendeth forth, and bids them make *suit* for this virginity, for a wife to his Son; and joyn it with him in marriage.

30. And as *Abraham* did *not name* afore-hand the virgin unto his *Officer*, but commanded him to go unto his *fathers house*; and there look up unto God, and see, *where* he should bid him make *suit*, and take that virgin which God should choose, and bring unto him; so, likewise God hath sent his *Officer*, *viz. his holy word* by his *Servants*, into the world to the true man; *not* to the *Serpent*, beasts; for *these* *hear not Gods word*, they have *no hearing* in them, thereto; like as the *Cananites* in the Serpents *Ess* were even wholly beastiall, and half dead, as to the divine *Hearing*, by reason of their iniquity, and *Selfe-will*.

31. And he causeth his *Servants*, *viz. Officers*, to *sit down* by the fountain of his holy word; with command, that they should in their office and charge committed unto them, call upon God, and pray, and *teach* his word, *untill* God draweth the virgins heart, and brings her to the fountain of his word, to draw water out of the well-spring of Gods word.

32. And



22. And when this virgin, understand the inward divine Image, which was obscured in *Adam*, drawes water in the fountain of the divine word: then the Officer, *Abrahams* Servant, viz. the Fathers will, speaketh in the Soul, saying, Give me to drink of thy sweet water of the Eternal virginity; and the pretious virgin saith, to the will of God, Drink my Lord; I will also draw [water] for thy Camels; understand by the Camels the *Essences* of the humane nature proceeding from the Fathers property; and by the virgin, understand the nature and property of the light in the Love; viz. the Essence of the divine *Ens* of the Angelicall world, which disappeared in *Adam*, and now cometh again to draw water for its Bridegroom the Soul.

33. And now when the Officer (viz. Gods will) with his Camels, viz. the *Essences* of nature, is refreshed with drink by the virgin; then the forth-sent will of the Father, in the Essence of nature, giveth thanks unto the true deity; that God hath brought this virgin unto him; that he should take this virgin of the Love and humanity of Jesus Christ, for a wife.

34. And forth-with the will of God the Father, taketh the pretious Jewells which God did incorporate into *Adams* Soul, even into the light of his life, in Paradise, with the pretious Name *Jesus*; yea, which Jewells were incorporated in the Centre of the Soul \* before the foundation of the world was laid, which have been wholly hidden to the Soul, which Jewells are the holy fire of the hidden Love-desire, and hangeth the same on the noble Virgin of the heavenly worlds Essence; as a golden \* ear-ring of half a shekell weight.

\* Eph. 1. 4.  
\* Or, jewell  
for the fore-  
head.  
\* Halfe a  
shekell.

35. This golden jewell [or ear-ring] of \* half a shekell weight, is the new heavenly essentiality which came down or proceeded from heaven; as Christ said, *Joh. 3. That he was come from heaven*; there he means the *Ens* proceeding or coming from thence, which was the halfe-holy humanity, viz. the holy *Ens* in the word, which did unite it selfe to the disappeared heavenly *Ens*, in the humanity; so that this golden jewell of half a shekell weight, belongs to the divine Sound or word, which cometh into the humanity, and is hung upon the heavenly virginity in man.

\* A whole  
shekell.

36. And now when the marriage is celebrated, and the virgin-like *Ens* betrothed to this holy *Ens*, so that the virginity receiveth this jewell profered unto it; then it is an \* whole shekell of gold; half of the deity, and half of the humanity.

\* Ten shekells.

27. And the two Braceletts, which *Abrahams* Servants, viz. the will of the Father in the Soules nature putteth on the virgin, which are of \* Ten shekells weight of gold, they are the ten formes of the holy fire which are hung with the new introduced humanity of Jesus Christ his divine *Ens*, on the disappeared virginity; whereby it again receiveth its true life.

38. And when this virgin hath thus received this Jewell and Braceletts, then it rejoiceth, and runneth to her brother *Laban*; viz. to the third Principle of the outward humanity, proceeding from the *limus* of the earth; that is, to the outward Soul; and telleth this unto him; that is, when the virgins Image doth receive the *Ens* of Christ, viz. this fair and pretious Jewell of half a shekell, together with the holy fire of the word,



word; then it penetrates, with its voice of the divine Essence, through the outward man (*viz.* its brother) and declareth the divine Power; whereby the outward man, understand the third Principle is glad, and exceedingly rejoyceth with the virgin of the inward man, and runneth also unto the fountain of the word of God, and prayeth God, that he would be pleased to come in unto him with his word; as here *Laban* prayed *Abrahams* Servant to come in to him; which *Abrahams* Servant, *viz.* Gods will, doth willingly, and turns in unto the outward man as *Abrahams* Servant did.

39. Thus doth the humane nature likewise, when it heareth the voice of Christ Sounding in the inward man, and seeth the Ornament, which the holy Spirit hath put on the virgins Image; then *Laban*, *viz.* the brother of the inward Image doth earnestly entreat the will of God to come in.

40. And when the will of God (heretypified by *Abrahams* Servant) is come in unto *Bethuel*, and *Laban*, *viz.* into the third Principle of the humanity; then the Officer of God, *viz.* the word of God, which cometh into Man; saith; *I will not eat of thy food*; (*understand of the outward lifes Essence*) except I obtain my Errand; that thou givest my Master, *viz.* my Masters Son (that is, the humanity of Jesus Christ) thy Sister, *viz.* the heavenly virginity to wife; and he relateth the Mission or Errand of God to the humane nature; that is; he openeth to it the divine understanding, so that even the naturall man doth learn to understand the will of God, in which, before, it was blind.

41. And then the poor nature with the Soul gives up it selfe into Gods will; and then thus speak *Laban* and *Bethuel*, *This cometh from the Lord; we shall not speak any thing against it*; behold here is thy place, do with me and with my inward [ground] as thou pleasest; Here is *Rebecca*, *viz.* the formed word of the heavenly property; take it, and marry it to thy Masters Son, *viz.* to the humanity of Jesus Christ; according to thy good liking, as the Lord hath spoken.

42. Wee see here very exactly, how the spirit of *Moses* doth speak in the figure, for he setteth *Laban*, *viz.* *Bethuels* Son before the Father; *viz.* the outward Soul before the inward fire-Soul, the Air-Soul before the Right fire-Soul; albeit they are not two, but One, yet they are understood in two Principles; for the fire-Soul gives answer through the air-Soul; the fire-Soul useth the uncompassed tongue, but the Air-Soul useth the Compacted formed Language.

43. Therefore the spirit of *Moses* doth set *Laban* *Rebecca's* brother, first, as if the business were don by *Laban*; to signifie, that when Gods Officer, *viz.* the will of God, in the Drawing of the Father, doth come into man; and seeketh a Lodging, and the virgin, then the outward spirit of man must give its promise; for it is turned away from God and the true resignation; now it must again give its will wholly and fully into Gods will.

44. And when it comes to passe, that the outward Soul, with the inward fire-Soul, doth wholly consent unto this holy Match, and give up it selfe to God; then the will of God, *viz.* the Officer, in the drawing of the Father, doth lay himselfe again towards the true deity; that is, he cometh again unto its seat and place; and brings forth out of *Abrahams*

Gen. 24. Of Abrahams providing a wife. Ch. 50.

How precious is that is out of God the Fathers treasury of his formed wisdom, the silver and golden jewells laid together in one Rebecca, viz. the holy virginity and inward fire-soul, which is here in this earthly life, but to the true virgin Rebecca, proceeding from the divine Ewe of the formed holy words according to the Angelicall worlds property; viz. according to the Second Principle; viz. the inward spirituall new man, which is, with Rebecca, married to the Right Isaac, Christ; and there-

Gen. 24. 53. for the spirit of Moses sets down how Abraham's servant gave Rebecca the golden ear-ring and bracelets with silver and golden jewells and Raiment; but unto Laban, viz. unto Rebecca's brother and her mother also, he gave the spices. What is this? viz. the silver and golden jewells and Raiment and spices.

\* Our Text, precious things.

46. O thou wonderfull God! how plainly dost thou set forth the (great mystery) the silver and golden jewells are the treasure of the divine wisdom in the word of life, which treasure the divine word brings along with it to the right virginity, which dyed in Adam, and is again brought in Christ to its beloved; and giveth it wholly and peculiarly for the Ornament of the Banquet; and the Raiment is the New Humanity; where with she cometh before her Bridegroom; and the spices, which were given to Laban and the Mother, are the power and virtue of the holy Spirit, which are freely given to the fire-soul and the Air-soul, by the coming in of the tender humanity of Jesus Christ.

47. For the outward soul is not in this lifetime (being yet the earthly body adheers unto it) clothed with the new Raiment; neither is the silver and golden jewell of the humanity of Jesus Christ given in this lifetime wholly unto the peculiar possession and power of the fire-soul; but the spices onely; that is, the virtue and pleasant aspect of the holy Spirit; for the fire-soul might become proud and haughty again, if it should have this virgin in its own power as Lucifer and Adam did, therefore the fire-soul must here in this life time remain in its Principle; and in the Air-soul, viz. in the third Principle, where the earthly Evil man dwelleth, it must take on it the Cross of Christ; and the virgin Rebecca or Sophia with her Bridegroom Christ, remains in their own word, in the Second Principle, in heaven; for Saint Paul saith, \* Omnipotentia est in heaven; understand the conversation of the virgin Sophia, where she with her beloved Christ stands in wedlock; and Christ and virgin Sophia are one person; understand the true Manly Virgin of God, which Adam was before his Eve, when he was man and woman, and yet neither of them, but a Virgin of God.

Gen. 24. 54.

49. And now when these Nuptials are celebrated; then Abraham's servant with all his servants sit at meat with him, obtained bride and with father and brother at the table, but eat together the Marriage Feast; that is, when man, understand, the inward virgin-like spirituall man, is married to Christ; then God eateth of mans will and words; and again man eateth of Gods will and words; there they sit at our feast, and then is truly flesh and applyed; \* Wherefore heareth you, he heareth not; who governs manly life, he is to teach and speak of God, he heareth God speak, for they speak in the power of the holy Spirit's spices; and eat together of the great Supper of Christ; q. b. n. s. i. o. u. r. n. i. t. a. g. e. d. i. s. t. i. c. t. i. o. n. e. s.

50. O what a very glorious, and *sumptuous* feast is there kept where this wedding-day is celebrated in man, which no Cananitish Serpent man is worthy to know, or tast of, yea he doth not *experimentally* tast of it to all eternity; neither knowes he what Meat or food is there eaten; also what internall joy is there, where Christ and virgin Sophia are Bride and Bridegroom; and the inward and outward Soul *sitt by* the Bride, and eat with her of this feast; which we leave to the consideration of the children of Christ, who have been at this wedding feast; no man else in this world understands it: none knowes any thing thereof but the right Laban and Bethuel.

51. But this Bridall doth not last continually, but when Abrahams Servant had obtained the virgin, and celebrated this feast and wedding-day with the Father, and Mother, and Laban; and had continued there all night, he arose up early in the Morning, and said, let me go unto my Master.

Gen. 24. 54.

The inward figure stands thus.

52. When Christ hath married himselfe with virgin Sophia, viz. with the inward humanity, soon after, the voice of God Soundeth in the Soul, and saith, I will go away from thee with the virgin, and it is continually as if he would force away, and depart from man; then the poor Soul must make continuall prayers and supplications, that he would be pleased to tarry still longer with it; but the voice oftentimes sounds, *hinder mee not, I must go, or make my journey to my Master, thou art vain, evil, and sinfull, I may not tarry with thee any longer.*

53. And then the poor Soul calleth virgin Rebecca, viz. Christ with his Bride; and puts him in minde of his precious word and promise, in that \* He hath promised to remain with us even to the end of the world, and to make his Abode in us; and thus one day upon another it is delayed, and yet Christ goeth with his Bride into his native Countrey, viz. into the Second Principle, but the marriage is celebrated in all the three Principles.

\* Ma. 28. 20.

54. A very excellent figure we have in this also; That when Rebecca went home with Abrahams servant, and Isaac mett her in the field, and shee asked him what man that was, and Abrahams servant told her, that it was his Master Isaac; how shee lighted off the Camell, and putt a veil before her eyes, and was ashamed, and how Isaac took her and carried her into his Mothers Tent.

Gen. 24. 61.  
to the 67.

The inward figure is this.

55. When the inward disappeared humanity, doth again obtain the precious Jewell, and is quickned in the spirit of Christ, and discovers its beloved Christ in it selfe, then it falls down into the deepest humility before the holiness of God, and is ashamed, that it hath lyen so long captive in the beastiall man, and that it was a Queen, but hath lost its Kingdome in Adam; then it vailleth its own face before Gods glorious Clarity, and humblyeth it selfe: but Christ taketh her into his Armes, and leads her into his Mothers Tent, viz. into the heavenly worlds Es-

sence;



sence, from whence he is come with his heavenly essence, and there she becomes his wife; and thus Isaac is truly comforted for his Mother, viz. for the disappeared Matrix in the Tincture of Venus which dyed in Adam, and which he again doth now obtain in virgin-like chastity for his Spouse; as here the history concerning Isaac soundeth.

56. And we seriously admonish the Reader not to contem, scorn, or deride at our exposition, it is the true ground; for when Isaac mett his Bride, he came from the well Lahai-roi, [from the fountain of the living and Seing One]; as Moses saith: if any desire to understand our meaning and knowledge, he must then make towards this fountain, that so he may be received with Rebecca; and then he will see, from what spirit this pen hath written, and in what \* Number and Voice [it is arisen.]

Gen. 24. 62.

\* Seal, Viall,  
or Trumpett.

57. If any here see nothing, he may well blame himselfe for blinde, and no man else; the Jewes, and Turckes, and also Babel, may here open their eyes wide, and look upon the figures of the old Testament aright, they will even finde them so.

## CHAP. LI.

How Abraham took another wife of whom he begat six Sons, to which he gave gifts; and unto his Son Isaac he gave all his goods; but the other he sent away from his Son Isaac while he yet lived; and also how he dyed, and was buried by his Sons Ismael and Isaac: what hereby is signified unto us.

Gen. XXV.  
1, 2.

Moses saith; Abraham took a wife, and her name was Keturah, and she bare unto him Zimran, Jochshan, Medan, Midian, Ishback, Shuab, from whom sprang forth six generations; but of Sarah Abraham begat onely one Son, at which the whole history pointeth; but of Keturah he begatt six Sons, concerning whom no peculiar or especiall thing is mentioned, but onely their families or generations.

This is thus to be understood in the inward figure.

Abraham and his Sarah must be first old, before he begatt Isaac, to signifie, that Christ should be manifested in the flesh in the Old Age of the world.

2. Isaac was begotten and conceived of Abrahams nature, and of the Ens of faith in an old, and almost dead Matrix, as to the humane nature, that so the divine Ens might have the preheminance; but when Sarah dyed, Abraham took unto him Keturah; and soon begatt of her six Sons: Keturah doth in its Name expresse the Centre of nature: when we form the Sensuall un-compacted spirits of the letters in this word

Keturah,

*Keturah*, then we understand, that *KETURAH* is a formed *matrix* of nature; which signifieth to us, that *Abraham* after he had begotten the Type of Christ in the *Ens* of faith, should now begett his own likenesse as to *Adams* nature out of the *Six properties* of the naturall spirits life, and also set forth and represent his own naturall likenesse; and therefore he must also have such a *vessell* thereunto.

3. *Sarah* must bring forth but *One Son*, to signifie, that the kingdome of mankinde is given but to *one*; and that they *all* do belong to this one; and should in him become the same onely one as branches on one tree; which [*one*] should be *Christ* in *All*.

4. But here *Abraham* did now with *Keturah*, begett *Six Sons*, according to the *Six properties* of the formed nature, of the operation of the *Six dayes* workes; and *Isaac*, that is, Christ, is the *Seventh*; viz. the day of rest, or *Sabbath*, wherein the *Six Sons* should enter into Rest; even as the six dayes of the creation, understand the six *properties* of the Centre of nature, (viz. the *working Spirit-life*) do rest in the *Seventh*; thus the Spirit of God doth represent the figure in *Abraham*.

5. And we have here a very excellent figure against the *Reason-wise*, who say, that whosoever is not born by nature in the *Ens* of faith [that is naturally as it were begotten of the Seed of the woman which workes onely by a particular election of God as they feign] the same is *hardned*, and cannot attain to the Adoption of God, he is *not* drawn by God, that he should come to the new-birth: this figure quite strikes down their *fiction*, and shewes the true ground; and first, it setteth forth *Isaac*, viz. *Christ*; and declareth plainly that to him alone the kingdome of God is hereditary and *peculiar*, and that no man can have it any more for, or from the Right of nature; and how we are altogether *cast out* from thence with *Adam*, and have *lost* the same; as the children of *Keturah* were all cast out from the inheritance of *Abrahams* goods, and *Isaac* onely did inheritt them.

6. And he setteth down hereby, how *Adams* children were also begotten of *Abraham*, and how he gave them *Gifts* of his goods; betokening, how free gifts were given to *Adams* naturall children, out of God the Fathers, and Christs Goods; as *Abrahams* goods were given them of grace as a free gift.

Gen. 25. 6.

7. For *Abraham* did not cast out his naturall children from him *without gifts*: so likewise God did not cast *Adam* out of Paradise *without* his *free Gift*; he first gave him the *bruizer* of the *Serpent* in the word of the Covenant; and afterwards he cast *Adam* from the childlike inheritance of the naturall Right; and yet he received him again in the *free Donation*; as *Abraham* also did not here reject his children and cast them out from the child-ship, but from the naturall Right of his goods; yet they were dear unto him in the child-ship; therefore he *freely* gave them gifts of his goods, and thereby he signifieth to us, that the Kingdome of heaven doth indeed belong onely unto *Christ*, viz. to the true *Isaac*: but as he freely of Grace gave the Covenant to *Adam*; and as *Abraham* gave Gifts out of *Isaac*'s Right to the Sons of the Concubines; so God the Father doth still to this day, give *Adams*, and *Abrahams* naturall children, the Covenant, and heritage of Christ as a free Gift of Grace.

\* Note, where the Free Grace of God was given to Mankind.

8. And



8. And as Abrahams *naturall* children were not *disinherited* from the Covenant; but onely from his Goods; so likewise *no man* is disinherited from the Covenant of God, established in *Adam*, and *Abraham*; Every man receiveth the free given Covenant in the *wombe*; in which his free-given Covenant; he hath power to turn in unto Christs goods.

9. But he hath not the goods in the *Right of nature*, to take the same at or by his *own will*, but as a *free Gift*; he shall and must resigne himselfe up unto the Covenant as a *Servant*, wholly giving up his own *naturall will* in the Covenant; and *for sake* the will to the *Right of nature*, and become wholly the Covenants own; so that he doth not any longer introduce his own *naturall will* into the Covenant and free Gift; but give up his will to the Covenant; and then the free gift standeth in the *place* of the own will; and the nature of *Adam* liveth in the free gift, and also enjoyeth the inheritance, but not in the selfe-will, but in the true Resignation, where the *will of the Covenant* becomes mans will.

10. For the will of the Covenant inheriteth the Son-ship in the right of nature, but the will of the *naturall Selfeness* is cast out from it, the same must *dye* unto the assuming own-hood; and when it is brought so to passe, it ariseth in the Covenant in *Christ*, and possesseth the free gift in the *Right of Grace*; *Christ* hath manifested himselfe in the Covenant in *Adams* freely given gift in the humane nature, and is become the selfe, and will of the Covenant, and *fulfilled* the same.

11. But now this free-given Covenant which God bestowed on *Adam*, lyeth in all men, for as *Sin* passed as a birth-right from one upon all, so also the Covenant and the free gift of grace passeth from one upon all; Every man hath *Christ* in him; but the own will doth not apprehend him, but it *crucifieth* him, and will not dye to its Selfeness, that so it might enter into *Christs death*, and arise in the Covenant in the will of *Christ*.

12. The Own will desireth onely to be an outwardly assumed or adopted Son of Grace, and yet it is cast out from the *presence* of God, as *Abraham* cast out his *naturall* children from his goods, and disinherited them, and gave the goods onely to *Isaac*; so likewise the Kingdome of God belongs onely to the will of the Covenant.

13. Which indeed lyeth in all men, but no man can receive or see the Kingdome of God, unless he become the *child* of the Covenant, so that he *for sake* the *naturall* forth-proceeded will, and put on the will of *Christ* in the Covenant; so that his will in the Covenant be *born anew* in *Christ*; and then he is *a branch on the vine* of *Christ*, and receiveth *Christs spirit*, will, and life; and becomes as to the Covenant *Christed* or one anointed; and thus *Christ* then dwelleth in *Adam* and *Adam* in *Christ*; and this is that which the spirit of *Moses* doth represent in this figure.

14. But that *Abraham* did send the children of his *Adamicall nature* away out of his house with Gifts, and did not keep them with him as Sojourners; betokens, that the externall man, *will*, while it is in this life, *live* in the will of Selfe upon the earth, and that it cannot wholly put off the same according to the *earthly* man; but this same earthly Selfe will is cast out of the holiness of God, viz. from the Kingdome of heaven.

15. And although the free gift of the Covenant lyeth hid in him, yet





cast them out; so likewise a Christian must not spare or forbear his children; viz. his own lust and vaine desire; and all whatsoever doth hang or depend thereon; but daily and housely cast them out by the understanding, out of the true Temple of Christ; viz. out of Gods free gift, and crucifie the old Adam; else if it be not thus effected the old selfe-willed Adam crucifyeth Christ in him; and so Christ indeed must hang on the Crosse; and be putt to death.

¶ 22. And this figure also Concerning Abraham's casting out his naturall children, doth signifie, that, when Christ, viz. the true Isaac came into the flesh, viz. into the *humanity*; Abrahams naturall children, viz. the Jewes, should, under the kingdome of Christ, be cast out from the naturall goods, viz. from all *Dominion*, from Countrey and Kingdome; and their Rule and Dominion should cease; for the Dominion belongs onely unto Christ, viz. to *Christendome*; for Christ brought an Eternall Kingdome with him: the goods were all his; as Abrahams goods belonged to Isaac.

¶ 23. And although it hath not dominion over all, as Isaac had possession and rule of that onely which his father left him; for the naturall children of Abraham, born of Kethura, became afterwards heathen, and ruled over the outward goods as children of the outward nature: yet Abrahams children, who were in the Covenant under *Circumcision*, must when Christ did manifest himselfe, be cast out; to signifie, that the earthly man also, viz. Selfe in the *Serpents Enn*; which is on the children of the Covenant, must be cast away from God.

¶ 24. Thus in Abraham and his Son Isaac the figure of the Kingdome of Christ was represented: but when Christ came into the flesh; God putt away the figure; and took from the externall children of Isaac the outward goods of the Land Canaan; to intimate, that now the holy Land of Canaan is become manifest, where Isaac's children shall take possession of the true promised inheritance in Christ; and no longer have the figure onely, but the Essence of the figure, viz. the perfect substance, and now forsake the outward goods with the figure, and putt on Christ in the flesh.

\* 25. But that the Jewes, viz. Isaac's and Abrahams children, viz. the children in Christs figure, did not all turn unto Christ, when he did manifest himselfe in the flesh, hath this meaning; God gave them the law of nature, where, in the law, the Government of nature was understood externally, and internally Christ, viz. the Covenant, and the promised free gift of God in Paradise; so that the law of nature was to be Christs signet, and the true man also was to live under the law of nature in perfect naturality; and yet bring his own nature into Christs house; and thus the figure of the law must continue among some of Abrahams children, viz. amongst some of the Jewes, to signifie, that the law is Christs sojournor.

\* Note.

¶ 26. Understand, that the nature of man shall remain, for it is not so rejected of God, as if clean another new man should arise out of the old; but the new man shall arise out of Adam's nature, and property, and out of Gods in Christs nature and property; so that man is become an Adam-Christ, and Christ, a Christ-Adam; a Man-God, and a God-Man; and therefore the figure continued still among the Jewes; and



and for this cause they were *not* all converted to Christ; that so nature might keep its figure, and due right; for it shall deliver up its children under the Law, viz. the figure of Christ, to God the Father, in Christ, but its figure shall be proved in the fire of God, so that it shall be known, who hath been the true child of the naturall Law in the figure of Christ, that hath been born in the spirit in the law out of the figure of Christ, and who hath not.

27. It is not hee, that hath the words and Title of the law, that is a Jew born in the figure, and in the law, but he who is born of the promise in Abrahams faith; he that liveth in the figure of Christ, viz. in the law in profession, and practice (with mouth and heart); the same, the law of God in Christs figure hath comprehended, and will bring him into the fullfilling of the figure.

28. For it doth not onely depend on mans knowing, that Christ hath given himselfe into the law, and is become the fullfilling in the law, as the Titular Christian boasteth; but it depends on Gods Order, on the mercy of God; whatsoever hath been a true Jew, and hath put on Abrahams faith in the law, he hath putt on the *Eus* of Christ, which Abraham conceived or apprehended, which *Eus* of faith, the humanity of Christ hath fullfilled; and it is hidden to him what it is, for he worketh in the office of nature in the law of God, which Christ hath taken into himselfe and fullfilled; so that he serveth God in the office of nature, and the office of nature serveth Christ, for it is become Christs own propriety.

\* Ordinance.

29. For unto him all power is given both in heaven and on earth (Matth. 28.) under which power, the office of nature also is, in the law; for God, in the spirit of Christ, is Even the selfe same who gave the law and the office of nature to do Righteousness, together with the figure of the kingdom of Christ, with the *Eus* of faith, to Abraham and Moses; and he is also the very same who fullfilled the Faith, and the law.

30. Thus the Jew worketh in his faith in Christs office, viz. in the Law, wherewith Christ governeth in nature; and hath putt on Christ in the Covenant, and in the *Eus* of faith in Christs figure, which Christ hath fullfilled.

31. For the Christian who confesseth Christ in the flesh, worketh in his Faith in the flesh of Christ, and hath the Law of nature, viz. Gods officer, to do uprightly, in his faith; for Christ ruleth in the Law of God, which he hath fullfilled and made a Servant, in his children, and killeth the law of sin through the fullfilling of his Love in his blood and death, both in them who live in the dominion of his Law, and also in them who live in the dominion of his Conquest, as the Christians do.

32. For the faith which preffeth or cometh in unto God in the law, in the figure, in the Covenant, the same cometh unto God in the *Eus* of Abrahams faith, out of which, Christ was born; and he that cometh in unto God in the fullfilling of the same, doth come or press in to God in the humanity of Christ, viz. in the whole proces of his suffering, death, and resurrection.

33. A Christian is Christ in the inward humanity, and a Jew is Christ in the figure, and in the office of his law, viz. according to nature; but



\* Rom. 8. 34.

|| Rom. 2. 11.

12, 13, 14, 15.

now *Adam* in his nature and *Christ* in the divine nature, are but one person, one onely Tree; *Who now is here that judgeth.*

34. Saint Paul saith; *There is no respect of persons before God; for as many as have sinned without law, shall also perish without law, and they who have sinned in the law, shall be judged by the Law; for not the bearers of the law are just before God, but the doers of the law shall be justified; for when the Gentiles which have not the law do by nature the things contained in the law, these having not the law are a law unto themselves, which shew that the work of the law is written in their hearts, their conscience also bearing witness to them, and their thoughts within themselves either accusing or excusing each other; That is, or signifieth, thus much,*

35. When the *Gentiles* do apprehend *Christ*, then they do apprehend the *Law* of nature to do uprightly, for *Christ* is the beginning and the fullfilling of the law; but the *Jews* have the law; now who-soever transgresseth, and sinneth, either the Jew in the law of nature, or the Gentile who acknowledgeth *Christ* in the law of the fullfilling each shall be punished or judged in his law; viz. the Jew in the law of God the Father in *Christ*, and the Christian in the law of the Gospel, viz. in the law of the Accomplishment.

36. For here is no respect of name, in that one saith, I am a Jew, the other I am a Christian, the name maketh no difference in the Adoption of God, but the spirit in the heart to do uprightly, to obey God; they all come in the *Grace* under the obedience of *Christ* unto God; both the Jew and Christian.

37. For without *Christ* there is neither law nor Gospel, *Christ* is the Righteousness which availeth before God in the law, so that man, without *Christ*, hath no God; now let him run either in the Law or Gospel, if he runneth in the desire to obey God, then he runneth in the law of the Accomplishment; for *Christ* is the onely obedience which availeth before God, both in the law and Gospel; all men who give up themselves in obedience unto God, they are received in *Christ's* obedience, viz. in the fullfilling of the obedience, the Jew and the Christian, and so likewise the heathen who hath neither the law nor Gospel.

38. For if the Gentile desire to obey the onely God, and yet knoweth him not according to the essence of his manifestation; but presseth in to the obedience of God, then he is a law unto himselfe; and declareth indeed that God hath written his law in him, which he hath fullfilled in his Son, as Paul saith; for he who knoweth the law and Gospel, knoweth the same onely as a Gift of the Giver, who hath given him the knowledge; but he that doth not know it, and yet desireth the power of the law and Gospel, in him, God in *Christ*, knowes, what he pleaseth.

39. For *Grace* doth not onely lye in knowing, that one knoweth the *Grace* in *Christ*, but it lyeth in the pressing into that *Grace*, and in the mercy of God. One presseth in to mercy in the law, the other in the Gospel, and the third without the law, and without the knowledge of the Gospel; he that hath neither, but hangs on the *Grace* of God, the same is freely given without his knowledge of it.

40. Even as the branch on the tree doth not know, whence the Stock doth introduce the sappy, and power into it, it onely longeth and gaspeth after the power and vertue of the root, and draweth with its desire the

the sap into its selfe; even so likewise many an ignorant man doth long after his eternall mother, out of whom he is arisen with Adam, and cometh in his ignorance [ or un-knowing condition ] again unto the free gift of Grace which God freely bestowed on Adam, in his fall, for the Covenant and Grace passed from Adam upon all originally or by way of inheritance, even as Sin passed from one upon all: whosoever desireth the Grace of the onely God, he obtaineth it in Christ, who is the Grace it selfe.

41. The Jewes will not beleieve the outward humanity of Christ, and do deny the same; but the Christians do beleieve it, and yet defile the same, with ungodly conversation, and the one is as the other before God, except the children of Faith among the Jewes and Christians, whose defiled garment is washed in the blood of Christ.

42. We do not hereby confirm or speak for the unbelief of the Jewes, and Gentiles, that they should or might remain in blindness, for the time of their visitation is \* at hand; that they shall see, but we hereby disclose and lay open the wicked Antichrist among the Jewes and Christians, in that every one boasteth of his Name, and condemneth another; the Jew in the Law, and the Christian in the Gospel, and the Heathen in his superstition.

\* Text.  
born.

43. Each of them will be Gods child in his knowledge; and yet the disobedience and unbelief is as great among one people as another; and they are in the knowledge, onely as a figure before God, and none is saved by his knowledge onely; for, that I do beleieve and hold for a truth, that Christ was born, dyed and arose again from death for mee, doth not make me a child of God; the Devill knoweth it also, but it doth not avail him; I must put on Christ in the desire of faith, and enter into his obedience, into his incarnation, suffering and death, and arise again in him, and put on the oblation of Christ, and then I am a Christian and not before.

44. The judging censuring and condemning others without Gods Command is onely the Antichrist among the Jewes, and among the Christians, without Gods mercy none cometh to the Sonship, we must all enter in through the free Mercy of God; the Jew, and Christian, the knower, and he that knoweth not, our knowledge must be filled and abound with the love of Christ effectually, to that we love one another, else knowledge is not at all available. If I bring not my knowledge with the desire into the Love of God wherewith he hath loved us in Christ, and love my neighbour in the love of God in Christ, with that love wherewith God generally loveth us, and loved us when we were his Enemies, then I have not as yet the love of God dwelling in me.

45. But how will he Love his brother, who contemneth him for his knowledge sake, did not God Love us when we knew nothing of his Love; if a man hath not the Love of God in him, wherewith God loved us when we knew him not, why doth he boast then of Gods Sonship; if he be the child of God, then he hath the free love of God, wherewith he loveth all things, if he hath it not, he is not then as yet capable of the Adoption, now then if any one contemneth, and contemneth his brother, which hath not as yet his knowledge, how can he boast of the Love of God, wherewith God loved his Enemies in Christ, wherewith Christ prayed for his Enemies.



46. O thou false cold Love of the titular Christendome, how doth the Eternall truth strike thee in the face of thy *Conscience*, in that thou onely dependest on thy *knowing*, and contendest about the *meer* knowledge, and hast *not* Love; thou judgest thy Selfe onely in thy judging others: One Sect and company judgeth and condemneth another, and before God they are no other then the naturall children of *Abraham*, born of *Kethura*, one laying the blame upon another that the father had cast them out from the inheritance, and yet they could not see what was the fault, namely, that it was by reason of the evill *corrupt nature*, which was not a true Heire.

47. So like wise your judging and censuring others doth not Entitle you to the goods of Christ; nay, the same is *wholly* cast out from the inheritance, both of the *Jewes*, *Christians*, and also of the *Turkes*; all your contention is nothing else, but the *Mocker* *Ismael* who mocketh Christ in his members; yee do all abuse the Name of God with your judging, and condemne the manifold Gifts of the Spirit of God among you, and judge onely in Selfe, and not according to the Love of Christ.

48. Your judging one another is onely the hurt and wound of the world, wherewith yee make the ignorant to Erre, and bring them to *blasphem*, yee teach them the art of censuring and condemning, and yee your selves have *not* the true knowledge in the *spirit* of God, yee do not teach your selves, and yet yee will be teaching, and judging others; and in this way and course yee are all, one with another, the disinherited children of *Kethura*; yee contend, bite and devour one another about *Abrahams*, viz. Christs goods, and yet yee *have* them *not*; if yee had them then yee would have the *Love* of Christ, which is the true goods.

49. No knowledge without the love of Christ is at all available to the Sonship, it is onely *Babel*, and fable, Teaching, and yet an effecting and doing *nothing*, save onely honoring the Idoll *Maaxim* in it selfe; the knowledge of the High Schooles, and the knowledge of the Devill, without the spirit of Christ in Love, do both of them bring onely contention and desolation.

50. If the *Devill* had not known in Selfe, then he had been an Angel; and if *Adam* had not desired the Selfe knowledge without Gods Love, he had continued in *Paradise*; if the *high Schooles* did not know the sharpe accurate disputing, they had continued in the simplicity of Christ, and had not brought the whole world with their contention and disputings into *opinions*, and judgings of one another, so that now there is nothing but contemning and condemning in Christendome, and all Love and truth is extinct; and men have set and putt *Salvation* in opinions [in this or that *way* and *form*] and bound the Master to the Servant, so that *Antichrist* *domineereth* over Christ, and yet pretends all for Christ, but indeed he hereby onely honoreth and mindeth his *Lucifer*, and Belly-God *Maaxim*, as it is plainly to be seen.

Gen. 25. 6, 7,  
8, 9.

51. Now after that *Abraham* had sent away all the children of the *Concubines* from *Isaacs* goods, with Gifts towards the East, as *Moses* saith; they came into the East Countrey; that is, into the Dominion and Government of *Nimrod*, where the *Essence* beginneth, and *Abraham* dyed in a quiet Age when he was old, and full of years, and was buried by his *Sarah* in the Cave of *Adschelab* which is before *Hamra*.

The



The inward figure is this.

52. Abrahams naturall children of the Concubines went towards the East: here the spirit points at the figure of the whole man, when Christ hath manifested himselfe in man, and possessed his goods; as here Isaac, then nature goeth into the \*East, viz. into the Fathers property, and worketh according to the soul in the first and third Principle; and Christ sitteth in the midst, viz. in the second Principle, and ruleth over that which nature in the Fathers property doth form and fashion in the divine wisdom.

\* Text.  
beginning.

53. Therefore Moses saith here; that they went towards the East, and pointeth secretly in his figure at the property of man, signifying how nature doth possesse the \*East, viz. the beginning or rise of the Dominion; even as Christ also said, that He was as a Vine-dresser who did glean. In Gods kingdome nature is Christs Servant, but in the kingdome of natures Selfe or propriety, Christ hath given himselfe with his humility to be a Servant, and an assistant, and serveth the Father in his naturall manifestation; and continually picketh up or gleaneth; what the Father formeth through nature, that the wisdom bringeth into its Treasure.

\* Text.  
morning.

54. Therefore saith Saint Paul; that || the spirit of God is subject to the children of God, and goeth along with them in the Searching even into the depths of the Deity: and when it comes thus far, then man is in a quiet old age, and then all things stand in order in him; viz. nature in the \*Morning in the Fathers property, and Christ in the \*Evening, in the humility, and then man hath enough of the outward evill sinfull life, he longeth continually to enter with his Essence into the Cave of \*Atachpaleh, viz. into the Eternall Mother, as it is before || mentioned.

\* East.  
\* West.

\* That is, the  
twofold pitt,  
as the Dutch  
translation  
hath it.  
|| In the 49<sup>th</sup>  
Chap.

55. And when he hath brought his life's forms into the divine Order, as here Abraham had set all things into Order, then he giveth up himselfe wholly and fully in One Essence into the Eternall Generatress, and with his own will he resigneth up himselfe into mortification and death, and is wholly tired, and weary of the life of Selfe, and so resteth in his God.

## CHAP. LII.

Of the history of Isaac, and also of the Birth of Esau and Jacob, and what hath been acted concerning them; the meaning thereof is hinted to us in this Chapter.

Moses saith; After the death of Abraham God blessed his son Isaac, and he dwelt by the well of the \*Living and Seing Reason understands this externally of a place where Isaac dwelt, but the spirit looketh upon the

Gen. XXV.  
vers. 11.  
\* Laban.

the figure of the life's form, shewing, how the humane nature and creature hath dwelt by the well-spring of the *divine Ens* in the Covenant, which *Abraham* layd hold of in faith; viz. the Soul of *Isaac* dwelt by the well-spring of the holy Trinity, in which the Soul received its light, and saw, and knew the will of God, out of which well-spring the highest love of the Deity did manifest it selfe to the Soul; and out of which fountain, afterwards, in the fullness of time the holy Name *Jesus* out of *Jehova* did manifest it selfe and espoused it selfe for a Bride unto the Soul.

2. The soul of *Isaac* dwelt by this fountain of the living and Seing, untill the same fountain afterwards did powre forth, and open it selfe in the humanity of Christ in the Soul; and then afterwards the Soul dwelt in the fountain, when it was exalted in Christs person to the right hand of God; and then the fountain of God did spring forth through the Soul, where when it received the *divine* might as a Prince of God, or as an Image, or express likeness of God, or as a formed word of the voice of God, through which voice God was made known and manifest.

3. So likewise our Soul when it forsaketh the earthly will of its assumed Selfe, and apprehendeth the *Ens* of Christ in the Covenant, and turnes it selfe to God, then it dwelleth also by the fountain of the living and Seing, that is, by Gods Eye, which he hath again with Christ manifested and opened in the humanity: indeed our soul doth not in this time of the earthly cottage dwell in the well-spring of God, as if it did apprehend the well-spring in selfe, but like as the Sun through-shineth the Glasse, and yet the Glasse is not turhed to be Sun, but it dwelleth by the Lustre; and vertue of the Sun, and suffereth the Sun to worke and shine through it; even so is the soul in this time.

4. And further yet, As the Sun doth give its Tincture into the Metalline *Ens*, and the Metalline *Ens* giveth its desire into the Suns Tincture, so that out of them both the fair and pretious Gold is generated, so likewise it is to be understood concerning the Soul and the fountain of God; the Deity inhabireth the Soul, but the soul comprehends not the same as to its creaturall power, but the Eye or light of God with the holy Love, tincture from the lights lustre, giveth it selfe into the desire of the Soul.

Note what the Fiat is.

5. For the desire of the Soul is the *Fiat*, which takes the power of the holy Love-tincture into it selfe, and makes it *essentiall*; so that the divine tincture proceeding from the desire of the true Love-spring (viz. from the fountain of the living and Seing) and the foules beleeving desire, do become one Essence.

6. Understand a spirituall Essence, and this same spirituall Essence is the inward new man, viz. a new house or habitation of the Soul, in which it dwelleth according to the inward heavenly world, the name of which Essence is *Sophia*, viz. the Bride of Christ, Christs humanity, in which the glorious *Jacobs*-Star of the dear and pretious Name *Jesus* is a shining light, whereby the Soul seeth and knoweth God.

7. The Soul is not changed into the Deity, viz. into *Lahai-roi*, the fountain of the living and Seing, for it is the *Eternall* and *Temporall* nature; but the Deity is not nature, but the will or nature, and manifesteth it selfe through the Soules nature, as the fire manifesteth it selfe through

\* Or, dwelleth through the soul.

through the Iron, where then the Iron seems as if it were meer fire, and yet it keepeth its own nature, and the fire also its own, and the one doth onely dwell in the oïher, and one is the manifestation of the other. The Iron hath no power over the fire, onely the fire giveth it selfe to the Iron, and the Iron giveth its Ens to the fire, and so both are changed into one, and yet remain two Essences, so likewise it is to be understood with the Soul and the Deity.

8. And as the fiery property is different from the groſs Iron, and hath another Source : so likewise the new *spirituall* humanity in the Ens of Christ in the divine Love-fire is far another essence then the *earthly* body, albeit the Soul is understood in the fire, and in the lights lustre the body of *Sophia*, for the power or vertue of the light is the tincture or the beginning to the new spirituall body; which power the Soules beleeving desire, taketh, and formeth or bringeth it into an Essence: that is, it makes it essentiall: it becomes an essence or spirituall body from the desire, which spirituall essence is the *Temple of God*, of which the Scripture speaketh.

9. But our *Babylon* will understand nothing hereof, but will be wholly blind therein; for shee will not know how Christ is born in the faith in us, and how faith comes to essence, but she will downright make the *balse-Serpent* man to be an assumed and adopted child of Grace; and set it in Gods Temple: but it avails not; shall the Devill sit at the right hand of God in the fountain of the living and Seing, he hath been once cast away from thence, he shall not any more possesse the same; a Beast is not *Sophia*; the Scripture saith; \* *Ye must be converted, and be born anew as children, else yee shall not see God.* \* *Matth. 18. 3.*

10. The Soul cannot see God save onely in its new-born Image, onely through and in virgin *Sophia* in *Jacobs* Star, viz. in the Name of *Jesus* it Seeth in *Jehova* in the wellspring of the life of God; it is not its selfe this very fountain, it giveth onely the fire to the manifestation of this fountain: but the fountain is understood in the light, viz. in the meekness of the light.

11. Now the soules *magick fire*-source could not so be enkindled that a shining lustre of a light might arise in the Soules fire, if the divine Love-desire, viz. the Love-Ens, had not given it selfe into the Soules fire; the Ens of Christ out of the divine Love, giveth it selfe into the Soules fire-Source, which the soules fire eateth into its fiery Essence, and there-upon the life of the wrathfullness dyeth, and the fair pretious light is thence generated; for here *Christ* ariseth out of the consuming fire of the Fathers property, according to his anger, from death, out of the fire of another life: here the magicall Soules fire becomes the pretious *Sophia's Bridegroom*, and here are man and wife, viz. both Tinctures of the fire and of the light become one person, viz. an *Angel of God*.

12. Here *Lucifer* looseth his throne, and the *Serpent* his viprous Seed, and *Christ* sitteth at the right hand of God in man; and man then dwelleth truly by the fountain of the living and seing; and this is that which the spirit of *Moses* setteth forth by this figure concerning *Isaacs* habitation, if we would but once become Seing, and forsake the meer husk, and know our selves aright, not according to the earthly Beast, but according to the inward spirituall heavenly Man.



13. As to the part of the beaftiall ſoul [of Man], that attains not the precious Image, in this life time for propriety, the mortall ſoul either from the Stars or four Elements attains it not; onely the inward ſoul, out of the Eternall word of God, out of the Eternall Nature, out of the formed word, out of Gods Eſſence according to Gods Love and Anger, viz. out of the Centre of the Eternall Nature, which hath its Originall out of the divine deſire through the eternall *\* Verbum Fiat*, whereby the divine Lubet formeth and fashioneth the wiſdome into a Subſtance, to the Contemplation of the Deity: *This* [ſoul is that which] is betrothed to *Sophia*.

\* Word.

14. The outward ſoul is now betrothed and elpouſed to the Stars and four Elements, to form and bring forth the wonders of Gods formed wiſdome in *Figures*, both in words and workes: this outward ſoul obtains ſometimes onely a look from *Sophia*, for it hath the death and mortality in it ſelfe, but it ſhall after this time be changed again into the firſt Image, which God created in *Adam*, and leave the Serpents *En* to the earth, which ſhall at the end of dayes be tryed in the fire of God, where the Serpents introduced deſire ſhall evaporate from it, and then the whole Image of God out of all the Three Principles ſtands in One Eſſence, and even then *\* God filleth all in all*; this is here to be underſtood by this figure.

\* Ephel. 1. 23.

Gen. 25. 16. 18

15. Further the ſpirit of *Moses* deſcribeth the children of *Iſmael*, and relates how he begatt twelve ſons, from whom twelve Princes aroſe in their Generations, and he ſetts down, at laſt; He fell in the preſence of all his brethren; here he meaneth before *Iſaacs* generation; and yet he waxed great in worldly Dominion before them, and potent Nations did ariſe from him; and *Iſaac* with his children and poſterity were onely as Pilgrims, and travelled up and down from one place to another, untill they were at laſt redeemed from the Egyptian Bondage, and poſſeſſed the promiſed Land.

### The inward figure.

12 Princes.

6 Inward.

6 Outward.

16. *Iſmael* in his twelve Princes typifieth the kingdome of the Corrupt Nature of mans property, which kingdome is twofold: viz. fix numbers out of the inward life's figure; and fix numbers out of the earthly outward life's figure; viz. the outward viſible palpable Man, and the inward ſpirituall Souliſh man: both theſe have twelve numbers in the figure, whence Twelve Princes aroſe, according to the inward and outward natures property: theſe the ſpirit of *Moses* puts in the figure and ſaith, that they fell in the preſence of all their brethren, to ſignifie, that the twelve dominions of the inward and outward nature of the humane property in its corruption, fell before the twelve dominions new-born of the *Ens* of faith in their corrupt Selfe; for the Devill had ſet his dominion and power into theſe properties.

17. But when the promiſed Seed of faith was conceived in *Abraham*, it did ſuppreſs and beat down the Devils power in the dominion of mans Selfe; and then hapned the ſpirituall fall in *Iſmaels* line, wherein the Devill as an haughty Prince had ſet himſelfe to bear the chiefe ſway and domination; for *Chriſt* killeth the pride of the Serpent in man.

18. Now

18. Now saith *Moses*; *Ismael fell in the presence of all his brethren*; this was nothing else but a spirituall fall of the humane Selfness before God, for as to this world they were famous renowned people, as their Princely dominions doe testifie; whereas on the contrary *Isaac's* Generation were onely *strangers* among the Nations; which signifieth, that *Christs* kingdome and Dominion is not in this worlds nature; and yet the kingdomes of this world shall fall before Christ, and be in subjection to Christ.

19. Afterwards the spirit of *Moses* describeth *Isaac's* children by *Rebecca*, and saith, that *she was barren, and Isaac intreated the Lord for his wife, and God was intreated of him*; and *Rebecca conceived with two Sons, which strove together in the wombe*. Here now the figure of the kingdome of nature, and also of the kingdome of Christ in the new birth is clearly set forth: for *Rebecca's* two sons which she brought forth, viz. *Esau* and *Jacob*, point at two lines: viz. *Esau* proceeds from *Abrahams* own Adamicall corrupt nature; and *Jacob* ariseth in the *Ens of faith*, in which *Abrahams* faiths *Ens* had incorporated it selfe into his Adamicall nature, in which also the Covenant and the line of Christ stood, who should bruise the Serpents head in the Adamicall nature.

20. And here is deciphered and held forth how the two kingdomes in the two brothers; viz. the Devills kingdome in the corrupt nature of *Esau* in *Adams* own nature, of the introduced Serpents *Ens*; and also the kingdome of Christ in *Jacob* in the *Ens of faith*, did both strive together while they were children even in the wombe; where then the kingdome of nature in *Esau* began to fall before the kingdome of Christ in *Jacob*; for here the womans seed, already bruised the head of the Serpents *Ens*, its might, in *Esau*, and the Serpent already stung the womans seed, viz. the *Ens of faith* in *Jacob*, on the hee, and therefore they struggled together in the wombe.

21. Also we have here a very emphaticall pregnant figure in *Rebecca*, in that she was shut up and could not be opened to conceive of *Isaac's* seed, untill *Isaac* had intreated the Lord, that he would open the \*with-

\* Stop or strong  
bar.  
Barrennesse.

holdment in the Covenant in *Rebecca*; where then the Lord was intreated in the Covenant concerning the barrennesse of *Rebecca*, so that he did open the Tincture in the womans seed to this Impregnation or conception.

### The inward figure stands thus.

21. The seed of faith was in *Isaac* inherited from his father *Abraham*, but *Rebecca* had not this *Ens*, indeed she was in the Covenant, but the *Ens of faith* was not in her in the *Essence*, but onely in the Covenant, and therefore her matrix was shut up, & was not capable of the *Ens of faith*, so long, till *Isaac* immersed his beleiving desire into the Lord, understand into the Centre of nature in *Rebecca*, so that the spirt of the Lord did move it selfe in the Covenant in *Rebecca*, and moved also the Covenant together with her Adamicall nature, so that the barrennesse in her matrix was disclosed both in the shutt up *Ens* in the Covenant, and then likewise the Adamicall Matrix, whereupon she conceived two sons, of two kingdomes property.

F f f

23. And

22. And this is the meaning of the saying, *The Lord was intreated*; when *Isaac* brought his faiths desire, through the Eternall and Temporall nature, into the Lord, and therewith did earnestly press for his wife *Rebecca*, that the Lord would be pleased to open her through his prayer and faiths-desire, that so shee might be with *childe* by him, which faiths desire, together with the Adamicall natures desire, gave in themselves into the *barrenness* of the matrix in *Rebecca*, and opened her, whereupon she conceived *both* natures properties, from a twofold seed of *Isaac*.

24. Not that we are to think or understand that *Jacob* was wholly conceived of the Ens of faith, but as well of the Adamicall Sinfull nature as *Esau*; onely the kingdome of Grace in the Covenant, set forth its figure in the Ens of faith in *him*; and in *Esau* the kingdome of nature; viz. the right corrupt Adamicall nature did set forth its figure; not as a separation, sundry partition or *Rejection*: but to signifie, that Christ should be conceived, and born, with his holy divine Ens in the Adamicall corrupt nature, and *destroy death*, and the strong hold of Sin, together with the self-raised desire to ownhood and propriety in selfe, and *mortifie* the same with the Love desire in the divine Ens, and ruinate the Devills rampant fort of prey, which he hath built up to himselfe, therein; and *change* the wrath of God according to the eternall nature, in the Centre of the dark fiery worlds property, into *divine love*, and joy, and Tincture the Adamicall nature with the *holy Tincture* of the Love-fire.

25. Therefore the corrupt Adamicall nature in its Type was represented in the wombe in *Esau*, with the type of Christ in *Jacob*, and they both must be formed of one seed, to signifie, that Christ should give in himselfe to our corrupt nature, and *redeem* our corrupted right Adamicall nature from corruption, and *introduce* it into his own holy nature in himselfe.

26. Also God did represent in *Esau* the figure of his wrath, and the Devills Might, who had possessed the kingdome of nature in man, and shewes how he would fight, and exercise great enmity against the Ens of faith, and the kingdome of Grace, which should deprive *him* of his strength.

27. Reason saith, wherefore should God permit the Devill to fight against the kingdome of his Grace: hear and hearken thou very *blind* and altogether ignorant *Reason*: Learn the A. B. C. in the Centre, how Gods Love, and the kingdome of *Grace* and *Mercy*, would not, nor could not, be manifest, without *Strife* and Enmity, and then thou hast here no further Question; go forward into the centre of *this Book*, and thou findest the ground.

28. And when the strife between the two kingdomes began in these children in the wombe, so that they strove or spurned against each other, *Rebecca* became discontented and troubled at it, and said; \* *If it should be thus with mee, wherefore am I with child? and shee went to enquire of the Lord*; and the Lord said unto her; *two Nations are in thy wombe, and two manner of People shall be separated from thy Bowells, and one people shall be stronger then the other, and the greater shall serve the lesser.*

29. These two Nations which were conceived of one seed in *Rebecca*, are on one part the Man of the Adamicall *selfish nature* in Selfness, viz.

\* Gen. 25. 22,

23.



*viz.* the Originall of man; and on the other part the new spirituall man regenerated of the kingdome of *Grace* in the Covenant, these came out of one seed; one out of the Adamicall nature onely, and he was the *Greater* or *Elder*, *viz.* the first man which God created in his Image, which became *corrupt* and dyed as to God; the other came indeed out of the same Adamicall nature, but the kingdome of *Grace* in the Ens of *Faith* had given in it selfe unto it as a Conquerour, and this was as to the Adamicall nature the *younger*, but God was manifest in him; therefore the greater should serve, and be subject to the *lesser*, who was the *Least* according to the humane property, but the greatest in God.

30. And yet we do not see that *Esau* was subject to *Jacob*, but it is the spirituall figure, shewing how the kingdome of nature in man, should be broken by the children of God, and made subject to the kingdome of *Grace*, *viz.* to the *divine humility*, and wholly dive it selfe into the *divine humility*, and be born anew of the humility, thus the Spirit of God shewed this, by the Answer to *Rebecca*, saying, that it should be a *striving* or fighting kingdome, where indeed the first corrupt man being the greater or elder in nature should *strive* against the lesser, *viz.* the Spirit of Christ in his lowliness and humility, and persecute him: but the Adamicall man must at last be obedient and subject unto the humility of Christ, if he will be *Abrahams* child, and heir, but if not, then he must be so long cast out from *Abrahams* and Christs goods, till he doth humble himselfe and freely yeeld under Christs humility, and forsake the ownhood of the greater and elder Selfe, and Enmity, assumed in *Adam*.

31. By *Rebecca's* trouble, discontent, impatience and regret, in that she runneth to enquire of the Lord, wherefore the strife was in her, that the children did so struggle together, is signified thus much unto us: that when Christ doth manifest himselfe in the Adamicall nature, then begins and ariseth the strife of both these kingdomes, *viz.* the Devils kingdome in Gods Anger in the Serpents Ens, and also Christs kingdome: when Christ bruisseth the Serpents head, then ariseth great *disquietness* in the mind, for the Serpent stingeth Christ, *viz.* the new birth on the heel, and then ariseth this kicking and spurning, *viz.* a lamentable and wofull *distresse*: and then saith reason in the minde with *Rebecca*; if it should be thus with me, wherefore am I entered into the *divine Impregnation*, into *Repentance*? am not I thereby come onely into *disquietness*, and thereby become a Fool to the world, and to my reason also; and then ariseth the *combate*, and Sathans bruising, in the minde, with Anguish and grief, and then the minde knowes not whither to betake it selfe, but runneth into *Penitency*, and asketh the Lord, wherefore it goeth so with it?

32. And then the Lord shewes him in his language, that Christ now is in him in *hell*, and assaulteth the Devills strong rampant fort of prey, whereupon there is such contest and *disquietness* in him; and shewes him how his reason, and the Adamicall nature, *viz.* the greater part of his life, must be broken, and dive it selfe wholly into *Resignation*, into the deepest *humility*, into the processe of Christ under his Cross, and become a stranger to it selfe, yea its own Enemy, and go with the Reason, and the Greater Adamicall will, into its *Nothing*.

33. And when this is don, then *Eſau*, viz. the Adamicall nature is indeed born, and cometh forth alwayes firſt; but *Jacob*, viz. the ſpirit of Chriſt cometh ſoon after, and deprives *Eſau* of the kingdome and power, and maketh nature a ſervant; and then *Eſau*, viz. nature muſt ſerve *Jacob*, viz. the ſpirit of Chriſt; then it is even here, as the Son ſaid unto the Father; \* *Father, the men were thine, and thou haſt given them mee*, \* and I give unto them Eternall life.

\* John 17. 6.

\* Job. 10. 18.

34. Underſtand Nature is the Fathers property, for it is the ſtrength and might, viz. the *fire-ſpirit*: this fire-ſpirit was given to the light or Love-ſpirit in Chriſt, viz. to the holy name *Jeſus*, which introduced it ſelfe in *Abrahams* beleeving deſire into an *Ens*, out of which, Chriſt, and then the new man out of Chriſt, is born, unto whom the kingdome of nature in the Fathers fire-property was given; and he wholly gave his Love-ens for food unto the Fathers fire-Source, viz. to the *fiery Soul* in the Fathers nature: and even there Chriſt with Love took poſſeſſion of the Fathers fire-ſtrength, and changed it into the Glory of the Triumphant kingdome of joy; and thus alſo it is to be underſtood in the new-birth of man.

Gen. 25. 24,  
25, 26.

35. And *Moses* ſaith further: And now when the time came, that *Rebecca* ſhould be delivered, behold there were Twins in her wombe; and the firſt which came out was *Red*, and all over rough like an hairie hide; and they called his name *Eſau*; and preſently after came his brother out, and his hand took hold on *Eſaus* Heel, and they called him *Jacob*. Here now ſtands the figure ſo lively and ſo clearly ſet forth, that *Reason* may even ſee it: that which before was hinted at with words in the ſpiritual figure, that ſtands here in a lively Perſonall figure; for *Moses* ſaith; *Eſau* came forth firſt, who was *Red*, and had a rough ſkin.

\* Saw ſignifieth  
Sow, or the  
earthly ſwiniſh  
property.

36. *Red* betokeneth the Fathers nature in the fire: Rough betokens the earthly beaſtiall nature, which *Adam* with his luſt introduced into him from the earthlineſs. His Name is called *ESAU* from the *SensVALL* language, from the property of the formation of his natures property; the ſame in its formation in the language of nature ſtands thus: *E* is the Originall *ex uno*, viz. <sup>aus dem Einem</sup> [out of the One]: and is the true Angelicall property created in *Adam*: (\* *S A U*) is the formed beaſt of Selfe-luſt, which hath enclosed and ſhut up the *E*. and obſcured and ſlain the ſame in it ſelfe; that is, when it was extinct in it as to the lights fire, yet the *SAU*, viz. the outward beaſtiall man who had changed the *E*. viz. the <sup>Engels</sup> [Angelical] Image into a Beaſt, did yet remain in its form: therefore the ſpirit called his name *ESAU*, viz. a formed or amaſſed Image of Luſt turned from its fine pureneſs into groſſneſs, wherein notwithstanding the *E*. did ſtill remain, but wholly encompassed and ſhut up with the *SAU*.

37. After this *Eſau* cometh *Jacob*, viz. the type or Image of Chriſt conceived in the *Ens* of faith, and holdeth *Eſau* by the heel: this declareth, that the Adamicall Image which God created, ſhall and muſt be firſt born, for the ſame is it, which ſhall live for ever, but not in its Rough beaſts Hide: for in that *Jacob* holds *Eſau*, viz. the firſt man by the heel, ſignifieth, that the Second *Adam*, viz. Chriſt is born after the firſt *Adam*, and takes hold of him behinde, and brings him back again from the courſe of his own ſelfe-will, into the firſt mother, from whence nature is ariſen, viz. to another new birth.

38. But

## CH. 52. and the birth of Esau and Jacob. Gen: 25. 377

38. But that *Esau* goeth forward with his birth, and *Jacob* by holding him by the heel *cannot withhold him*: betokeneth, that the earthly man in his *Seltness* should go forward and not go *wholly* in this life time back again into the mother of the new birth, but he would walk up and down with the *beastiall* man through this time; for the beast, shall not be new born, but the Image of God, which was lost or perished, in *Adam*.

39. And it further denotes, how Christ should take the true Adami-call created man by his heel, that is, by the *minde* of his conversation; and put him back again into the first mother, whence he did arise; and how the spirit of Christ should *follow after* the earthly man in this life time; when as the *Devill* should be the earthly mans chiefe guide in the anger of God, then *Christ* should come after him, and take the inward property of the poor fallen and captivated man, *viz.* the poor *corrupt minde* of the Soul into his Armes, and draw it back again out of the *Devills* netts and snares; as Christ said, \* *That he was as a Vine-dresser who gleaned*: for in this life time the Adamicall natures Image stands before, and the Image of Christ behinde; therefore the naturall man *must dye*, and Christ must arise and put himselfe forth Eminently in him.

40. And it shewes further, how the spirit of Christ in *Jacobs* line should take *Esau* in this life time by his heel, and hold and rebuke him; and by his children labour to *binder* and suppress his *evill conversation* and wicked walkings; but the *Esauirish* generation would contemdespise and onely trample it under foot; and lay about them as an evill malicious fiery beast; as it even so comes to pals, when God sends his Prophets, that they must reprove and rebuke men; then they even *spurne* them away from them as doggs, and will by no meanes endure them; but *Jacob*, that is, the spirit of God holds them yet by the heel, and makes them *naked*, and bare; so long, till *Jacobs* foot-step or impression is known.

41. JACOB signifyeth in the formation of the Name in the high tongue, a strong lubet or desire out of the mentall Tongue, *viz.* out of the Name, JEHOVA brought into a compaction or *Ens*; where the (I) takes the (A), and exalts it selfe in the (A) and takes the SensVALL tongue into the mentall, *viz.* into the (COB) so that the (O) is set for the Centre of the word, where then the profound Name of God is conceived or brought into the (O), and therein it is rightly understood, how the *Fathers* nature, *viz.* the Spirit of Sence in (A)(C) and (B) doth form it selfe into the (I) and (O), for (I) is the Centre of the highest Love, and (O) is the Centre of the perceptive word in the *Deity*, which is understood [to be] without or beyond all nature.

42. This the spirit hath understood in *Isaac*; therefore they call him JACOB, so long till his Name was moved through the (I) in the *Ens* of faith, so that the (I) opened the (C) and (B) and put forth the formed or conceived *Ens* in the (O) (being the (I) had formed it selfe with the (O) in nature); through nature as an holy blossome; and then the Name was called *JESUS*, for the (I) brought it self again into the enclosed shutt-up <sup>Engels</sup> property in *Adams* nature; and then the (A) was put into (E:) for the Father gave his nature in the humanity to the Son, *viz.* to the (I) and the Son made again an <sup>Engel</sup> of it through



through the (I) for the (I) entered into the deepest humility, and lowliness, and then the figure stood thus (I E) out of which the fiery love-spirit went forth, and made it selfe predominant; and set forth before it its character with the (S) and (V) for the (S) is the character of the holy fire, and the (V) is the character of the efflux, issuing forth, or Emanation, out of the fire.

43. Thus the Name *Jacob* was in the fullness of time in the *Ens* of *Mary* changed into the Name *Jesus*, which understanding hath been as dumb and dead both to the *Jewes* and *Christians*; being no Nation doth any more understand its own language; and contend onely about the Compaction of the formed nature of the outward name, and understanding; the *Mentall* Tongue, none will learn to understand, how the same hath formed, imprinted, and \* *Ideafied* it selfe in the words, and Names in the sensuall tongue; and yet the whole understanding lyeth therein without opinions: if we were not so very blind and shut up in ignorance, suffering selfe in pride, to rule and govern us, we should soon attain to the deepest understanding, but the Antichrist beareth the supremacy, therefore *Esau* onely ruleth in the understanding.

Gen. 25. 27.

\* *Honest.*

44. And *Moses* saith further; And when the children were grown up, *Esau* was a cunning Hunter, and a man of the field, and *Jacob* was a \* plain man and dwelt in Tents, and *Isaac* loved *Esau*, and loved to eat of his venison; but *Rebecca* loved *Jacob*. O thou wonderfull God, how very simply and plainly are the greatest Mysteries typified and deciphered: who can be able to understand without thy Spirit, from whence it was, that the pretious man *Isaac* in the Type of Christ loved the naturall man in *Adams* corrupt Image, *Esau*, more then *Jacob* in the Type of Christ in his figure: if thou hadst not in thy knowledge, vouchsafed mee to understand the same, I must be here even stark blind; but it is thy Counsell O Lord, that we know thee; and thy time is born, that thou revealest the Secrets.

45. *Moses* saith; that *Esau* was an hunter, and a man of the field, and the Father loved to eat of his venison, and loved him above *Jacob*; here stands an externall figure, as if *Isaac* loved *Esau* for his Activeness, cunning skill or worldly exercise, and loved him more then *Jacob*: so wholly hath the Lord the heart of the wise and of his children in his hand; that his children must not in their will doe what they please, and oftentimes well understand, but what God wills.

46. Also we herein see how oftentimes God withdrawes the Mysteries from the most holy, that they must be even children in them; and although they beare the divine play in their Hands, and tis their work and exercise, yet they must have a child-like Heart in the understanding thereof, as it may be seen here in *Isaac*.

47. He loved *Esau* more then *Jacob*; why so? the *Ens* of Christ lay in him, which ruled him; for Christ should love his Enemies, viz. the corrupt *Esau*, and his naturall children; him he loved more then his divine nature; for he brought his divine nature into the death of the corrupt *Adam*, and loved \* *Adams* corrupted nature more then his holy *Ens*, which he for mans corrupt natures sake gave into the fire of Gods Anger, that so he might redeem it in his Love; of this, *Isaac* was here a figure in the Image of Christ, who loved his Hunter in his Evil nature

\* Not his sin in the nature, but his poor undone nature by sin, which he by death freed from sin and death.

more

## CH. 52. and the birth of Esau and Jacob. Gen: 25. 379

more then *Jacob* ; he did *not* love his iniquity, but his child-like nature, to which he would do much good, as *Christ* loved us in our *Adamicall* nature, and did us good : he did not Love us according to the will of *Sin* in us ; as *Isaac* also did not therein Love his Son *Esau*, but according to the Fathers nature, and property, according to the child-like *filial* nature.

The inward figure stands thus.

48. When *Isaac* intreated the Lord, that his *Rebecca* might conceive, his naturall desire with the \* lubet of the divine *Ens* of faith entered in-  
to *Rebecca*, whereby *Rebecca* was opened ; and so the naturall Love of *Isaac*, which was environed with faith, was propagated in his seed, and opened it selfe in *Esau* : *Isaac's* love did not open it selfe in *Esau* as to his corrupt nature ; ( I say ) not according to the kingdome of the nature of this world, but according to the *Covenant*, according to the Second Principle, viz. according to Gods kingdome, which the externall nature in him had not as yet apprehended ; as, the divine *Ens* in *Abraham*, did open and manifest it selfe according to the Second Principle, and not in the mortall corrupt *Adamicall* nature of the outward world : the like also is here to be understood in the figure in *Esau*.  
\* Earnest long-  
ing.

49. Not that *Esau* did receive the *Ens* of *Christ* in the *Covenant* as *Jacob*, but his Fathers Love-desire, in which the *hidden* *Covenant* stood unmoveable ; now there was thus a Conjunction with his Fathers naturall Love, for Every property loveth its own likeness, especially if the likeness be proceeded forth from the Essence or thing Loving, as *Esau* was conceived in *Rebecca* of his Father through his Love-desire.

50. And it even denotes, that the divine *Ens* in Gods Love in *Isaac* loved the miserable humane nature, to redeem it : therefore God manifested his Love in *Abraham's* faith, and introduced the same into an *Ens* ; so that this same Love which God gave to redeem mankind, should Love the humane nature in its shut up abandoned condition ; as in very truth the true reall *Adamicall* nature ordained by God, was shut up in *Esau*, and on the contrary the kingdome of the wrath had the outward dominion ; Now to redeem this, the Spirit in the *Covenant* through *Isaac's* nature, Loved his Son *Esau*, viz. the filial nature, and not onely because that he was an Hunter of the creatures.

51. Yet here also by this Hunter we are even to understand the same as is set down before concerning \* *Nimrod*, who was a mighty Hunter before the Lord : for this whole description of the first book of *Moses*, is Gods Spirits figure, type, or representation, where he \* playeth with the kingdome of nature, and then also with *Christ's* kingdome ; and he hath so pourtrayed delineated and typified the Acts of the holy Patriarchs under his figure ; that we may clearly see in all the histories, the glance or allusion of Gods Spirit, how he hath delineated and set forth to the life, the kingdome of *Christ*, and the kingdome of nature, and also the Devils kingdome in the wrath of the *Eternall* nature ; and neither the Jewes or Christians hitherto have had a right understanding of the same, which among the Patriarchs was rightly understood in its true meaning.  
\* Gen. 10. 9.  
\* Or, Sets forth  
as in a Map.

52. But

\* Or, quenched.  
 || Esdras wrote  
 the Book of  
 the Law and  
 Histories a-  
 gain after  
 they were  
 lost.

\* Substantially.  
 Declaring the  
 very thing it  
 selfe, uncloth-  
 ing it of its fi-  
 gures and pa-  
 rables.

|| Mat 24. 14.  
 \* Gen. 25. 27.

52. But afterwards when their children and posterity gave no heed unto the same, but *disregarded* the true understanding, and loved their Evill nature more then the spirit in the Covenant; then the *understanding* was \* putt out among them; untill they at last also || *lost the Book of the Law, with the holy Histories*, and Esdras wrote for them again, the figure, and History, in the spirit of God; and that very short, brief, and exactly, according to the spirituall figure; in which they were more *blind* then seeing; as to this day their eyes are blinded; and that *because they abused* the knowledge of the true God; and served the nature of this world, and honored their Evill will above God; therefore also God hath withdrawn himselfe from *them*, with his *Mysteries*; and hath suffered them to run up and downe as children full of ignorance with the figure; untill the *Gentiles time* in the manifestation of Grace (in which they also have onely abused the time of Grace, and the open Seal in their evill nature) doth also come to its *end* and limitt: and then the figure shall be fully manifest in the \* *Essence* || *for a witness to all Nations*; and after that the *Judgement*.

53. And the spirit of Moses saith further; \* *Jacob was a plain man and dwelt in tents*, and Rebecca loved Jacob; Reason understands this figure of a woman-like, motherly, naturall love; but the spirit hath not written this figure for that; for Rebecca pressed earnestly, that Jacob might receive the blessing of Abraham and Isaac; she loved Jacob as to his *Originall*, which although she might not so well understand externally and rationally, yet the spirit in the Covenant understood it in her, which moved her also to bear such a Love towards Jacob; for there was also a conjunction between the Mother and Son.

54. For Rebecca was shutt up and barren, but when Isaac did bring his prayer and earnest desire to God for her, then the *Ens* in the Covenant gave it selfe into his faith in his desire and so forth in the opening of Rebecca into the Conception, for herewith also the barren or shutt up mother was opened, so that her fruit (viz. Jacob) and shee, came into one degree of nature, and received one and the same Love from Isaacs desire; for the *Ens* of faith was conceived in the Tincture of Venus in Rebecca, and as it is said of Mary Christs mother after the humanity, that \* *she was blessed among all women*; so also Rebecca did here receive the blessing from the divine *Ens*, indeed *not* in the high degree as Mary, but yet according to the property of the Covenant; and hence it was that the love of the Covenant was manifest in her; as the *Ens* of faith was also in Jacob, wherein the Love of God burned, so that *shee loved Jacob* more then Esau: for the Love-desire in the Mother and Son was from one *Originall*, and therefore her desire inclined it selfe more towards Jacob, then Esau; and also because, that the heavenly holy *matrix*, disappeared in Adam, was moved in her Image, disappeared or dead as to the heavenly worlds *Essence*, which matrix afterwards was wholly opened in Mary; now this matrix did long to receive the *Ens* of Christ which was manifest in Jacob, which first was to be effected in Mary; and yet the spirit in the Covenant did take its Love-sport, and delight herewith.

55. But that the spirit of Moses saith; *Jacob was a plain* [honest] *man, and remained in Tents*, he understands thereby, that the true Jacob in the *Ens* of faith remained in the *Tents* of the outward nature; that the *Ens*

of



## C. 53. Of Esau contemning his birthright. Gen 25. 381

of faith remained in his nature which is onely a Tent thereto; that he did not give himselfe wholly to the Tent as *Adam* did, but he remained therein in his principle, till God in the fullness of time brought him forth in Christs humanity through the Tents of nature.

### CHAP. LIII.

How Esau contemned his birth-right, and sold it for a Mess of Lentil-Pottage; what we are to understand by this figure.

When the Spirit of *Moses* had set down the birth of *Esau*, and *Jacob*, he proceeds to relate presently how the naturall Adamicall man would but little or nothing regard this High gift in the Covenant, and would onely seek after the Belly-filling of the earthly life, as *Esau*, who gave his birth-right for Pottage of Lentil, that he might but serve his belly.

Gen. XXV.  
vers. 29.

The figure of *Moses* stands thus.

2. And *Jacob* sold Pottage, and *Esau* came from the field, and he was faint; and *Esau* said to *Jacob*: feed me I pray thee, with that same red Pottage, for I am faint; and hence his name was called *Edom*: but *Jacob* said, Sell mee this day thy birth-right: and *Esau* answered, Lo! I must even dye, and what profit will this birth-right be to mee? And *Jacob* said, swear to me this day, and he swore unto him; and so he sold his birth-right to *Jacob*: then *Jacob* gave *Esau* bread, and pottage of Lentils; and he did eat and drink, and rose up, and went his way; thus *Esau* despised his birth-right.

Gen. 25. 29.  
to the 34.

This figure externally hath but a plain and child-like semblance; but yet it is a figure of the greatest mysteries; for *Esau* betokens the first power of the naturall created *Adam*; and *Jacob* betokens the power of the other *Adam* *Christ*; thus doth the Spirit here play with the figure.

3. For *Adams* nature came from the field, and was faint and longed to eat of the Pottage which *Jacob* had: *Adam* was a *Limus* of the earth, and a *Limus* of heaven; but being he dyed to the *Limus* of heaven, the earthly nature had wearied him in its strife; and in this figure (of faint *Adam*) *Esau* stood here.

4. The red Lentil pottage, which *Jacob* had, after which the faint *Adam* in *Esau* longed, was the *Ens* of faith, viz. the *Ens* of *Christ*; the Adamicall nature in *Esau* in its Anguish and toilsome labour, in its corruption and misery, longed after this Pottage, which was in *Jacob*; yet the Earthly nature of *Esau* understood it not, but the Soules nature, which also longed after Christs *Ens*, which was strange [or a far off hidden] to Reason.

5. *Esau*s soulish nature said in its Longing to *Jacob*, let me I pray thee tast of the red pottage; for I am weary and faint by reason of the Driver

or fomentor of the Anxious birth, and from this longing or lust he was called *EDOM*; which signifieth in the compaction of the word in the formation of the Tongue, of Sence as much as a *dipping* or immersing of the captivate Angelicall property, into the pottage; as if there the Soules longing or *lubet* in which the Angels Character did yet stand (although captivated) did dip or plunge it selfe with the desire into the *holy Ens*, and would take the holy *Ens* in the divine Pottage, *viz.* the heavenly essentiality into the lust of Selfe: therefore the figure calls him in the high tongue *Edom*.

6. For the desire of *Esaus* soul, said to the divine *Ens* in *Jacob*: Give me thy *Ens*, into the Essence of my creaturall selfhood; but *Jacob*, that is, the spirit of Christ in the *Ens* of Faith said: Sell me thy birth-right for the pottage; that is, give me for it the Soules life's forme, *viz.* the Centre of the Soules nature, that so thy *\*first birth*, *viz.* the Soules Centre, may be my *own*, and then I will give thee the *Ens* of God.

\* Or, Birth-right. *viz.* *Ens*

7. For *Esau* inherited the first Soulish power from his father, and had the Soules Centre for a naturall due right; after this came the *Ens* of Christ, as a divine Free Gift with a Soulish Centre; for the holy *Ens* should receive the Soulish Centre, from the Adamicall nature: now here the Adamicall Soulish nature did wooe for the *Ens* of Christ, and the spirit in Christs *Ens* wooed for the Soulish nature; and the spirit of Christ in *Jacob* would not give the taste of the divine *Ens* to the Soules nature in *Esau*, unless it did give him the fiery Centre to the beginning of the Soulish creature for a propriety, that is, unless it did wholly resigne and give up it selfe in the naturall selfness, into Gods will, and forsake the firstbirth of the creature, & esteem of it selfe in its selfness, as dead; and give over the dominion and will of life, to the spirit of Christ in this heavenly pottage.

8. But being *Esaus* reason did not understand this; he said to *Jacob*: Lo: I must even dye, what then is this *first Birth* to me: so very lightly did reason pass over it, and *knew not* what the poor Soul stood in need of; but the spirit of *Moses* played here in the inward figure, and dorth secretly hint hereby, at what, this, externally signified.

9. And *Jacob* said: Swear unto me this day: that is, the life of *Adam* in *Esau* should freely give it selfe out of the fiery might, and wholly give it selfe up to the divine *Ens*, and forsake the fiery Right of Own-hood; and it should do it this day, that is, from henceforward for ever: and this is said, to swear in God, *viz.* wholly, deeply, and fully to cast, immerse, give up, and resigne one's selfe into the *divine power*, and not resist upon pain of Gods rejection.

10. And he sware unto him; and when as he had sworn he was called *Edom*: for the fiery soules nature did dive and immerse it selfe into the lubet of the divine *Ens*; whence this Lentil-pottage is said to be *reddish*; for here in this Oath the fiery Essence entered into the lubet of the divine *Ens*; and thus the lights *Ens* received the fires *Ens*: and the spirit of *Moses* playeth here in the figure, alluding, how the soules property in the fires Essence must wholly resigne up, and eternally immerse it selfe, into the *Incarnation* of Christ, in the divine lights and Love-*Ens* in the Covenant, *viz.* into the divine Lubet, and how the lights *Ens* would receive and take *pitie* on the corrupted miserable fiery Soules nature,

# C. 53. Of Esau contemning his birthright. Gen 25. 383

nature, and cause it to *Repent* and quit it selfe of its lust; and also how the poor Soul would give up its naturall right, for this red pottage.

11. For this is even a figure, shewing how God the Father giveth his Nature, *viz.* the Soul, to his Son Christ, in the Love-*Ens*, wholly for his own propriety, where the fiery Right is made subject to the Love in the light, for thus it goeth also in our *New Birth*: the Soul longeth after this pottage; but if it will tast it, it must give its birth-right for it; and moreover it must swear to God this day, that is, for ever, to forsake and quit its natures-Right: which the outward Reason looketh upon as ridiculous and *foolish*, I meane the children of the earthly lust, that when a man giveth honour, goods, and also the Temporall life, for this pottage, they even call him a fool as here they do *Esau*.

12. There is in this figure a twofold understanding; *viz.* inwardly it is the figure of Christ and *Adam*, as it is above-mentioned; and outwardly it is the figure of the *earthly* man, shewing how carelessly, and slightly he passeth over it, and selleth and gives away the heavenly substance, to fill his carnall Belly, and to satiate his lustfull will: the poor soul indeed longeth in its Essence after this red pottage; but the earthly reason desireth onely a Lentil pottage for the lusting Belly; as the like also is here to be understood in *Esau*.

13. The soul of Esau longed after Jacobs heavenly *Ens*; but the earthly Esau according to the outward soul minded onely the *earthly* power; the kingdome of nature was so very strong and earthly in him, that he neither understood or regarded the Eternall; but said; \* *What profit shall this birth-right do unto me; seeing I must even dye*; and he sat down, and did eat and drink the earthly food for the heavenly. \* Gen 25. 32. 34.

14. And *Moses* saith, that *when he had eat and drunk, he rose up and went away*; that is, he filled his belly with the pottage of Lentiles, and sold Jacob his nature-Right, and went with the earthly man away from the divine Enjoyment.

The inward divine figure is thus.

15. *Abraham* received the divine *Ens* in his faiths desire, and the same was the stock and the root of *Israel*; but he was not *Israel*, for the kingdome of the corrupted nature, and the kingdome of Grace, *viz.* the conceived *Ens* of faith, were not as yet One in him, as when a kernell is sown into the earth, the kernell hath as yet no root, upon which the stalk, branches, and fruits should grow, but the kernells power drawes the Essence of the earth into it selfe; and of both these, *viz.* of the kernell and of the earths power, growes the root; and then the stalk, and above againe the manifold fruit.

16. The like also is here to be understood, the divine holy *Ens* is not natures; but the soul is natures: now if the divine *Ens* shall be made manifest, then it must be don through a naturall Essence or *Mean*, wherein the invisible may come into a visible Essence.

17. The divine faiths *Ens*, which *Abraham* received was of the invisible spirituall property, the same desired to introduce it selfe through the humane nature into a visible, *substantiall*, creaturall, and naturall Essence for a working life, wherein the holy lights naturall *Ens*, and the



\* In one substance or body.

Soules fiery naturall *Ens* might work and bring forth fruit, in one \* *Effence*, for the Adamicall nature was gon forth from the *holy Ens*, which was disappeared in it; and here now was the ground or foundation of the union; and as it is with the kernell in the ground, where the power in the kernell did mix it selfe with the *Ens* of the earth, and afterwards leaves its shell and husk, when the earths *Ens*, and the kernells *Ens* is changed into one *Ens*; so likewise it is here to be understood.

18. Abraham received the divine Faiths *Ens*, wherein stood his Justification; but his life's nature had not as yet layd hold of it to its own power and strength, for the divine *Effence* doth not give it selfe into natures own power: indeed it gives it selfe into the *Effence* of nature; but the divine desire doth not incline and yeeld it selfe unto natures owne selfe-will, so that nature should have the predominancy; a similitude whereof we have in the Corn which is sown into the Earth.

\* Kernells seeds.

19. The earthly nature cannot, in its own power, make another Corn, and though it draweth the Corns *Ens* into selfe, yet it bringeth forth onely a stalk, in which stalk the Corns *Ens* groweth up, and brings it selfe into a bloom, and again into \* Corn, whereunto the earthly nature, with its *Ens*, must be onely a Servant.

20. And as the earthly nature of the earth doth alwayes first shew its child visibly in the growth, and the Corns *Ens* doth therein hide it selfe, the like also is to be understood here by Abraham; the Adamicall nature in Abraham did first manifest it selfe with its fruit, and that was *Ismael*; but the divine *Ens* lay still hidden in his nature, and sprang forth with *Isaac*; and by *Isaac* the earthly and also the heavenly nature did again spring forth together, albeit in One Seed.

21. But as the earthly *Ens* in the stalk, and the Corns *Ens* in the internall ground, do grow up in and with one another, and yet each setteth forth its fruit, viz. the earth the stalk and the Corns Mansion, and the Corn or kernell the Blooms, and fruits, and yet the one without the other could not come to *Effence*; the like also is here to be understood.

22. Abraham was the field, into which God sowed his Corn, *Ismael* was the Root, viz. the first birth: *Isaac* was the fruit, which grew from the seed of God, understand out of the *Ens* of Grace; and *Ismael* grew from the *Ens* of nature out of the Fathers property: for the *Ens* of Grace had given it selfe into the *Ens* of nature; now each did set forth its own figure; with *Ismael*, the kingdome of nature, and with *Isaac* the kingdome of Grace was represented: *Isaac* was the twigg which sprung up out of the field of faith; viz. in the line of Christ; and from him came *Jacob*; viz. the Branch forth-spredding and displaying it selfe into a tree with many boughes and branches.

23. Not that we are to understand that *Jacob* did onely grow and spring forth out of the kingdome of Grace; for, the kingdome of nature, in which *Ismael* and *Esau* stood, was also his Ground as to the creature, but the *Ens* of Faith, had given it selfe thereinto, and Tinctured nature; and advanced its power, viz. the line of the Covenant of God, in nature.

24. As a Blossome upon the stalk, hath far a more pure subtile property, then the stalk, and Root; and as out of the Blossome first the fruit,

C. 53. Of Elaus contemning his birthright. Gen: 25. 389

fruit, and a new seed proceedeth, viz. out of the subtile; so likewise in Jacob the Blossome of the kingdome of Israel first came forth; and no more in the division, as it is to be understood with Isaac and Isaac; but both kingdomes together, viz. the kingdome of Nature, and the kingdome of Grace, not any more each kingdome by it selfe or apart in the figure; but in the type of the new regeneration, shewing how God in his Love had given himselfe again into Man, viz. into the kingdome of nature, and how through his power the wicked *Ens* of the Serpent, sown by the Devill into the kingdome of nature, should be broken and killed.

25. Therefore God called Jacob, Israel, viz. a flourishing forth-spreading Tree of many Boughes, and Branches; or as it is understood in the formation of the word in the high Tongue; a flourishing, or fresh springing of Paradise; where the (I) gives it selfe into the Root, to a new Centre, and springeth forth powerfully through the root, with which the word of the Covenant is understood in the Name *JESUS*; for this (I) is the character of the *unius*, viz. of the Eternall One in the divine luber, which Adam lost, when he departed from the (I) viz. from the onely will of God, and entered into Selfe, and into the various multiplicity of the properties in their disharmony, un-equality, and discord, to try, prove, and tast good and evill, in the five Senses.

26. This (I) brought it selfe of Grace again into the divided rent and royn properties of the Adamicall humane Tree; and sprang forth through, and with the Adamicall Tree; and hence he had his name *Israel*; being, as a great number and power of such branches, all which do spring and grow forth in the new Tincture; in which also the *Ens* of the corrupt nature grew up all along; even as the Sunnes and the earths power, doe work and grow together, in the fruit of the Tree, and are alwayes in contest one with another, untill the fruit be ripe; and a new kernell for another fruit be produced and also ripe, and then the tree leaveth the fruit, and sowes the new kernell for another young Tree.

27. In this nature and manner also, arose the strife, and combate with Esau and Jacob, in the wombe; to signifie, that the corrupt nature with the Serpents *Ens* should be rejected, and cast off; as the tree doth lett fall its ripe fruit, and onely desireth the kernell [to propagate its like] so it was here when the *Ens* of Christ did stir it selfe up in Jacob, then arose the strife and enmity; for the *Ens* of Christ should rule; and the will in the Serpents *Ens* that would also rule; and hence came the Contest about the Dominion and kingdome; the *Ens* of Christ sett it selfe aloft in Jacob, and bruised the head of the Essence of the Serpents *Ens* in Esau, and even there the Serpent stung Christ on the heel, and thence it came that both the children did strive and struggle together, in the wombe.

28. Not that we are to understand, that Esau was wholly out of the Serpents *Ens*; no; he was of the right Adamicall nature, from his father Isaac and Abraham; onely God did here set forth the figure of the kingdome of nature, which was poysoned in Man, and then also the figure of the kingdome of Grace; shewing, that the naturall man must forsake his own evill will, and therewith also wholly immerse and give up

\* Jacobs evil nature was as rejected of God, as Esaus, onely the figure was set in Esau; not that he was personally, for wholly from all Eternity predestinated to damnation, as Babel falsely teacheth.

up himselfe into the kingdome of Grace; and the figure which was here represented in Esau, was to shew that the \* Evill Adamicall man did not at all avail in Gods sight, that it was not profitable (for the kingdome of God) but it was cast away and rejected from God, and that he must wholly forsake his naturall Right of Selfenels, and wholly give in himselfe into Gods will.

## C H A P. LIV.

*How Isaac by reason of the famine went downe to Abimilech King of the Philistines at Gerar, and how the Lord appeared there to him, and commanded him to stay there, and renewed there the Covenant of his father with him : of the meaning of this in its spirituall figure.*

Gen. XXVI.

**T**He 26 Chap. of *Genesis* doth farther relate the history touching *Isaac*; how God did so very wonderfully guide him, and renewed the covenant of his father *Abraham* with him, and preserved and blessed him and his wife with him; for being the kingdome of *Grace* in the Covenant of God was now manifest in him; the *Blessing* of God did now spring forth effectually in his purpose through the kingdome of *Nature*.

2. And on the contrary, how the Devill was an utter enraged Enemy to this Blessing, and desired to sift and search the kingdome of nature in *Isaac*, and his wife *Rebecca* (in whom as yet the Serpents En lay in the earthly flesh) through the lust of King *Abimilech*.

3. And this againe is a figure of *Adam* in Paradise, and also of *Christ* in the new *Regeneration*; shewing how *Adam* went into King *Abimilechs* Land that is, into a strange kingdome, viz. into the four Elements, where he hath denyed his wife; viz. the matrix of the heavenly *Generatress* in him, in that he introduced his lust into the beastiall property.

4. As here *Isaac* did stand in fear of his life before King *Abimilech*, by reason of his wife; even so *Adam* in his strange lust in the kingdome of the four Elements, and the Stars, did also stand in fear before the strange King, viz. before the kingdome of *this world*, and denyed his heavenly birth out of fear of the kingdome of this world, and gave his Eternall will to the King of this world, that it might the better fare with him in his strange Lust, as *Isaac* thought to do with his wife, who stood herewith in the figure of *Adam*.

5. Which figure, the divine Imagination did represent unto it selfe in *Isaac*, and set down withall the Covenant of the new birth, viz. his promised truth, how he would lead and guide the children of his Grace in the presence of the strange King; viz. in the kingdome of this world; and preserve them \* from the lust and desire of this King, and would lay hold of this King with his power, and change his lust and desire, viz. the lust

\* Before.



## CHAP. 54. Of Isaacs going to Gerar. Gen:26. 387

lust of the Stars and four Elements into another will of the essentiall desire; so that the sharpe and severe might of the *Astrum* in flesh and blood should be changed into a Covenant of peace; and do no hurt to the children of Grace in the Covenant; but it should serve them to bring forth the blessing, and fruits, that they might grow greatly, as here *Isaac* with King *Abimilech* stood surrounded in the meer *Blessing* of God, and his possession of Goods and Cattle grew so great, that King *Abimilech* thought, he would be too potent and mighty for him, and therefore commanded him to go out of his Land.

6. Which is a figure of the new birth in the kingdome of Nature; that if the inward *spirituall Man* doth in divine power outgrow or overtop the kingdome of nature, then the kingdome of the outward nature in flesh and blood in the \* spirit of the world, is sore afraid and *astonished* at it; for it seeth, and feeleth its ruin, and decrease, and would faine preserve its own-hood and *propriety* in the outward life.

\* In spiritu  
mundi in the  
Cosmick  
spirit.

7. And then comes the *spirituall man* in the Covenant of the new birth, and *reproveth* King *Abimilech*, viz. the outward life in the spirit of the outward world, for the wells of water which the divine thoughts, viz. the *Servants* of the new man had digged in the Soules ground, viz. in the *Eternall Centre*: because *Abimilech* with his *Servants*, viz. the evill earthly thoughts, Imaginations and senses had filled them up with the *vain lust* of the flesh: This sets forth and represents the wells of water which *Abrahams* servants, viz. *Abrahams* faiths desire had digged in the *Ens* of faith; about which wells, *Abimilechs* *Servants*, viz. the desires of the flesh have contended for, and continually filled them [up with earth] which *Isaacs* *Servants* do again open in the root of *Israel*, and at last, digg up a well wherein they finde of the living water, and there they did pitch their tent, which well, signified *Christ*: for they called the place *Beer-sheba*, viz. an opening, or a contrition; which signifyeth the *Repentance*, breaking up or contrition of the earthly will, in which *Repentance* the water of life, viz. *Christ* floweth forth.

8. This whole 26 Chap. of *Genesis* is a figure of the poor fallen man in the *corrupt* kingdome of nature, signifying how he doth swim therein, and how the poor soul is tost too and fro therein, and seeketh it selfe in outward things, and labours to advance its strength and power, and yet finds no where any *abiding* place therein, but wandreth from one thing into another, and worketh now in this, and then in that, and soon in another, and seeketh rest, but findeth none, untill it comes unto *Beer-sheba*, viz. into *humility* before God; and then the well of living water springs forth to it, out of Gods Covenant.

9. Now although the words in this Text of the 26 Chap. do seem to treat onely of *externall* things, yet it is nothing else, but the spirit in *Moses*, alluding or playing under the *externall* history, with a *spirituall* figure of the kingdome of nature, and of the kingdome of *Christ*; for he begins and speaketh of a great famine which was come into the Land; for which distress sake *Isaac* went down to *Abimilech* King of the *Philistines* at *Gerar*.

The inward *spirituall* figure is this.

10. When God had created *Adam*, he came into the *Famine*; viz. into the

the Temptation, wherein the soul ought not to eat of the outward kingdome; but of the inward, but being it turned, it selfe with its will into the outward kingdome, it did live in the famine, viz. in the hunger after the outward worlds substance, and therefore it turned it selfe unto *Abimilech* King of the *Philistins* at *Gerar*, that is, to the corrupt kingdome in Gods Anger; viz. to the heathenish King, and was subject to it.

And then the Lord appeared unto it, as here he did to *Isaac* and said; \* *Go not into Egypt*; that is, thou poor depraved soul go not into the beastiall lust, but remain in the Land which I shall tell thee of, & be thou a stranger in this Land, that is, remain in my Covenant, and be with the soul a stranger in this house of flesh, wherein the Soul is not at home,

\* *And lo. I will be with thee, and blest thee, for unto thee and unto thy seed I will give all these Countries, and I will perform the Oath which I swore unto Abraham thy father*; that is,

12. Remain but stedfast in my will, and then I will give thee after this [life-time] the kingdome of nature according to its inward good ground, for possession and propriety, and I will perform and ratifie my Oath (viz. *Jesus Christ* whom I promised thee in thy fall, and whom I introduced into *Abrahams faith*) unto thee for ever; and I will, in the kingdome of nature, wherein thou must in this Time stand, work, labour, toil, and be in need and distress; even \* *multiply thy seed as the Stars in beaven*; and give thy seed all the wrought powers and workes to an eternall propriety, and through thy seed all the Nations of the earth shall be blessed: that is.

13. Through thy Ens of faith, which in *Christ*, viz. in the Ayme and limitt of the Covenant, shall be manifested in the kingdome of thy nature, and creaturall property, and become man in thee; all nations, viz. the whole Adamicall tree shall be blessed; and therefore \* *because Abraham obeyed my voice, and kept my charge, commandments, wayes, and lawes*; that is, *Abraham* hath received my working word into his Soules desire, and obeyed my voice in its operation; which divine operation is the Command, law, and form: out of which operation also God shewed *Abraham*, by the *Circumcision*, the figure of the kingdome of *Christ*, that the same should cut off the Sin, and vanity; which figure God called his charge, law in the Covenant, and his Statute.

14. The Spirit of *Moses* doth now proceed further in the relation of this figure, and signifyeth under the outward history of King *Abimilech*, how that *Abimilechs* servants, and *Isaacs* servants contended about the wells of water, and that *Abrahams* and *Isaacs* servants digged the wells of water, which wells were continually stopped up by the envy and enmity of the *Philistins*; by which figure the Spirit secretly signifieth, how the children of the Saints, viz. the Patriarchs *Abraham* and *Isaac*, have alwayes digged in their Ens of faith, for the wellspring of life in the Covenant, and have also obtained the knowledge of the *Messiah*.

15. But these wells were continually covered, and obscured by the Devill in Gods Anger, and by their earthly Reason, untill they apprehended, and laid hold of the promise of the *Messiah* in faith; and then they said we have digged a well, and have found of the water of life: the same *Isaac* called \* *Sheba*, and therein hinteth at the Sabbath, *Christ*, as he also forth-

Gen. 26. 18, 19, 20, 21.

Gen. 26. 32, 33.

\* Or, Saba.

forthwith faith, that *thereupon*, the place was called *Beer-sheba*, viz. a contrition, and breaking of the Anger and envy of the Devill in Mans property; to signifie, that the SABBATH, Christ, viz. the spirituall well-spring is truly called *BEER-SHEBA*, viz. a contrition of death, where the Sabbath introduceth it selfe into death, and brings forth the fountain of life through death.

16. At which fountain, the children of Gods Covenant did pitch their tent, and waited upon the promise, untill the same fountain was opened in the humanity, and flowed forth out of Christs blood and death, of which the poor Soul drank, and thereby was brought into the Eternall Sabbath, where it was redeemed and freed from the strife of the *Philistines*, viz. from the contention of the Anger of God and of the Devill, as the History in this Text doth clearly signifie thus much in the High Tongue; which the Spirit of Moses hath thus represented in the figure; and doth play with the description of this figure.

17. As indeed the whole *Old Testament* is a figure of the New, and the New a figure of the future *Eternall world*, wherein the figure shall stand in divine Power, and the Spirit of God shall in Eternity play with his deeds of wonder, to which end also he hath created *Man*; and *\*inspired* the power of his voyce, viz. the living word, into him, that so he might be an Image of the Eternall word, with which Image, the Eternall Spirit will play, and work wonders, that so there may be a joy and knowledge in the Eternall wisdom.

\* Or, inspired.

18. Now when as the Spirit of Moses had pointed out the figure of Adam and Christ under an history, he proceeds, and further *Relates*, how it must go with the children of God in this time, shewing in what desire the poor soul in flesh and blood lieth captive, and is continually vexed, and tormented, as here Isaac and Rebecca; for the Text saith; *\*When Esau* \* Gen. 26. 34,  
*was forty years old he took to wife Judith the daughter of Beeri the Hittite,* 35.  
*and Basemath the daughter of Elon the Hittite, which were a grief of minde to Isaac and to Rebecca;* and in this place he speaks no further of these wives, or their children, to signifie, that it is a figure, whereby he alludes at something else; which Reason looks upon as very strange, and wonders, that God should yet permit *two evil women*, to be with holy Isaac, through his Son Esau; with whom he and his fair, blessed Rebecca must live in trouble, vexation, and opposition: so very secretly doth the Spirit of Moses set forth his figure, that Reason must even be blind in it.

The spirituall figure is thus.

19. The *\*forty years* of the Age of Esau, or of Isaac after he begatt Esau, signifie, that Adam with his Eve, when as he was man and woman, and yet neither of them, did stand in Paradise || *forty dayes* in the Temptation or Proba, and had joy with his fair Eve, viz. with his *\*female* property in himselfe.

\* 40 years of Esau.  
|| Adam 40 Dayes in Temptation.  
\* Or, feminine.

20. But *Abimelech*, viz. the King of this world had introduced his lust into this fair *\*female* Rose-Garden, viz. into the Tincture of Venus; understand into the holy life of Love in Adam; and stirred the Centre of the Souls nature, whereupon Adam became lusting and longing to take



to him in his property yet *two wives*, viz. the beaſtiſh wife, according to the beaſt-like property out of the four Elements; and the Aſtrall [*Sydereall* or *Starrie*] wife from the Conſtellation [or *Aſtrum* of this world] which wicked *woman* did awaken in *Adams* female property, which he took up to wife for his luſt; as *Eſau* did the wives of ſcorn and mockery, with whom he cauſed meer grief of minde and lamentable perplexity to himſelfe and his Right female property; and we indeed do ſtill ſuffer and endure the ſame, and muſt conſume our time with them in miſery and lamentation.

\* *Iſrael 40  
yeares in the  
Wilderneſſe.*

21. Further, this figure denoteth the \*Forty yeares of *Iſrael* in the wilderneſſe, when they did eate *Manna*, and Rejoyced with *Rebecca* under a ſtrange King, where they lived in the kingdome of this world, and yet were led, preſerved and nourished in the *divine Arm*; and therefore they grew great before the world, as *Iſaac* under King *Abimilech*, and when *Iſrael* after Forty yeares pitched their Tent at *Beer ſheba*, viz. in the promiſed Land, they yet took theſe *two wives* to them in their fleſhly luſt, which cauſed meer grief of heart to them, for which two wives ſake, they were ſorely puniſhed of God, and were at laſt for their ſake, driven from *Beer-ſheba*.

\* *Chriſt 40  
dayes in the  
Wilderneſſe.*

22. Thirdly, this figure denotes the hard combate of *Chriſt* in the wilderneſſe in *Adams* ſtead, where *Chriſt* in our humanity took theſe *two wives*, (which were manifeſt in *Adam* through his ſtrange Son, or will) unto his heavenly eſſentiality, & ſuffered them to hunger \*forty dayes, ſo that they muſt reſigne and give in their deſire to the divine Eſſence, and learn to eate heavenly *Manna*, to ſignifie, that this earthly luſt [in us] from the Stars and four Elements, ſhould be broken in *Chriſts* death and ceaſe.

\* *Chriſt 40  
Houres in the  
Grave.*

23. Fourthly, it denotes the \*Forty houres of *Chriſt* in the Grave, where theſe *two wives* of unquietnes in the humane property were changed againe into one Eternall wife; viz. into the true *Rebecca*, and Right Adamicall *Eve*, which was in *Adam* before his *Eve*.

\* *Chriſt 40  
dayes after his  
Reſurreſtion.*

24. Fiſtly, it points at the \*Forty dayes of *Chriſt* after his *Reſurreſtion*, when the two wives of *Adam* & *Eſau* were again changed into a Manly virgin, when this virgin, viz. *Chriſt* in our male and female property did rightly ſtand out the Forty dayes of *Adam* in *Paradiſe*, when he was tryed, and therefore he ſet himſelfe by divine might into the Royall throne of ejected *Lucifer*, as a Judge; and with theſe two wives in one virginity, and one onely perſon or Image, would rule over \*him, as the cauſer of mans miſery, being he was the great cauſe, that *Adam*, viz. the Image of God, did manifeſt by his Son of the new will, yet *two wives* in his virginity.

\* *Viz. Lucifer.*

\* *Note Eſ-  
dras.*

25. This, the ſpirit in *Moses* and \**Eſdras* have myſtically and ſecretly hinted at under an outward figure, ſhewing how it ſhould afterwards fall out: and although it is very likely that *Reason* will not believe us, we care not for that, and it matters not much; ſeing we have not diſcloſed this, for its ſake, but for the ſake of the *underſtanding* children. However, we know very well in what viſion we write; [we know from what ſpirits illumination and knowledge we have ſet down ſome glances of the great myſteries ſignified by this ſhort divine hiſtory of *Moses*.]

CHAP. LV.

Shewing what we are to understand by Isaacs blessing Jacob unknowingly when he was old, and ready to dye.

The Gates of the Great Mysteries of the whole Bible.

WHEN Reason readeth this history of the 27 Chapter of Genesis, Gen. XXVII. it hath a twofold conjecture upon the same; one is, as if Rebecca onely loved Jacob more then Esau, and therefore brought him by craft to obtain the blessing of his father; and again it conceives, that indeed it was from the appointment and providence of God, because Esau was not worthy of the blessing, and therefore it will take upon it wholly to condemn Esau, whereupon also it hath set the Predestination; and yet it understands nothing at all of this wonderfull figure.

2. Now if we would rightly understand and interpret this figure; then we must set here in the figure the Patriarch Isaac, in God the Fathers stead, who alone can bless, who also blessed Isaac in Abrahams seed, that Isaac should again bless his Seed in the Covenants Line.

3. And Esau was set in the place of the depraved nature, viz. in the kingdome of the corrupt nature, in mans property, apprehended in the Anger of God.

4. And Jacob we set in the new-birth, in the humanity of Christ, which God the Father blessed in stead of the depraved Adam, when he brought forth a new Generation out of our humanity in this Line.

5. And we see here how Adam hath fooled away, and lost the blessing and divine Unction, and how he was rejected in the Earthly Image, from God; and how he hath lost his Right of the divine Unction, as here Esau, the first birth, and also the blessing.

The inward spirituall figure stands thus.

6. Isaac was old, and expected to dye, and called Esau his first-born Son that he might bless him with the blessing of Abraham, and bad him go take some Venison, and dress it for him; that he might eat gladly thereof, that his soul might be refreshed, and the blessing of the Lord might put forth it selfe in him, that he might bless Esau, and Esau went and did as his father would have him, that so he might be blessed; this, in the inward understanding in the figure, is thus.

Gen. 27. 1. to the 4.

7. When Isaac was ready to dye, the Blessing in God the Fathers property, moved it selfe in him, and would bless the naturall Seed of the Adamicall nature, viz. the kingdome of nature in Esau: for Isaac longed after venison, viz. after the kingdome of nature in the beaustiall property, viz. after the depraved Adamicall man, as to the first creation.

8. For the Fathers blessing would cast it selfe upon Adam, in whose stead Esau stood, but the heavenly Ens was extinct in the first Adam, and therefore the naturall man might not be helped and remedied onely with a blessing; but there must be another Serious Earnestness; the

H h h Bless

Blessing must become a *Substance*, viz. Man, in the kingdome of nature; of which [substantiall blessing] the kingdome of nature was *not* capable in its *own* power, and might; as here *Eſau* in his kingdome of nature was not capable of the Fathers Blessing.

9. For the kingdome of mans nature was so poysoned that it must be dissolved; therefore the Blessing of God the Father turned it selfe upon the *womans* Tincture, viz. upon the Adamicall female Tincture, understand the lights Tincture: for the fiery Tincture in Adam was awakened in the *wrath*, viz. in the kingdome of darknes, and was made an Earthly Image, and herein the heavenly was swallowed up and mortified: Now the Blessing would come to help this heavenly disappeared Image, that so it might be quickned again in the blessing; and so the kingdome of nature with which it was incorporated should be blessed, Tinctured, and Regenerated.

10. Being then twolines went forth in *Abraham*; and *Isaacs* Seed; viz. in *Ismael*, and *Eſau*; the right depraved Adamicall Image; and in *Isaac* and *Jacob* the Line of the Covenant in the *Free* given *Grace*; the Blessing of God the Father which was manifested in *Isaac*, turned it selfe upon *Jacob*, viz. upon the line of *Christ* whom God hath anointed, that he should again anoint the first born *Eſau*, viz. the first Adamicall depraved man; for the first *Adam* had lost his first birth given him out of the divine Word in the creation, and could not any more be blessed out of his Centre.

11. For the Soules will was broken off from the Eternall word of divine holiness, and had given it selfe into the Centre of the first Principle, viz. into the *wrath* of the Eternall nature, into the SeVeration of the speaking word, viz. into the opposition, and contentious Contrariety; whence also, *Isaac* blessed *Eſau* with the word of *strife*, when he said unto him in the blessing; *Thou shalt live by thy sword; and break thy brothers yoke from off thy neck*; signifying, that now the depraved nature in him was become a Servant of Gods *Anger*, and should now beare and manage the *Combate* which *Adam* had raised up in the life's properties, and be a Servant of the same.

12. But that *Isaac* did not understand this thing, and would have blessed *Eſau* with the blessing of the Covenant, and given him the Scepter in *Zion*; doth shew unto us, that *Isaac*, and all the holy children of God, although they be born again of the New-birth in the line of the Covenant, do not apprehend and understand the internall ground of their Essence, wherein the kingdome of God worketh and is in power, so as to be able to do any thing thereby in selfe-will; but God turneth this internall ground of the place of God, as he pleaseth; and the Soule must see to what he doth; as here *Isaac* must see to what the Lord had blessed, by him.

Gen. 27. 4.

13. For *Isaac* said to *Eſau*; *That he should make him ready Savory meat such as he loved to eat*; and then his Soule would bless him; but now this blessing stood in the Line of the Covenant, in which, *Christ* should spring forth; not in the Soules might, but in Gods might; for the soule of *Isaac*, and of all the children of *Adam* were as yet with the Soules root, on the band of Gods *Anger*, which *Anger*, this internall incorporated Line of *Grace*, should destroy in *Christ*s death, and wholly incorporate and unite it into the Line of the Covenant.

14. There-



# CHAP. 55. Of Isaacs blessing Jacob. Gen: 27. 393.

14. Therefore the Soules will in *Isaac* should not propagate the blessing of this Covenants line; and give it to the kingdom of the *soul-like* nature; viz. to the first born *Esau*; and first *Adam*; for the soul was a cause of the destruction; the fires tincture received not the might and strength of the *new* virtue, for its might should be broken; viz. at proud *Lucifer*, who likewise is the very same; but the lights tincture, which disappeared in *Adam*, when the fires might introduced dark earthliness therinto, which Tincture spring forth again afresh in this Covenants line in the power of the *in* spoken and promised; incorporated word of Grace, the same had the might and power of the Blessing.

15. The seed of the woman, viz. the lights tincture and virtue, should bruise the head of the fiery Serpent; and change the soules fiery might into a weak Love fire, the fiery Soules will; shall and must be wholly transfused and turned into meekness.

16. As this disappeared lights tincture was brought from *Adam* into the woman, viz. into *Eve*, which when it was in *Adam* was his fair Paradisicall Rose garden of peculiar Love; wherein *God* was manifest; and being now the figure of the new birth was represented in *Isaacs* Blessing; therefore also his wife; viz. the blessed *Rebecca* must come, as one, who also stood in the Line of the Covenants; and set forth the right figure of *Christ*, viz. *Jacob* in the place of the blessing; to signifie, that *Christ* should be manifested in this Covenants Line in the Seed of the woman, viz. in the lights and fires Tincture; and assume the soules nature from the power of the light; that so he might rule over the fiery nature of the soul, and change the same into the power of the light.

17. Now *Rebecca* *Isaacs* wife was here in this place a figure of the virgin *Mary*, who brought forth *Christ*, viz. the blessed of *God*, who should bless *Esau*, and all the *Adamical* children; and it was so ordered by the Lord, that *Rebecca* should so carry it; for she understood, that the blessing, viz. the scepter of *Israel* did rest in *Jacob*.

18. For being the scepter in *Zion* lay in the seed of the woman, viz. in the virginity; the same scepter was here also stirred in the seed of the woman; so that a woman must bring forth the Covenants line to the place of *God*, the Fathers blessing; which was in *Isaac*; and the mans will, viz. the Soules naturall fire-will; must come behind; and be a servant of *Gods* wonders; and see what *God* hath don with him.

19. But that it appeareth to be as a deceit or cunning Suttlety; in that *Rebecca* did so instruct, and put on *Jacob* to take away the blessing from *Esau*, as if shee Loved *Jacob* far above *Esau*; therem Reason hath blind eyes; for through the Devills cunning the curse came into the world, and through the divine cunning in the Love, the destruction of death and hell, came again into the Soul; the divine cunning killed the Devills cunning.

20. Understand it aright; all cunning ariseth from the lubet or desire; the Devills cunning arose from the false lubet or lust; so likewise *Gods* lubet came again into the womans seed; (into which heavenly matrix; the Devill had insinuated his lust) and destroyed the devills lust.

21. It was of *God* that *Jacob* obtained the blessing, wholly contrary to the minde and will of Reason; for he stood in the figure of *Christ*; and *Esau* stood in the figure of the depraved *Adam*.

22. There-

22. Therefore *Eſau* was an hairy or rugged man, ſignifying the monſtrous beaſtiall property, which had awaked in the *Fall*, through luſt. Now when *Adams* luſt had brought it ſelfe to ſubſtance, then the fleſh became groſſe and beaſtiall; Thus the beaſtiall part ſwallowed up the heavenly in it ſelfe, and death was maniſteſted in the fleſh, and we ſee here in this figure very clearly typified how it ſhould be.

23. If *Isaac* would bleſſe the beaſtiall man in *Eſau*, this God would not: the divine bleſſing belonged to *Chriſt*; but the depraved *Adam* could not be capable of receiving the bleſſing of God, unleſſe *Chriſt* take this rugged beaſtiall ſkin, or form, which *Adam* had put on; as here *Jacob* could not be bleſſed unleſſe he had on him the hairy Beaſt-like ſkin.

24. God the Father ſet before him our miſery in his Covenant in *Chriſt* in our humanity which he aſſumed; for *Chriſt* muſt enter into our humanity, and walk in our hairy ſkin, and deſtroy our death of the beaſtiall property; as it is written; \* He took on him our ſickneſſes; and laid on himſelfe our grief.

Note.  
\* Iſa. 53. 4  
Matth. 8. 17.  
1 Pet. 2. 24.

25. For as *Isaac* took hold of his ſon *Jacob* in his hairy ſkin, and felt whether he was his firſt borne ſon to whom the bleſſing belonged; ſo God the Father reached into the Eſſence of his Son *Chriſt*; and felt whether the humanity of *Chriſt* were the firſt Image created in *Adam*; \* whence the Agony ſeiled on him in the Mount of *Olivet*, that he ſweat bloody ſweat, of which *Eſaies* ſpeaketh plainly; He took on him our grief.

\* Note the  
cauſe of the  
Bloody ſweat.

26. And as *Isaac* ſound outwardly only *Eſau*'s ſkin by *Jacob*, and inwardly heard *Jacob*'s voice; and yet bleſſed him in ſtead of *Eſau*, as if he were *Eſau*; ſo likewiſe God the Father found our rugged humane property on *Chriſt*; and yet inwardly he heard; that the voice of God ſounded in him; that the divine heavenly *En* was within under his aſſumed humanity; therefore alſo his voice did in his Baptiſme in *Jordan* reſt upon him, when he bleſſed our humanity, in that he ſaid, *This is my beloved Son, hear ye him.*

27. So likewiſe *Isaac* heard indeed the voice of *Jacob* under the hairy ſkin, and underſtood that it was not *Eſau*; but the ſpirit in his bleſſing did yet forcibly paſſe upon him; for he proved in him the incorporated ground of the Covenant, viz. the Line of the new humanity; for he ſaid; \* The voice is *Jacob*'s voice, but the hands are the hands of *Eſau*; in which the ſpirit intimates, that in *Jacob*, and all the children of God in fleſh and bloud there is even the firſt depraved beaſtiall Adamical man, with his hairy ſkin, which God doth not look upon; but only the divine voice, which is one ſpirit with God, doth inhabit in the inward Soul-iſh-Man.

\* Gen. 27. 22.

28. And then we ſee in this figure, that our beaſts ſkin in fleſh and bloud, wherewith we do ſo pride our ſelves, and make devout ſhewes before God, is onely a deceit; as *Jacob* in this beaſts hide ſtood as a deceiver before his father, and would blinde his father with the beaſts ſkin; ſo likewiſe the earthly man cometh in his beaſtiall property before God, and deſireth Gods bleſſings; but he may not obtain it unleſſe he hath *Jacob*'s, viz. *Chriſt*'s voice in him, under this beaſts ſkin.

29. For, as *Jacob* was ſmooth, and pure, under this beaſts ſkin, ſo muſt we be ſmooth, pure, and holy, in our inward ground; \* under this our beaſts ſkin, if we will have the Bleſſing of God to light and reſt upon us;

\* Of the heart  
and ſoule.

# CHAP. 55. Of Isaacs blessing Jacob. Gen:27. 395

us; for we see very well in this figure, that the blessing would *not rest* upon *Esau*, who had by nature a rugged hairy beasts skin in his essence, although he was the first-born to whom the blessing belonged by right of Inheritance; for, the *first* Man was become depraved in his nature, and had lost the inheritance of God, the blessing, and the filial inheritance, resteth onely upon the *Second* new Adam.

30. Further this figure denotes, that the new man in Christ should take away the scepter and might from the *Devill*, and also from the *Man of sin*, and in this blessing, rule over him, in power, as *Jacob* was made Lord over his Enemies: this figure points wholly at *Christ*.

31. For as *Jacob* took a strange form on him, and came in *strange* attire before his father, and desired the blessing of him, and also obtained it; so *Christ*, viz. the *Eternall* word took on him also a *strange* form, viz. our humanity and brought the same before his father to bless it.

32. And as \* *Isaac blessed his Son Jacob, with the dew of heaven, and the fatness of the earth; with Corn and wine: even so God the Father blessed our humanity, in Christ; for our humanity was also in its originall out of the limus of the Earth, and was nourished, and brought up by the dew of heaven, even by corn and wine; this, God blessed to the new birth and Resurrection of the dead upon the life to come.* \* Gen. 27. 28.

33. And as *Isaac set Jacob to be Lord over his brethren of the naturall property; so God hath set the new birth in the blessing of Christ to be Lord over the Adamicall nature in flesh and blood; so that the new man, born of Gods Blessing, must rule over all the members of his naturall body, and they must be subject to the new man.* \* Gen. 27. 29.

34. And as *Isaac set the curse between them; \* That whosoever should curse Jacob he should be accursed, and whosoever should bless him he should also be blessed; so God hath set the curse upon the corrupt Adamicall kingdom, that whosoever should not be found in the blessing of Christ, he must be Eternally in the curse of God, but whosoever should bring his minde and will into this Jacobs, viz. Christs blessing, he should be for Ever in the blessing.* \* Gen. 27. 29.

35. Further, we see in this type how it goeth with the children of God; for \* *when Isaac had blessed Jacob, then came Esau with his venison, and his father Isaac was astonished and said, why? who art thou? and he was dismayed at it, that he had unknowingly blessed Jacob: which typifieth, how that the Adamicall man understands nothing at all of Gods wayes; and how God doth oftentimes wonderfully leade him according to the inward ground, and that although he be carried on in the way of God, yet he looketh much at the outward Reason, and often stumblith at externall Rationall things, at Temporall orders and goods, and suffereth fear to surprize him; and would fain that the will of his Reason be done; as here Isaac trembled exceedingly when he saw that the will of his reason was broken.* \* Gen. 27. 30, 31, 32, 33.

36. And herein we acknowledge the *miserie* and ignorance of the children of God, in that reason entereth into its own dominion, and will not wholly leave it selfe to God, and is astonished, when it goeth otherwise then it hath imagined to it selfe.

37. And then we see how God at last doth break forth with his light, in the *understanding*, and sheweth man his way, that he is satisfi-

ed;



396 Gen. 27. Of Isaacs blessing Jacob. CHAP. 55.

\* Gen. 27. 33. ed, as he did here to *Isaac*, in that he said; \* *This Jacob is blessed, and he shall also remain blessed; for now he understood Gods will.*

\* Gen. 27. 34. to the 34. 38. Further we see in this history, how || *Esau weepeth lamentably before his father for the blessing, and saith to his father, blest be also my father, hast thou but one blessing, hast thou not reserved one blessing for me; but his father said, I have made him thy Lord, and all his brethren I have given to him for Servants, with corn and wine I have enriched him; What shall I doe now unto thee my Son? This typifieth out the kingdome of Christ, shewing how God hath made it Lord over the kingdome of nature, as Christ*  
 \* Mat. 28. 18 *said; \* All power both in heaven and upon earth is given to mee of my Father.*

39. Furthermore, it denotes, that the corrupt Adamicall nature in *Esau* and all men, cannot receive the blessing, unless they first dye unto their own selfe-Right and will: as *Esau* could not be blessed of his father with the holy blessing; for he was the type of the corrupt *Adam* according to the kingdome of nature; so likewise the earthly nature cannot be capable of the holy Spirit in its Essence; of which Christ *John 6 Chap. said; \* Flesh and blood shall not inherit the kingdome of God; unless it falls into the earth, and enter again into its first wombe, as Grain that is sown, and resigne its nature to the first mother.*

40. And then we see here how *Isaac* giveth his Son *Esau* a temporall blessing, and intimates to him, that the naturall man is lead by the spirit of this world: for to *Jacob* he said; \* *God give thee of the dew of heaven, and of the fatnesse of the earth, and of corn and wine abundance; but to Esau he said onely; \* Behold! thou wilt have a fatt dwelling upon the earth, and of the dew of heaven from above, thou wilt live by thy sword, and serve thy brethren, and it will come to passe, when thou shalt have the dominion, that then wilt break his yoke from off thy Neck.*

41. And hereby he signifyeth, in what *dominion* the outward naturall man is lead, driven, and nourished, and what his desire, and endeavour should be; namely, he would be in his *Minde* onely a Robber, Murtherer, and an evill malicious beast, that should desire to beat down all under it with power, force, and murder.

42. For *Isaac* doth not say, Live thou by thy sword, but *thou wilt do it, viz.* Gods wrath in the kingdome of the corrupt nature with the devills will, will move thee thereunto; that thou wilt draw the fatnesse of the earth unto thy selfe, and wilt be ruled and driven by the Stars above, and wilt in thy naturall power drive away from thee the children of God, who rule in Gods power; that is, when the holy Spirit in Gods children doth Reprove them by reason of their *Tyranny*, they then kill and slay them, and tear the sword of the holy Ghost from off their Neck, as here *Isaac* said thou wilt do it.

43. As indeed *Esau* soon did, and would have killed *Jacob*, so that *Jacob* in Gods blessing was faine to *slie from him*; and here he pulled off the yoke of the holy Spirit from his neck; and this prophecy of the Patriarch is a figure, how the *Esauites*, and *Tyrants*, viz. the *fleshly* brethren of the Christians would dwell among the Christians; and be born as to their naturall brotherhood of the same Parents; as *Esau*, and *Jacob*; and yet they would persecute them with sword, and torments; and thrust them away, and yet stand themselves as if they were the *onely* true Christians,

# CHAP. 55. Of Isaacs blessing Jacob. Gen 27. 397

stians, and desire the blessing of God, as *Eſau* stood and wept bitterly for the blessing, and he did not minde the kingdome of God; but that he might be a Lord upon the earth over his brethren and other men; and might have riches, and fullness of the Belly.

44. This *Eſau* in his blessing is a true type of *Antichrist*, who draweth neer to God with the lips, and gives himselfe to an externall seeming service and worship of Christ; and sets himselfe forth as if he did it to God, and stands and makes mighty holy shewes in his hypocrisie and glistering verballities, sets forth himselfe with zeal and devotion, that so he might be honored of man; and that his God *Mammon* and *Maozim* may be fat, and doth even mourne and lament for malice, when men will not do that for him which he will have; when he cannot get enough of the Belly-blessing, according to the will of his God *Maozim*; and who-soever doth but reprove or touch him, and speakes to him of the Blessing of God; him he will slay, and cannot endure a true Servant of Christ under him.

45. Reason supposeth; that being *Isaac* said to *Eſau*, Thou shalt live by thy sword; that God hath commanded him so to do, and here it props up [its murdering malice, and bloud-thirsty villany] but it is far otherwise; God wills not any warre; but the kingdome of nature in Gods Anger willetch it; and whosoever is born onely of the kingdome of nature, he liveth also to the same.

46. Therefore said *Isaac*, thou wilt do it; as if he should have said, thou through thy Anger wilt serve the Anger of God, and wilt be a Lord in the kingdome of nature in this world; even as the rich and wealthy ones do bring themselves into power and authority, and do it through the kingdome of nature, in the warre.

47. And we see further, how that \* *Eſau* did deadly hate his brother *Jacob* for the blessings sake, of which notwithstanding he was not capable as to the kingdome of nature, to signifie, that the true children of Christ should for this blessings sake, be hated, persecuted, and slain of the children in the kingdome of nature; and that because, the kingdome of Grace shall rule over the kingdome of nature, and destroy the same at the end of dayes, and change it into its might, and therefore there is strife between both Kingdomes.

\* Gen. 27. 41.

48. For the children of Christ in this life time as to the outward man live in the kingdome of the depraved humane nature, viz. in the kingdome of the *Eſauites*, and are, as to the spirit, onely strangers, and pilgrims therein; as Christ said, My kingdome is not of this world; and therefore the children of this world are Enemies to them, & persecute them, as *Eſau* his brother *Jacob*.

\* Note when Grace shall rule.

49. For where the kingdome of Christ begins to flourish, there presently the kingdome of the Devill begins to storm and rage; and therefore, because the kingdome of Christ shall and will take away and win his might and Princely throne; hence is the strife in this world between the children of *Jacob*, and *Eſau*.

50. For as soon as *Jacob* had obtained the blessing, \* *Eſau* purposed in his minde to kill *Jacob*, which is a figure of Christ, shewing, how that Gods anger would kill Him, in this blessing in our assumed humanity, as to the kingdome of nature; and that the children of God also should

\* Gen. 27. 42.

be killed in Gods Anger as to the kingdome of nature; and shed their bloud into this murthering spirit, that thereby Gods Anger might be blotted out and changed into Love.

## CHAP. LVI.

How Isaac and Rebecca sent away Jacob because of Esau into another Countrey; and how the Lord appeared to him in a Vision upon the Ladder, which reached even into heaven; and how Esau carried himself afterwards towards his Parents.

Upon the 28. Chapter of Genesis.

Gen. XXVIII.

**W**Hen Jacob had received the blessing, then he must depart from his native home, from father and mother, and flee from the wrath of Esau: this is now a figure of Christ, shewing how that he after that he had assumed, and anointed our humanity, should flee with our humanity out of its fathers Adamick house again into the first Paradisicall house.

2. And it further denotes, that the children of Christ, (after they have received the *Unction* and Blessing, and the new birth begins to spring forth in them, in the blessing;) shall and must forthwith flee with their thoughts and minde from their fathers *Adam* house of the depraved nature; and it shews that the Devill and the world do loath hate them, and they must forthwith give themselves to the pilgrim path of Christ, and live under the worlds slavish yoke, in misery, and oppression; in disfavout and disrespect; for God brings them forth with their thoughts and minde out of their fathers house, viz. out of the desire in flesh, and bloud, so that they do nothing at all regard the pleasure of the world, and flee from it, as Jacob from his fathers house.

3. And then we see how wonderfully God guideth his children, and defends them from their Enemies, that the Devill in Gods Anger cannot kill them, unless it be Gods will; as he defended Jacob from the fury of Esau, and lead him away from him; and we have here an excellent example on Jacob; in that he forsook his native home, also father and mother for this blessings sake, and loved God more then all temporall goods, and willingly left all to Esau; that so he might but be the blessed of God.

4. And we see, that when he had left the riches of the world in his fathers house, the Lord appeared to him with the Eternall goods, and shewed him a Ladder, whereupon he could ascend into Gods Eternall Kingdome; which ladder was no other then Christ whom he had put on in the line of the Covenant; and here now the type was represented to him, shewing him what Person Christ should be.

5. For this Ladder (as to his apprehension) was upon the earth, and the top of it reached into heaven; and thereon the Angels of God did ascend and descend; which signifyeth that Gods eternall word with the power of heaven, viz. with the Angelicall divine worlds Essence should descend

or



or immerse it selfe into our Essence, departed from God, and blind, as to God; and assume our humanity: and so unite the heaven with the world in man; that the humanity, through this entrance of the Deity into the humanity might have a Ladder unto God.

6. And it shewes: that mankind should come through Christs humanity into the Society of the Angels, *Matth. 13. v. 27.* And this is clearly signified here in that the Angels of God do ascend and descend on this ladder; also that the heaven in man should be againe opened through this entrance of the divine essence into the humanity, and that the children of God should have the Angels for companions in this world; which God shewed to Jacob, in that the Angels came up and down to him on this ladder.

7. Which shall be a very great comfort to the children of God, who turn themselves from their fathers house, viz. from this worlds vanity, to this Jacobs Ladder; for they shall certainly know that Gods Angels do come unto them upon this ladder to which they have turned themselves, and are willingly about them to serve them.

8. For this ladder signifyeth properly the pilgrims path of Christ through this world into Gods kingdome, in that the kingdome of the corrupt Adamical nature doth alwayes yet cleave unto the children of God, and hinders them in flesh and blood in the spirit of this world; and therefore they must according to the inward man in Christs spirit continually ascend up in much crosse and tribulation on this ladder, and follow Christ under his Crosse, and Red-Banner.

9. On the contrary the world liveth in the pleasure of their father Adams house, in scorn, jeering, and mocking in envy, spite, and malice; whatsoever they can do to crosse and vex these Jacobs children, that they joy and take delight in, and laugh and sneer at them; as we have an example of it in Esau; how that he tooke, in contempt, disdain, and spite to his father and mother, *Ismaelites wives*, who were of the Line of mockery or reviling, which were meer bitterness of spirit, and grief of heart both to Isaac and Rebecca.

10. Where we clearly see that the Devill hath his power in the kingdome of this world in the corrupt humane property, and doth continually resist Gods children, and vexeth, and plagueth them, and fights with them for his kingdome, which he hath lost, and doth not willingly be-  
teem it them.

11. And we see very finely, how the Lord standeth above upon this Ladder of the Pilgrimage of Christ, as with Jacob, and without ceasing calleth the Children of Christ, and comforteth them, that they should cheerfully ascend upon it; He will not leave them, but come to them and blesse them, so that their \* *Seede* and fruit shall grow, encrease, and be as the Dust upon the Earth, that is, that they in their Toyle, Labour, and Anxiety, shall spring up and flourish in the Inward divine Kingdome.

12. For, so much as the Children of Christ goe out from this world, and forsake it in their Minde, so much they spring up in the Inward kingdome of Christ, where then God standeth above upon this Ladder, and continually inspireth or inspeaketh his Blessing & power into them, so that they grow as \* *Branches on his Vine*, || which he hath planted againe in

in our Humanity, in this Jacobs Blessing, in Christ.

13. And wee hereby cleerely see, that this whole type, from Abraham to Jacob, contains meere figures of the Kingdome and Person of Christ, and his Children; for here God reneweth the Promised Covenant of Abraham concerning the seede of the Woman, with Jacob also; that  
 \* Gen. 28. 14. \* out of his seede; as out of the Line of the Covenant, hee should come, who should Bless all Nations; for which cause also Jacob was led from his Fathers House, God having set before him outwardly the kingdome of Christ in the figure, for whose sake he caused his wrath to cease from the children of unbeliefe, and did not destroy them, but afforded them time to Repent; and so appeased his wrath in this Type, which pointed at the fulfilling which was to come.

14. Wee have here also, a firme Ground and assurance that Christ hath truly taken upon him our Adamicall Soule and Humabity in the Body of Mary, and hath destroyed Death, Hell; and the Anger of God in our Humanity which he assumed, and hath set up this Ladder of Jacob; for, God said to Jacob; \* Through thee and thy seede shall all the Generations of the Earth be Blessed; through Thee Jacob; through thine owne seede, which is God and Man, viz. the Heavenly divine Ess and substance, and the humane Ess and Substance, in the power of the Eternall word.

15. In which word, the Holy Name Jesus, viz. the highest Love of the Deity, hath unfolded and manifested it selfe in our humanity which he hath assumed, which sola Love of God, in the Name Jesus, hath overcome the wrath of the Eternall Nature in our soules; which is from the Fathers property in the Anger, and hath changed it into the Love of the Divine Joy, and hath broken the still Death, which hath severed us from the life of God, and hath manifested the Divine life of the highest holy Tincture in the Eternall speaking Word of the Divine power, in Death, and hath made Death to be Life, and so our Soule, in this Divine power, is together penetrated and pressed through, Death and the Anger of God.

16. And it is in no wise to be so taken, as some say; that the substance wherein the Word is become Man, proceeded not from Adams; but (as some Erroneously say) the virgin Mary proceeded not from Man-kinde, shee hath outwardly onely taken upon her a humane Body from Anna, and is not of the seede of Joachim, but is an Eternall virgin chosen by God for this purpose before the world was.

17. This Text teacheth us otherwise, where God sayth, Through Thee, and thy seede, not through a strange Divine seede onely, but through thee and thy seede, with the entrance of the Divine substance, Christ should break Death in Adams Soule and Body, and destroy Hell in Adams soule and body, which was manifested or revealed in Paradise.

18. For heere lay our Sicknesse and Misery, which Christ took upon him as a yoke: Christ sacrificed his Fathers wrath, which was kindled in our humanity, and awakened his highest Love, in our humane and his holy Bloud; his holy Tincture entered into our humane Death, and Tinctured our (in Adams) faded heavenly substantiality; (which faded in Adam, when he brought earthlinesse and the false will thereinto) and raised up our faded heavenly substance with his heavenly living

ving substance, so that Life sprung up through Death; and this was signified by the *Dry Rod of Aaron*.

19. Therefore that is not the true meaning, as some say; Christ hath assumed a soule from the Word in the *Eternall virgin Mary*, so that Christ, as one come from God, and his soule in the *Humanity of Christ*, hath one and the same beginning.

20. They were indeed *united* in the *Incarnation*, or the becoming Man, so that they are inseperable, but the true *Ens* of the soule, which the word assumed in the Name *Jesus*, was of us Men from the *female* *Tincture*, viz. from the true *Adamicall soule*, yet, from the property of the *Light*, which was severed from *Adam*, and put into the *woman*, that this property of the *Light*, might transmute or change the fiery *Masculine* property, againe into the *Love and Divine Humility*, and that the *Masculine* and *feminine* property might be quite changed into *one* Image againe, as *Adam* was before his *Eve*, when he was neither Man nor woman, but a *Masculine Virgin*.

21. Therefore Christ tooke his soule from a Woman; viz. from a virgin, and yet was a Man, so that he rightly stood in the *Adamicall Image*, and brought the averted severed properties of Life, in which our will had broken it selfe off from God, againe into the *Temperature and union*, viz. into that *ONE*.

22. For *Adam* turned his will from the onely will of God, and *Jesus Christ* tooke our soule againe into the onely will of God, and turned the will of our soule in our *Humanity* which he assumed, into the onely will of God againe.

23. But that the Reader may be thoroughly and fundamentally informed what our soule, and what the Word that became Man is, compare one with the other, it is thus; Our soule, before the beginning of the humane \* soules creature, was an *Ens* of the Word of God, in the Word, (*Joh. 1.*) and yet it was inspired or inspoken from the speaking word of God, into the humane Image in a *Naturall* and creaturely Life, and formed in an *Image* of the *Eternall speaking Word*. This Creaturely Life of the soule, turned it selfe in *Adam* away from the divine speaking, into an *owne* will and speaking, and was in this respect, broken off from the most unsearchable Substance, and seperated from God.

24. Into this *Seperated Word*, viz. into the *soule*; The onely *Eternall* divine speaking word, gave it selfe in againe, and turned the will of the soule againe into the *Eternall one*, viz. into Gods *Eternall speaking*; Therefore the *soule* is indeed from the *Eternall word*, but *Christ*, viz. the highest Love of the Deity, did not take a new soule out of the *Eternall speaking*; but our soule, viz. the word which was once spoken or formed in *Adam*, viz. our humane Soule, into his *Love-speaking* in the *Grace* and union of the Deity.

25. God spake againe, into our poore fallen soule in *Paradise* immediately after the Fall, the *Covenant* and *Roote* of his highest Love and Grace through the Word, as a *Centre of Grace* to *Conception*, and to the *New Regeneration*.

26. And in *Abraham* he Manifested the *Covenant*, which *Abraham* layd hold on with his desire, and received it after a spirituall manner, as an *Ens* to the Tree, but it lay without Substance in Man, onely as a spirituall

\* Soules.



rituall Forme and Modell or Idea of the Powerfull Word.

27. Which word in its *spirituall Figure* in the virgin *Mary*, was at the Limit, viz. at the End of the spirituall forme, where that same spirituall forme of the Word of God was comprehended in a Substantiall Ens, and therewith also in like manner Our humane substance as to the soule was comprised, in the Image of the Word, and as to the substance of the Body, in a humane forme; and was a selfe subsisting God-Man.

\* Frame, or  
Formation,  
Building.

\* Gen 28. 14.

28. This comprised Spirituall Image, which was the Seede of Faith which *Abraham* laid hold on in the Faith, was invested on *Isaac*, and from *Isaac* on *Jacob*, and to *Jacob* sayd God, \* Through thee and thy seede shall all the People of the Earth be blessed; viz. through this seede of Faith which *Jacob* had received from his father *Isaac* in this Line of the Covenant, which Line of Faith, had incorporated it selfe in the Humane Property according to the inward ground of the second Principle, viz. in that Image of the Heavenly worlds substance Extinguished in *Adam*.

29. In which incorporated Ground, the Limit of Gods Covenant remained, in a spirituall forme till *Mary*, and was propagated from Man to Man, as from *Adam* and *Eve* along to *Mary*, and there the Word of the Divine Power was moved, and Essentially assumed our humane Flesh and Blood together with the soule, and quickened the Extinguished heavenly Ens in the seede of *Mary* as to our Part, which manifestation penetrated and pressed also into *Maries* heavenly substantiality, so that shee became living as to that heavenly virginity which disappeared in *Eve*, and in this living virginity, viz. in *Adams* heavenly Matrix, God became Man.

\* Luk. 1. 42.

30. And this is the \* Blessing of *Mary* above all other women, that shee is the first from *Adam*, in whom the Heavenly Matrix became Opened, in which the Dry Rod of *Aaron* rightly budded, viz. the kingdome of God; shee is the first in whom the hidden virtue was manifested, for in her the Limit of the Covenant in the spirituall Image or Type was at an End, and in her it was fulfilled \* with our Humanity.

\* In, or by.

31. Nevertheless shee is truly the daughter of *Adam*, *Abraham*, *Isaac*, and *Jacob*, both as to the Humanity, and as to the Covenant of the Spirituall Figure; and in her Conception, when the Inward incorporated Image or Type of the Inspired or Inspoken Covenant of Grace, which was layd hold on in the Faith, did assume our humane property, then

\* 1 Tim. 3. 15.

was the kingdome of Christ \* Manifested in the Flesh.

32. Wherein afterwards the faithfull put on Christ, in the flesh, in their Faith, yet onely as to that heavenly Image Extinguished in *Adam*, as *Mary* [did], where Christ Embraceth the poore soule in his Armes, and encompasseth them with the Power of God, and infuseth, and floweth in with his Love, into them, which Love preserveth and defendeth them from the Anger of God, from Sin, Death, the Devill, and Hell.

33. This is a brieft summary of the true Ground, what the Spirit of God hath prefigured and Typified by the Patriarchs, in that he hath lead them so wonderfully and hath thus alluded with the figure of Christ, how it would come to passe afterward.

34. For *Jacob* was now the stock, out of which the Great and wide Tree of *Israel*, should spread abroad in the dividing of its Branches, as a Genealogie; therefore must he goe away from his Fathers house, and take

take wives of his fathers Genealogie, viz. of Abrahams brothers sonne, that the People Israel, viz. the Line of the Covenant might come of One stock.

35. Now when \* Jacob awaked from the Dreame of the Divine Vision, \* Gen. 28. 16, 17. where the Lord appeared to him and Established the Covenant, He sayd, surely the Lord is in this Place and I knew it not, and was afraid, and sayd, how Holy is this place, heere is no other then the house of God, heere is the Gate of Heaven. This is a Figure, shewing how it would goe with Gods children, when God were manifest in them, that they continue to be in feare and trembling, and suppose God is a farre off and hath forsaken them.

36. For where God withdrawes himselfe in Man, there will alwayes sinne and the Anger of God be fully manifested in that Man, so that he will acknowledge and tremble at his sinne, and enter into Repentance, then appeareth to him Gods friendly countenance and comforteth him; for, if the soule goeth forth from sinne, then Gods Grace entereth into it, and then it sayth, surely the Lord was with mee in my Anxiety, and I knew it not; now I see that the Lord is with the troubled heart, which is troubled in a Divine zeale or jealousy; There is the place of God and the Gate of Heaven.

37. Further it signifies, how the highest Love of God in this Covenant in Christ, would be immersed into our humanity; and how the humanity of Christ would be conversant in trouble, in that he tooke upon him all our trouble and misery, and how, the humanity of Christ would be astonished before the Anger of God and Hell; \* as was in the Mount \* Luk. 12. 39. of Olives, where in his Agony he sweat a bloody sweat, and Christ in his humanity said; \* Father if it be possible let this cup passe from mee; where instantly the Gates of God appeared and comforted the humanity. As heere to Jacob, when he must in trouble depart from his fathers house, in feare and trembling at his Brother Esau, who lay in waite to murder him, all which is a figure concerning Christ, when Gods Anger in our humanity did lie in waite to murder him, that he would be in an Agony, heavinesse and distresse, and how he would pray to his Father, and how his Father would Comfort him, all which, was done before \* he \* Ma. 26. 39. was crucified, especially in the Mount of Olives, in which place this Figure of Jacob was fulfilled.

38. And as \* Jacob tooke the stone, which he had layd under his head, and set it up for a Remembrance, and powred Oyle thereupon; so hath Christ set up his anguish or Agony for a remembrance to us poore Men, and powred forth his Oyle of joy and Victory upon it in our troubled terrified hearts; and of that same stone hath Erected his Church for a continuall remembrance; of all which this Type of Jacob was a prefiguration. \* Gen. 28. 18.

39. Which Jacob signifieth in plaine words where he sayth; \* If God will be with mee and defend me in the way which I travaile, and give me bread to eat and cloaths to put on, and bring mee home with peace to my Father, then shall the Lord be my God, and this stone, which I have set up for a Pillar, shall be Gods house, and of all which thou givest unto mee I will give the Tenth to thee; where he clearly under this figure, signifieth the Leviticall and afterwards the Evangelicall Priesthood, as it would be hereafter.

|| Agony, and a troubled heart, because of sin.

\* Gen. 28. 20, 21, 22.



## C H A P. L V I I.

How Jacob came to Laban, and kept his sheepe for him fourteene yeares for his two Daughters: what the Spirituall Figure of Christs Bride contained under it, signifieth, how God sets Jacob in Christs figure, and so sporteth with the Type of Christ.

Upon the 29. Chapter of Genesis.

Gen. XXIX.

1. **W**HEN Jacob with now in form got away from his Parents, and so avoyd his Brother Esau, and committ himselfe to God in the blessing of him, then God brought him to his beloved Bride, with whom he spent a while in Joy with Patience, till he returned againe with Great Riches to his Father.

\* Or, President.

2. This is first a *Worldly Hillory*, and \* Example, under which the Spirituall figure of the kingdome of Christ is represented; for if the poore Sinner turne to God, then he attaineth, first of all the blessing, viz. the *Baptisme of Christ*, where by the Holy Ghost Baptizeth him in the Inward Ground, and \* then it setteth him in the probelle of Christ under the Banner of his Crosse, and biddeth him goe forth from his Father Adamick house of sinne, and make towards the Path of Christs Pilgrimage.

\* Secondly.

3. And there he must lay the hard stone of Reason under his Head, and rest and sleepe upon this Stone of Reason, that is, Reason must stand still, and the Minde must in it selfe turne into the Grace of God in the most inward ground in highest *humility*, and most willingly enter upon the Pilgrimage of Christ, as Jacob here did, and then meetes him his most amiable Bride, and Beautifull *Rachell*, viz. the Noble *Virginia Sophia* of the Divine \* wedlock enjoyment in the Love and humanity of Christ.

\* Or, amorous-  
nesse.

\* Gen. 29. 2.

4. First he comes to the \* Well, where the Noble *Sophia* gives her Sheepe drink, that is, the Soule is lead to Christs Fountaine, out of which the Water of Eternall Life doth spring, there he first seeth and demandeth of the Shepheards, where the Noble *Sophia* feedeth her flock. The Shepheards signifie the *Children* of Christ, viz. Teachers of the Word of Christ, in whom the Spirit of Christ is; who also feeds his Sheepe, there the Penitent Man, asketh for his Eternall kindred and friends, viz. for the Paradisiack \* house, wherein his Grand Father Adam dwelt, then those Shepheards shew him that house, and also the Beautifull *Rachell*, which is borne in this House, viz. the Noble *Sophia*.

\* Or, family.

\* Gen. 29. 10.

5. Who, (when the poore Soule discovereth these things) looketh amissly upon the Soule, whence the Soule is kindled in great Love, and \* rolleth away the Great Stone from the Well, and giveth the sheepe of Noble *Sophia* drink, that is, the Soule rolleth away all its Earthly Lusts, which were a Cover upon the Well-spring of Eternall Life, and giveth drink, and food, to the poore Needy Sheepe of Christ, the Sheepe of this Noble *Sophia*, and kisseth the Noble *Sophia* with its burning desire to the Love of Christ.

6. And



6. And when the Noble Virgin *sophia*, seeth this, and that the poore soule discovereth all its perills that it hath under taken for her, then she runneth to her Father, and telleth him, that her beloved Sutor and friend is abroad with the Sheepe of Christ, and *helpeth* to give them drink, that is, the Love of Christ presseth with the poore soules desire into God the Father, and saith; This Soule is my friend, my *Bridegroom*, then God the Father commandeth that he be brought into his house; as here \* *Rachell*, did to *Jacob*, and told it to her Father, who *Jacob* was, and what his purpose was, and so also Christ sheweth his Father, what the poore troubled perplexed soules purpose is, when it cometh to him.

\* Gen. 29. 11.

7. And as *Jacob* was † promised this *Rachell* for a Spouse, for which he consented to keepe the Sheepe || seven yeares, and loved her \* *dearely*, and yet afterwards at the wedding, the other Sister with her tender Eyes was layd by him, which he desired not; so it goes also with Christs children, when they turne to God, and apply themselves to be Shepherds of Christs sheepe, to † take care of them, then is the most amiable and Beautifull *sophia* promised and presented to them, whereat they finde Joy within them.

† Gen. 29. 19,

20.

|| 7 yeares.

\* At his heart.

† Or, provide for them.

8. But when it cometh to passe, that the soule *thinks* it will embrace this Bride in its Armes, and have perfect joy with her, then the other sister, viz. *Lea*, that is, the Crosse of Christ, is layd by it, and the Beautifull *sophia* hideth her selfe, and it must first take the Crosse of Christ for a Spouse, and keepe the sheepe of Christ \* seven yeares more for *Rachel*, viz. for the Noble *sophia*, before he obtain her for his Spouse.

\* 7 yeares more.

9. For, the Humanity of Christ doth *not* presently give it selfe to the fiery Soule for its owne; but stayeth indeed in the † betrothing in the Inward Ground, in the Image of the Heavenly worlds substance, which disappeared in *Adam*; But God the Father giveth the soule instead thereof, the other Sister, viz. Tendernesse of Heart, that the Soule in this Time, may not Sport in the Garden of Roses, but be in trouble and Calamity, that it may be tryed and humble, and alwayes keepe the sheepe of Christ, and not in this Marriage solace themselves in pleasures and Pride, as Lucifer did.

† Or, promise of Marriage.

10. And though it be so, that this Noble \* *Rachel* or *sophia*, be given in Marriage to the Soule, as is done to the stable Children of Christ, so that the Soule keeps this Great wedding of Joy with this Bride, which they only understand who have been Guests at this wedding, yet afterwards the Noble *sophia* is as it were *Barren*, the wedding Joy passeth away, and the Soule is as if the Love of this Bride were taken from it.

\* Gen. 29. 28. 31.

11. In the meane while \* *Lea* under the Crosse of Christ breaketh forth, and beareth fruit; that is as much as to say, when the Soule || receiveth the Spirit of Christ, then beginneth the Great Joy of this Marriage, concerning which Christ sayth; † There is more Joy in Heaven for One Sinner that repenteth, then for Ninety Nine Righteous that need not this Repentance.

\* Gen. 29. 31.

\* Eccl.  
|| As a conception.

† Luk. 15. 7.

12. For, that is the \* wedding of the Lamb, that God and Man is married, and Christ is Borne, and then he standeth in our poore and simple † forme in our most inward Ground, and hideth his great sweetnesse, which the Soule tasted in the Marriage, and covereth it with his Crosse, and then must the poore Soule in the meane while take the tender *Lea*, viz.

\* Rev. 19. 7.

† Condition or disposition.

406 *Gen. 29. Jacob served Laban 14 yeares.* CHAP. 57.

viz. Patience, and Labour with her for fruit in the Vineyard of Christ.

13. And it is very well, that the Soule faultereth with this *Lea*, and then this *Rachel* in the inward Ground of the Soule is a stranger, and is as a stranger towards it, as \* *Rachel towards Jacob, when shee said to him, || Give mee children or else I dye*; so also the Noble *Sophia* sayth indeed to the Soule, work [ or bring forth ] in my Love desire, divine fruit, or else I will depart from thee, whereas yet the Soule † cannot doe it in its owne power.

\* Gen. 30. 1.

|| Create.

† Note, the soule cannot doe good by its owne power.

\* Gen. 30. 22, 23, 24.

14. But this is therefore done, that the Soule may the more earnestly apply it selfe to prayer, and pray to God for the Divine working of the Divine fruit; as *Jacob* prayed to God, so that \* *Rachel was fruitfull, and did beare unto him Joseph*, the Prince of all the Land of *Egypt*, who preserved, fed, and nourished them in the Famine.

15. So also when the Noble *Sophia* seemes Barren to the soule, as if it could not bring forth the power of God in the soule, and yet the soule mourneth to God in *Patience*, [ praying ] that he would work in it and blesse it, whereupon the soule often converteth in very Great *Repentance*, and casteth it selfe upon Gods Mercy, till this Noble *Sophia* become stirring, fruitfull, and pregnant, and so it certainly generateth the true *Joseph*, viz. a lowly, humble, chaste, temperate, and Modest Soule, which afterwards becometh a Prince over the Egyptian house of flesh and Bloud, in which house the Heathenish *Pharaoh* dwelleth, viz. the Beastiall Spirit, over that, is this *Joseph* set for a Ruler and Governour, and is a Ruler over *Reason*, and Governeth it, with *Josephs*, viz. with Gods Spirit.

16. This is thus, as to one Part, the Spirituall figure of *Jacob*, where-with the Spirit alludeth to the future kingdome of Christ, where now at present in the fulfilling it alludeth thus also in the Children of Christ, and doth yet so alwayes lead them.

17. But wee see especially in this Figure, the way of God, how Gods Minde is farre other then Mans; what Man loveth, in that, God hideth himselfe, for that pleaseth him well, which in the Eye of the world is simple and despised, which onely dependeth on him and feareth him.

18. *Jacob* loveth the beautifull *Rachel*, and desireth her, but the Line of the Covenant in which Christ should be borne, would not pass through *Rachel* but *Lea*, also *Rachel* could not conceive till *Lea* had brought forth the Roote or Line of the kingly Priesthood and \* *Princel-dome*, viz. *Levi* and *Juda*.

\* Principality.

† Note, the Priesthood of the Holy Ghost.

19. For, the Priesthood came from *Levi*, and out of *Juda* came the Scepter of the kingdome, and the Prince Christ according to the Humanity, to signifie, that Christ will be borne and manifested in these Men alone, and bringeth & worketh his † *Priesthood of the Holy Ghost* in them, who goe forth from the Love of themselves, and the pleasure of the Flesh, and are in the Eye of the world, softly, balshfull, simple, and despised, who esteeme themselves unworthy of such honour, and doe not account such divine working to be their owne, and pride themselves therewith, as the proud Pharisees did, and still doe.

\* Or, Tender Eyednesse.

20. For this *Lea* onely desireth to beare children for *Jacob*, that shee might be acceptable to him, seeing otherwise in respect of her \* *blear-cyd*.

CHA. 57 Jacob served Laban 14 yeares. Gen 29. 407

eydnesse shee was disregarded : thus also the true children of God desire therefore onely to walke in the Divine power with *\* teaching* and a *simple life* in the wayes of God, that they may please God and serve him.

21. And againe wee see here by *Jacobs* seede, that the Line of Christ would not manifest it selfe in his *first seede* with *Lea*, that Christ might not be manifested in *humane* pleasure or Lasciviousnesse of fleshly Lust, for *\* Lea first bare Reuben, || who defiled the || Bed of his Father,* to signifie, that this Roote sprung from humane Lust.

*\* Gen 29. 32.  
|| Marriage  
Bed.  
Gen. 49. 4.*

22. But when *Lea* was discouraged, because shee was despised, and would faine goe out of that contempt, then shee bare *Simeon*, who was of an *\* acute* witt, of whom *Jacob* sayd when he was to dye, when he prophesied concerning all his children, from what Roote each of them was ; *|| The Brethren Simeon and Levi, their swords are murdering weapons, my soule, come not into their Councell, and let not my honour be in their Churches or Assemblies,* to signifie, that he was sprung from the Line of Zeale or Jealousie, wherein *Lea* was *Jealous* and discontented; that shee was thus disesteemed, as shee then sayd ; *\* The Lord hath heard that I was thus disesteemed, and hath given mee this [son] also.*

*\* A striff se-  
vere man  
Text, a sharpe  
piercing minde.  
|| Gen. 49. 56.*

23. But when shee cryed unto the Lord in her Zeale for Deliverance from her disesteeme, then *\* shee* was pregnant and bare *Levi*, viz. the Roote of the Leviticall Priesthood, a Type of the kingdome of Christ; for shee cryed to God, that her husband might be againe joynd to her in Love; as shee speaketh after this manner ; *Now will my husband be joynd to mee againe,* to signifie, that God, with the Leviticall Priesthood, in a Type, would be joynd againe to Man, and would in a Type of the kingdome of Paradise dwell among them againe, as was done in the time of *Moses*.

*\* Gen. 29 33.*

*\* Gen. 29. 34.*

24. But the Spirit of God sayd, by *Jacob*, when he was about to dye ; *Let not mine honour come in their Churches or Assemblies,* that is, they are of *Murderous* Cainicall Mindes, and serve mee onely in a Figure pointing at the future kingdome of Christ ; But the Spirit of my Love and Grace is not with them in their Sacrifices and worship of God ; which Love and Grace he calleth his *honour*, which he would manifest through the Line of *Juda* in Christ.

25. Which honour was, that he should breake Death in pieces, and destroy Hell, and take away the Thronte of the Devill in Man ; this the Holy Ghost calleth his honour, and that was not in the Leviticall Priesthood, nor among the *Titulary* Priests in their Churches. But when *Lea* gave up her will wholly into the will of God, and sayd ; *\* Now will I give thanks unto the Lord,* who hath delivered mee from the disgrace of the Devill, and of the World, then shee bare *Juda*, viz. the Line of Christ.

*\* Gen. 29. 35.*

26. So heere now the Spirit sayth very secretly and covertly under a vaile, *\* And shee left off from Bearing,* to signifie, that Christ was the Last, who was the End and *fulfilling* of the Leviticall Law ; under which, the Spirit signifieth, that Men would not finde Christ in the Priests Churches, Lawes, and Ordinances of Preaching, Hee would not dwell in their Churches with his honour of victory, nor suffer himselfe and his honour to be tyed to the houses of Stone, where they exercise an hypocriticall shew, and have within them onely murdering proud hearts, and



with the murthering swords of *Levi*, disgrace and *slay* one another with words.

27. But in the *soules* of Men, when they give thanks and prayse the Lord in great Humility, as *Lea* did, when shee bare *Juda*, the Line of Christ; *there* will he dwell, and not be at all in the Councell of these Priests and Levites the Titulary Priests, who *contrive* onely specious glistering wayes for their Honour and voluptuousnesse, and forget the true thanksgiving in *Humility*, and honour and love themselves onely, and so give that honour to *their* faigned or supposed Office, which belongeth to God alone, and to the Love of our Neighbour in great humility.

28. Wee see cleerly by this Figure, that God will not manifest himselfe in the *fleshly* love of our selves; for \* *Jacob loved Rachell more then Lea*, and would have *Rachel* onely in the Beginning; but his seede must continue shut up with her, till *Rachel* humbled her selfe before God, and that *Jacob* prayed for her, to shew also, that God will not work in the love of our selves, in that wee love and honour one another according to *fleshly* lust, *worldly* honour and Riches, where Men flock together, affociate and love one another, according to their Greatnesse, State, Riches, Glory, Beauty, Bravery and Pleasure of this World.

29. But the Spirit of God requireth *humble*, faithfull, and sincere love, where the soule is resigned up into God, and seeketh not its owne *pleasure* or selfe-love, but looketh upon the way of God, and joyneth it selfe to the humble children, who love God and constantly give him thanks, *there* God manifesteth himselfe and worketh in them, that they beare fruit to the Lord.

30. *Jacob* first served seaven yeares for *Rachell*, which himselfe had chosen in his owne Love, yet she was *not* given to him for the first seaven yeares service, but *Lea* was, unknowne to him, layd by him; *Jacob* desired *Rachel* as wages for his service: yet seeing the *Covenant* of the Lord lay in the Line of Christ in him, therefore he first received the *spirituall* wages of the Grace of God.

31. For Christ is the *wages* of Gods children, as they must serve their Lord for worldly wages, so God first payeth them with his *Covenant* of *Grace*, and then afterwards they receive also *Temporall* wages; As *Jacob* must first receive the Gift of God, as God *appointeth* it for him, though it went very ill, as to Reason, afterwards he also received the wages according to his will, for which he must serve yet seaven yeares more.

32. Which seaven yeares in the inward Ground in this Figure, signifie, the *seaven properties* of the Naturall Life, which must be given up to the service of God, into which God gives himselfe for wages in a *co-working* power, where the seaven formes of Life first help the Lord to beare a *spirituall* Figure and Image or Type, and to manifest the Line of Christ, then afterwards that same *spirituall* forme discovereth also the *Naturall* forme, and beareth a Prince in the Naturall Life, in whom God worketh, and through whom he ruleth the world; as is to be seene by *Jacob*.

33. He served seaven yeares for *Rachell*, but being he feared God, the *divine* wages, *viz.* the Line of Christ was first given him; afterwards God

CHA. 58. Jacob served Laban 14 yeares. Gen:29. 409

God blessed also the humane selfe. Love according to the kingdome of Nature in him, so that of *Rachel* whom he had taken in naturall selfe-Love, he begat a Prince and wise Man, even *Joseph*, by whom the Spirit of God ruled, and made him a Lord and Governour.

34. And this figure presents to us, that first Christ should be borne in us, and so then Christ in us beareth also the Naturall Man with understanding and *wisdom*, and appointeth him to his service in the kingdome of Nature, and also in the kingdome of Grace, as he did *Joseph*.

C H A P. LVIII.

How Jacob served his \* Father in Law Twenty yeares, and begat Twelve Sonnes and One Daughter, and how God blessed him, that he gat great Riches, and how Laban often changed his wages, and yet could not hurt him, what is to be understood thereby. \* Steppfather.

Upon the 30 Chapter of Genesis.

1. **W**EE see in this History especially, how it goeth with the Children of God in this world, how they must live in meere Crosses and adversitie, as *Jacob* did with his wives: for \* when *Rachel* saw that shee was barren, shee envied *Lea* her sister, to signifie, that Mans own Love seeketh not the honour of God but it selfe, as now *Rachel* envied *Lea*, because shee had a Name that God had blessed her, and sayd to *Jacob*, \* Give mee Children also, if not, I die. Gen. XXX. \* Gen. 30. 1.

2. Where wee see, how the wayes of God are quite hidden to Reason, although Reason standeth in the figure of the divine wonders, as here *Rachel*, which here signifieth, the owne Adamicall Nature, which desireth of *Jacob* the lifes power from the blessing of God, and if it get not the same, it must die; which indeed the Spirit of zeale in her desire, doth very well signifie according to her inward Ground in the Covenant of God: but her Reason understood it not, but onely desired Children, that shee might be delivered from disgrace; but her inward Ground stood hidden, and panted through the humane Nature, to manifest it selfe in the humane Essence: Therefore the inward Ground in the Covenant of Grace signifieth through its own Adamicall Essence, that if the inward ground should not be manifested through the humane Essence, it must then die Eternally; Therefore sayth Reason; Give me children or else I die, which seemeth outwardly to be an Opposition and discouragement: But the Spirit of God hath here its figure, under which it hath its signification.

3. And then wee see in both these Sisters, who yet were Daughters of Gods Covenant in the Promise, how the Poyson of the Serpent in the wrath of God in flesh and bloud, so vehemently sets against the Line of Christ in the Covenant, and alwayes despiseth the same, and as a proud Lucifer, elevates and puffeth up the Rationall humane ownhood of selfe-will, and would have the Dominion.

4. As heere *Rachel* despiseth her sister because shee was outwardly fairer and more beautifull then *Lea*, in that *Lea* in the sight of the world was simple and bleareyd, and *Rachel* had the Spirit of the world in Reason Elegantly as an Ornament, and so the Adamicall Nature in *Rachel* ruled over the Manifested blessing of the Covenant in *Lea*; to signifie, that the Line of Christ in this world would be manifested in a meane simple and despised forme in Men of such like dispositions, which Men would, by the Reason pomp and beauty of the world, be esteemed *fooles* and bleareyd; who in such scorne and disregard would goe away and \* *sow in Teares*, but in their inward Ground in the Line of Christ would beare, and at the End reape in Joy; to signifie, that \* *Christs Kingdome is not of this world*, that in this world it must be throwne into Gods Anger and disdaine, and into death, and by this throwing in, *satiare* the Anger of God with Love and Meeknesse, and with Love, spring forth through the Anger and Death, and bring the proud Lucifer in the humane owne will and fleshly Lust to scorne and to nought, as an unstable Life, which Life cannot overpower the Divine *humility*.

\* *Psal 125. 5.*

\* *John 18. 36.*

5. Which humility Springeth under all scorne, and also breaketh through death and the anger of God, and maketh Death to be Life, and taketh from Hell the victory, and changeth the sting of the false Serpents Essence, with sweet Love, as we see here by *Lea*, who although shee was envied by her sister; as, by Reason; yet the Line of Christ in the Covenant springeth forth in her under all scorne, and maketh her *fruitfull*, and *Rachel* *Barren*, till shee gave her Mayd to her Husband for a Wife, which signifieth the Adamicall, viz. the servile Line, which in the Kingdome of Christ attaineth the Marriage of the Line of Christ, in the manner of a servant.

6. For, *Adam* hath negligently forfeited the Line, the Right of Nature in the kingdome of God was lost in *Adam*, and attaineth in the manner of a servant to the Marriage, as *Jacobs* wives Maydes did, whereby we then see, that *Rachel*, viz. the right selfe Nature could not work or bring forth fruit, till the Line of servitude under the yoke of the Adamicall Nature of selfe-Love did first become fruitfull, to signifie, that the humane Nature must give it selfe up to be a servant under the Line of Christ, if it will be married in the Line of Christ, and be ingrafted as an heire of God.

7. And then first springeth forth the kingdome of Nature in the kingdome of God, and in the blessing becometh fruitfull, as *Rachel* was first fruitfull when her Mayd had brought forth, to signifie, that *Rachel* also must be an *handmayd* to the Covenant of God, and the Line of Christ, and that the Line of Christ in her also be her Lord, so that shee also attaineth the Marriage of Christs Line in the manner of a handmayd, and that shee had not the Line of Christ in her in selfe Power by the Light of Nature, but as a Gift bestowed of Grace, that standeth in another Principle.

8. And signifieth under it, that the Line of Christ was not propagated in humane selfe-ability, but that it selfe doth presse into their Branches, and that the Great or high Name or \* *stock* or Tribe of Men is not respected, but it presseth as soone upon the *meanest* and most miserable in the world, which are but servants and handmayds, as upon the most high and Noble.

\* *Stock, Familie, or Genealogy.*

9. As



## CH. 58. and begat 12 Sons & a Daughter. Gen:30. 411

9. As we have a powerfull example of this in *Jacob*, who must be in a servile condition *Twenty yeares* as a servant, till the Twelve Stocks of the Tribes of *Israel* were begotten by him, to signifie, That a Christian must be borne under the servile *yoake* of the corrupt Domineering self-willed Adamicall Nature, but if any should as a Christian be borne of the Line of Christ, then must the † *Parent* be given up as a servant to God, and be in the kingdome of Nature, onely as a *servant* of God, who in his heart forsaketh *all temporall things*, and accompts nothing his owne, and in his condition and employment esteemeth himselfe but as a servant, who serveth his Lord therein. † *Mother.*

10. As *Jacob*, who under this service of his, begatt the Stocks or Tribes of *Israel*, signifieth that they should be *strange Guests* in this world, and serve God their Lord in the kingdome of Nature therein, who himselfe would \* vote them their *Wages*, that they should with Great Riches goe out of this world and enter into the Kingdome of Christ, viz. into their first Adamicall *Paradise* Native Country, as *Jacob* in his service got his stepfathers Goods with great *Blessing*. \* *Promise or appoint.*

### The Inward Spirituall Figure standeth thus.

12. When *Adam* was fallen, he must goe forth out of *Paradise*, and yeeld up himselfe to be a *servant* under the Spirit of the world in the Kingdome of this world, and be subject to the *Starres* and the *four Elements*, and serve them in their Dominion, and provide for and take care of their children, viz. the *Creatures* of this world, as we see before our Eyes.

13. But when he was to goe out of *Paradise*, as *Jacob* out of his Fathers house, the Lord *meets* him, & sheweth him the Entrance in againe into *Paradise* through the seed of the woman, and destroyer of the Serpent; as he shewed the same also to *Jacob*, by \* the *Ladder which reached to Heaven*. \* *Gen. 28. 12.*

14. And when *Adam* was gone out of *Paradise*, then he must submit himselfe to be a servant under a strange *yoake*, and serve the kingdome of Nature in its wonders, and provide for or take care of the Children of Nature, which kingdome of Nature in the *Fall* became strange to him, in that it now holds him by constraint, and vexeth him with heate and cold, sicknesse and misery, and holdeth him *Captive* in it selfe, and useth him in its service, which before was his best friend and \* *Patron*. \* *Grand-Father.*

15. And as *Jacob* in this Figure, must flie to his friend his Mothers brother, and serve him, whom he kept as a servant, and yet also in respect of his Daughter as a sonne in Law; so also must *Adam* serve under the servile yoake of his Great † *Father*, viz. the kingdome of Nature, which kingdome gave him its *daughter to wife*; of whom under this yoake he begat the children of God in the *Blessing* of God, and also placeth his children as ministering servants in his Fathers house, viz. in the kingdome of this world. † *Grand-Father.*

16. And as *Jacob*, obtained Great Riches in the Blessing of God, and acquired the Goods of his *Master* with subtilty, \* in that he subtilly used the halfe peeled streaked sticks before the drinking Troughs, where the sheepe drank, upon which they conceived, and brought forth † *ring-straked sheepe* particulou- red; \* *Gen. 30 37, 38, 39, &c.* † *Pied or spotted.*

red; so also when *Adam* was come under the servile yoke of the kingdome of Nature, wherein also the Envie and subtilty of the Devill domineered according to the kingdome of *Wrath*, God shewed him, that he should with subtilty acquire to himselfe the kingdome of Nature, viz. the working of Nature, with its wonders, and procure the Power of Nature for an *Eternall* propriety, that his works, which he Operates in the kingdome of Nature, must follow him into his *Eternall* Native Country, and be his owne.

17. Which subtilty was that which God shewed him, viz. the Destroyer of the Serpent, which *Adam* put on in the Covenant, which put on the kingdome of Nature [ assumed ] from us Men, and with divine subtilty, tooke away the strength and power of our Lord and Master, viz. of the kingdome of Gods *wrath*, which held us captive under its yoke, and put on all humane power, and tooke away our Lord and Masters owne Power, viz. the kingdome of *Natures* owne power, as *Jacob* tooke his Lord and Masters Goods.

\* Gen. 31. 10.

18. And as the Spirit of \* God shewed *Jacob* in the vision, that the *Wethers* and *Rams* that leaped upon the *Goates* and *Sheepe* were ring-straked speckled and grised: so was *Adam* also shewed in the Spirit of the Covenant of Promise, how the Spirit of Grace in the Covenant, came upon the streaked particoloured humane Nature, and blessed it, so that it became pregnant of the spirit of the Covenant.

19. Which Humane streaked or particoloured Nature is no other than the *base* earthy corrupt, and againe in the Covenant Newborne Heavenly Nature, upon this came the Spirit of God as to the heavenly part, and made it fruitfull, so that under the earthly yoke it drew the power of Nature in the divine power into the heavenly, and so was his Masters or Lords, viz. the kingdome of *Natures* goods, taken away, and the heavenly Man in the Covenant gat them to himselfe with the *divine* wit and subtilty, and returned therewith from his Lord & Master, viz. the kingdome of the Outward Nature, againe into his Fathers house, viz. into *Paradise*, as *Jacob* into his fathers house.

The Figure is fundamentally thus.

20. In *Adam* the kingdome of Nature lay in the *Temperature*, that is, all properties were of equall weight, but when the will of the soule went with subtilty into the *Seperation*, then the properties were stirred up, and the *Temperature* was broken, and then the *Seperation* was his Lord and Master, and held the will captive as a servant, who now must serve this Master.

21. But when God spake or inspired againe his Grace with the Covenant of *Love*, thereinto, then the inward inspoken or inspired ground of Grace, drew the kingdome of Nature with its wonders to it, and came away with the Riches and selfe-Might, and brought them againe with the inward new Man, into *Paradise*.

22. For, the Riches of the Naturall Outward Mortall Man, in that it bringeth forth the Wonders of God with its Exercise, doth not belong to the kingdome of Nature as its proper owne, but to the inward spirituall new Man borne of Christ, he shall draw these wonders to him, and

# CH. 58. & begat 12 Sons & a Daughter. Gen 30. 413

and take them with him to be an *Eternall Vision* and Contemplation of the wonders of God.

23. When the *Body* of the outward Nature *falleth away*, then shall the *works follow* the New Man as a *Treasure*, which he hath gotten to himselfe by divine witt and subtilty, and put off the Evill Adamicall Natures house of *Selfe-rule* and *Dominion*, as *Jacob*, who stood in the figure of the New Spirituall Man, with whom the Spirit of God alludeth in the prefiguration to the *future* kingdome of Christ, shewing how Christ would obtaine all the Goods of this world, and all the Riches of the Power and Might of Nature, in the formed *\* Expressed Word* of God under his servitude, wherein he yeelded himselfe up to be a servant of God in the kingdome of Nature, and so make himselfe Lord and Master over it; and bring it with him into his *Eternall* kingdome in our *assumed* Humanity, and lastly manifest it at the *End of the Day* of this world, and give it us againe in our Fathers first house.

\*Or, Outspoken.

24. Thus we should *not at all* looke upon this Figure in *Jacob*, as if God had bidden *Jacob* to deceive his Father in Law with subtilty, and bereave him of that which was his, as if God had pleasure in the Naturall false subtilty of Man; No, the spirituall subtilty is onely represented in the figure, shewing how wee shall obtaine in the kingdome of Christ *\* the unrighteous Mammon*, which wee have not as by a Naturall Right, but obtaine it by the divine wit, and then *the kingdome of Heaven suffereth violence, and they that use violence || take it by force*, with such wit of Divine science, knowledg or skill, as *Jacob* did in the figure of Christs kingdome.

\*Luk 16.9.11

† Mat. 11.12.

|| Teare and snatch it.

25. And it is shewen to the Jewes, who with this figure helpe themselves in their subtilty and *Earthly Fraud* and treachery; that this subtilty of *Jacob* prefigureth a *Spirituall Type*, and doth not at all cover their wickednesse and falshood.

26. For he that sayth, *\* Thou shalt not Covet* or lust after *that wh. ch is thy Neighbours*, hath forbidden all outward subtilty fraud and deceit; but in the || *Genealogies*, the Spirit of God hath thus, with the kingdome of Christ, signified and alluded in the figure, at the inward Ground of the New Man with an Outward Figure.

\*Exod. 20.17.

|| Stam liuen.

27. As with *Ismael* Abrahams first sonne, from whom the Goods also were taken away, to signifie, that they belonged not to *Adam* in the *Corruption* and perdition, but to Christ, as the second *Adam*, which he tooke with divine witt & subtilty from the kingdome of Gods wrath in Man, where he must first be *subject to the wrath of God*, and serve in the assumed humane Nature, yet so he obtained the Goods and took away all his Goods, and that is it which this Figure of *Jacob* signifieth.

28. The Spirit presenteth heere a Molt wonderfull Figure in *Jacob*, shewing how *\* Laban changed his wages Ten Times*, and yet could not hurt him, to signifie, how it is with the Children of God in this service, that under the yoke of Nature, they shall *acquire* the Goods of the kingdome of Nature in the Divine witt in the *inward New Man*, thence happeneth such great alteration to Man in his purposes, so that when he hath resolved upon the course that he will take, the Devill comes with his Envy, and *hindereth him* of his purpose by evill Men, that it goeth not forward; As *Jacob*, when he thought, *the speckled sheepe and Goates*

\* 10 Times.

Gen. 31. 7.



shall be my wages, then his Master disappointed him of his wages.

29. So it is also with the Children of God in their labour and tra-  
vaile, when they thinke, now they shall reape the blessing of God, now  
they will apply themselves to the Children of God, with whom they  
may work and bring forth fruit, and there they will \* effect their good  
purposes, and comprehend this work in their Faiths desire, that it || may  
follow after them: then will every where all his work and purposes be  
broken, so that it goeth not according to his meaning and will, he must  
now onely trust and rely upon God, as Jacob did, and so no enemy can  
hurt him; and though it seemes as if it would hurt him; and, that his  
work should be in vaine, yet thus they work and bear fruit, incompre-  
hensible to Reason, and in the End, that Man departeth with much Goods  
out of the kingdome of this world, and returneth againe into his Na-  
tive Country, as Jacob.

\* Rev. 14. 13. 30. For the Scripture sayth, \* the Works of the Children of God fol-  
low after their Faith, they take them with them, they are the Wages of  
their Faith; The Faith taketh Christ into it selfe, and Christ taketh the  
Works of Faith with him; and thus a true Christian returneth home a-  
gain into his Native Country, with much Goods, which he hath intro-  
duced and layd up in hope with his Faiths desire.

\* Or, Outspoken. 31. Which Hope God filleth for him in Christ with the heavenly  
Ens, and taketh also herewith his works of Nature, and draweth them  
to it selfe for an Eternall Wages, which, is Christ, with the \* Expressed  
word, viz. the kingdome of Nature, wherein lyeth the Wonders and  
† being of Man, kept, to Gods Great Day of Separation, wherein || Every  
one shall reape what he hath beere sown.

† Essence and  
Substance.  
|| Gala. 6. 7.

32. When we rightly view and consider this History, how God did  
begin the kingdome of Israel with a servile Shepherd, and exalted him  
before all the Potent rich Men on Earth even to Eternity, and Consider  
that the Twelve Stocks or Tribes of Israel were begotten under a servile  
yoake as servants, out of which Stock Christ according to the Huma-  
nity was to be borne; So we see, that all Highnes of the world, also all  
Art and witt of Nature, is foolish in the sight of God, wherewith yet men  
so boast, and esteeme their worldly matters doings or pomp, and their  
high state, for Great things, and yet in the sight of God, are not by farre,  
\* so acceptable as an honest Shepherd.

\* Like unto an  
honest Shep-  
heard.

33. A Shepherd in whom the Spirit of God worketh, is more highly  
esteemed before God, then the wisest and most potent in selfe-witt, with-  
out the Divine Dominion; and wee see very well, how God erecteth his  
kingdome in simple lowly and meane Men, who are not esteemed by the  
world, but are accounted no better then Heardsmen in the Eye of the  
world; As Christ also chose such for his Apostles who were but poore  
meane contemptible people, by whom he manifested the kingdome of  
Israel in divine Power.

\* Note the true  
Line, Linage,  
or Succession.  
† Or, Pastours.

34. Where are the Learned and worldly wise Men? Again, where are  
the Potent Lords, who contemne the simple? Where is their Might,  
strength, Art, and Witt? They must all come in dust and ashes, and fall  
downe to the simplicity of such Shepherds, and bow their hearts in ser-  
vitude under Christs yoake, if they will be partakers of the \* Line of these  
† Shepherds; yea they must be as Jacobs wives Maydes, if they will come  
to this Marriage.

35. For

35. For the Line of Christ in the beginning was manifested in *Abel* a Shepherd, so also afterwards in *Abraham*, *Isaac*, and *Jacob*, *Moses* and *David*, they were all but Shepherds: when the Line of Christ was manifested: There is no Potentate, Noble, Rich, Learned, or High worldly wise, hath attained it, but meane people of no account, who have put their trust in God.

36. Where are now the high Priests, Schooles, and Universities, who ascribe to themselves and assume the authority and power of these Mysteries, and often tread underfoote the Gifts of the Holy Ghost in such Shepherds, and laugh at them and count them Fooles? Are they not all of them, *Cain*, *Ismael*, and *Esau*, of the left Line, from the kingdome of this worlds Nature in the Hypocrisie of selfe-Reason? which in the sight of God is not so acceptable as a Shepherd.

37. O ye poore blind Men in *Adam*, cast your Eyes downe from above, and lay your selves low under the simplicity of Christ in the\*Line of these Shepherds, and looke not upon the Pomp of Art and Loftinesse, or you will be miserably deceived; If you will be capable of this Line, you must not attaine it from Loftinesse, which boasterh it selfe in Hypocrisie in this Office of a Pastour or Shepherd, but in humility and meane simplicity, where the soule submitteth it selfe under Christs yoke, there will the poore soule, blinde as to God, get roote in this Marriage and be capable of this Line.

38. The † Twelve Children of *Jacob* are even the Lines, which the Spirit of God from *Adam* to *Noah* and his children, signified, which sprung from the Line of the Covenant in Paradise, and pressed from *Adam* to *Abel*, and so on to the Children of *Noah*, and there also twelve Lines or Stocks or Tribes were manifested; heere the same Tree openeth it selfe againe out of One Stock, which was *Jacob*, and signifieth, how those Lines should all be sanctified in one Stock, which Stock is Christ, who also chose him\* Twelve Apostles to manifest this Tree, which was growne out of the Line of the Covenant.

39. And as *Jacob* begat these Twelve sonnes, † he begat also a Daughter, *Dina* by name, † who went out to see the Daughters of the Land, and thereby lost her honour and Virginity; and he begat her of *Lea*, in whom the Line was manifested out of the Stock or Tribe of *Juda*, to signifie that the Line of Christ at this time as yet stood hidden in the womans Tincture, and yet was manifest through the Masculine, viz. the fiery Tincture, till *Mary* the Mother of Christ, as we see in the Covenant of *Abraham*, *Isaac*, and *Jacob*, that the Covenant pressed forward in their seede; wee see it also in the Circumcision, which was given onely to the Man or Male.

40. And much more doe we see in the Law on Mount *Sinai*, which was also given in a way of Fire, to signifie, that Men before Christ were lead in the Fathers Property, which held us captive in the Wrath, till his Love, viz. his Sonne through the wrath manifested himselfe in the Womans Tincture, and changed the Mans and Womans Tincture into One againe, therefore the Line of Christ with the Fathers, sprung forth in the Womans Tincture through the Mans.

41. In the Mans Tincture it was stirring in the Covenant of Faith in *Abraham*, and was manifest out of the Mans Tincture in the Woman; But in the\* fullness of Time, it was manifest in *Mary* in the Womans

\* Or, true succession.

† 12 Children.

\* 12 Apostles.

† Gen. 30. 21.

† Gen. 34. 1.

\* Fulfilling.

Tincture, viz. in the highest Love, in which Love *Adam* loved himselfe before his *Eve* [ was ] for God was manifest therein.

42. There wee see heere in *Dina* a figure of *Eve*, for after *Lea* had borne *Six Sonnes*, shee bare a *Daughter*, which signifieth the Female Tincture, which in her vaine Curiosity \* squandred away her honour; as *Eve* would see and know the Daughters of the world, viz. the *Beastiall* Creaturely Lust, and in this Lust lost the Paradisicall Virginity.

\* Or, trifled.

43. Thus the Spirit of God here in *Dina* sets a figure of *Eve* neere the Line of the Covenant, seeing he should come out of the Line of the Covenant, who should seeke and save the poore children of *Eve*.

44. For *Lea* did beare six sonnes, which signifie the six properties of the Naturall Life, and the *Seaventh* is the Substance or Corporeity of the six, in which spirituall Substance *Adam* dyed or was extinguished as to the kingdome of God, when his will brake it selfe off from God; and that same seaventh property of Nature is now even the Woman, viz. the *Mother* wherein the other six are continually borne, which rightly signifieth the Adamicall *Eve*, when *Eve* was yet in an Image or Type.

45. The figure whereof the Spirit of God represents in *Dina* with *Jacob*, signifying, how that seaventh property of Nature in *Adam* is become a *Whore*, perfidious to God, and sets this Figure neere the Line of Christ, [signifying] that Christ should come, and change this whore, viz. the seaventh property of the humane Life, into the virginity againe.

46. Therefore was Christ borne of a virgine, that he might sanctifie the Womans Tincture againe, and change it into the Mans Tincture, that the Man and the Woman might be *One Image* of God, againe, and no more Man and Woman, but Masculine Virgins, as Christ was.

47. In *Rachel* wee see now the selfe-love of the kingdome of Nature, where both Tinctures, the Masculine and Feminine, according to the kingdome of Nature in selfe-love, binde themselves in *Conjunction*, as *Jacob* loved *Rachel* according to the kingdome of Nature, according to the Tincture of selfe-love, and on the other side so did *Rachel* love *Jacob*; therefore must these Tinctures of Naturall selfe-love, be so long shutt up and bring forth no Life, till † the Lord remembered *Rachel* and heard her, as the Text in *Moses* sayth: that is, till the Lord stirred up the Tinctures of the kingdome of Nature with his blessing, then shee bare a Prince in the kingdome of Nature, viz. *JOSEPH*, in whom wee see by his great Chastity and feare of God, that the blessing of God stirred up the Tinctures of the kingdome of Nature, which lay shut up in the *Seeds*, and manifested the Covenant of Grace therein.

† Gen. 30. 22.

48. For Christ should deliver the kingdome of Nature in Man from wrath, therefore also the Spirit in this figure presenteth an Image or Type in *Joseph*, which it sets downe also in the figure of *Christs* humanity, how it would goe in the future with Christs humanity, which he tooke from us Men.

49. In *Lea* Christ was represented according to his heavenly hidden humanity, shewing, how the heavenly worlds Substance would be hidden in our humanity under the yoke of Gods Anger, and how Christ must appeare in a servile and contemptible forme.

50. In *Rachel* with *Joseph* now the figure is represented, which sheweth, how he would Overcome, and in our humane Nature should be a Lord



## CH. 59. How Jacob departed from Laban. Gen: 31. 417

Lord and Prince over all his Enemies, who have held us poore Men in flesh and blood Captive, and how he would bring us forth out of the Misery and *Famine of Adam*, into a Good Land, and not remember how wee in this world have cast him into the Pit, as *Josephs* brethren did him.

51. The Spirit of God presents this figure in the *Twelve Patriarchs* as a Glasse, to see by whom God was attuned in his Anger, poynting at the future fullfilling, for the Text in *Moses* speaketh very hiddenly, in this Figure and sayth; \* *Now when Rachel had borne Joseph, Jacob said to Laban, let mee depart and travaile to my owne Place, and into my Country, give mee my wives and my children for which I have served thee, that I may goe.* \* Gen. 30. 25, 26.

The inward Spirituall figure is thus.

52. When the Blessing of *Jacob*, viz. *Christ*, in the kingdome of the humane Nature, was manifest, so that Man stood in Christs Image, then he desireth to returne from the servitude of this House wherein he must serve, and goe againe to his fathers first house, and desireth to take with him his fruits, viz. his children, brethren, and sisters, and all the children of this Birth; he hath a great longing after that, as *Jacob* had after his fathers house: But the Lord sayth to him stay and serve heere a while and feed my sheepe, † *appoint the wages that I shall give thee*, that is, aske of mee, so will I give it thee as *Christ* sayth; \* *Whatsoever ye ask the Father in my Name, he will give it you.* † Gen. 30. 28. \* Joh. 16. 23.

53. Thus then this *Jacob* demerseth himselfe in Humility, and keepeth the sheepe of *Christ*, in hope of the *Eternall wages*, which followeth after him: For in *Joseph*, that is, in *Christ*, the wages will be first given him; as *Joseph* was the wages of *Jacob* in the *Outward* kingdome, and preserved and nourished him and his house in the famine, which signifieth *Christ*, who will *Eternally* nourish us in himselfe, and bring us home with him into his Fathers house, as *Joseph* brought his Father and Children into his Lords Country.

## CHAP. LIX.

How Jacob departed from Laban, what this Figure signifieth, and what is to be understood thereby.

Genesis the 31.

IN this Chapter for the most part is the *Outward* History set forth, under which yet the Spirit hath its secret Figure wherewith it playeth, for, the Text sayth; \* *And the words of the Children of Laban came before Jacob, saying, Jacob hath gotten all our Fathers Goods to himselfe, and of our Fathers Goods hath he procured this Riches; And Jacob looked upon Labans Countenance, and saw that it was not towards him as formerly.* Gen. XXXI. \* Gen. 31. 1, 2.

2. This is a figure represented in the Spirit of *Christ*; when the Spirit of *Christ* in Man hath gotten the kingdome of the humane Nature to himselfe, then the Envy of the Serpent in the wrath of Nature in flesh and

and bloud, awaketh, understanding and feeling that the power of Nature in Man is taken away from him, and opposeth the Spirit of Christ in the power of Nature.

3. Then proceedeth the *opposite* will in Man, so that the poore soule is every where faint and in an agony, perceiving that it dwelleth among strange Goods, and that the *Devill* is its Neighbour, and hath a continuall access to its owne Nature, and opposeth the soule, because it hath in Christs Spirit taken away from him the kingdome of Nature, viz. the Land and Country which he had for his *possession*, and therefore the mortall Nature in the wrath of God sets its desire & endeavour against the poore soule, as a *stranger* unfriendly, when it seeth, that it *looseth* its voluptuous Earthly Inheritance, (which Right is intimated in the Children of *Laban*, where Reason looketh to get temporall Honour and pleasure) that all its naturall right is taken away, as *Jacob* by subtilty tooke away *Labans* Goods.

† Gen. 31. 3.

4. Then thus sayth God to the soule, as heere he did to *Jacob*; *† Re- turne againe into thy fathers Country, to thy kindred, I will be with thee*: that is, the poore soule should enter againe into its first Country of its father, viz. into the Eternall Word, out of which it proceeded, and therein God blesseth it; and therein it can also call its children and Members and bring them along out of the servile House of Gods Anger in the kingdome of Nature, as *\* Jacob called his wives and his Children, and brought them out of the Servitude of his Father*; Thus also the Enlightened soule bringeth the power of its Life in the kingdome of Nature together with its fellow-members out of the servile house of flesh and bloud againe into the first house, viz. into Gods Word.

\* Gen. 31. 4.

† Gen. 31. 21.

23.

5. And as *† Jacob did flee* from the servile house of his Stepfather, and *Laban pursued after and would hurt him*; so also in like manner is done to the children of Christ, when they begin to flee out of the servile house of Satan, viz. out from fleshly pleasure and voluptuousnesse, and would againe enter into its first Land of its father, viz. into righteousness and the feare of God, then instantly the fleshly Crue of the wicked world, with rage and folly pursue after it and would slay it, and take away with evill and false Tongues, all its Riches and Goods in Gods righteousness.

6. But the Lord aweth them, that they cannot doe it, as was done to *Laban*, though they stand up and reprove the Children of God as unrighteous, because they turne away from their Idolls and abominations, and follow their hypocrisie no more, neither will they beare their Evill yoke any more, and serve them in their unrighteousnesse, and call their falshood Good, [as the present world playeth the hypocrite under this yoke and serveth their wickednesse, onely that their God *Mazim* may live and be Fatt.

7. The Spirit of God heere also presenteth a *Figure*, shewing, how Christ would for a while put himselfe under this servile yoke in the kingdome of Nature, and would betroth to him *Adams* daughter, that is, our flesh and bloud, and acquire to himselfe *Adams* possessions, Goods and Riches, viz. the Kingdome or Dominion of the humane Nature, that is, *Draw many Men to him*, and in the End got therewith out of this servile House of this world againe into his Fathers Eternall House, in which

## CH. 59. How Jacob departed from Laban. Gen: 31. 419

which departure to his Father, would the Devill and the wicked world, scorne him and quite *slay* him, and would take away, and rob him of, his Goods, as also of his Children, which he hath *beere* begotten, even as the Devill, by the *Pharisees* and wicked *Jewes* did, who would take away, and rob Christ of all his Faithfull Children, as *Laban* pursued and hunted after *Jacob*, and would take away his purchased Goods from him againe.

8. But as \* *God would not suffer Laban to hurt Jacob*, so God would not suffer the Devill and the wicked High Priests, to rob Christ of his purchased Goods, although they slew his outward Humanity, yet *he rose againe from the Dead*, and brought his purchased Goods into his Fathers Country. \* Gen. 31. 7.

9. The Spirit of *Moses* representeth in this Chapter a *wonderfull Figure*, which ought well to be Observed, because he intimates a secret Mystery under it: For he sayth, † *When Jacob did flee away from Laban, Rachel had stolen away her Fathers Idoll Gods*: and further sayth; *Thur Jacob stole away the Heart of Laban the Syrian, in that he told him not that he fled*: and wee see further, how *Laban when he came to Jacob, was eager after his Idoll Gods, and searched all Jacobs household stuffe for his Idoll Gods*; also wee see in this Text, how *Rachel was shee that loved those Idoll Gods, and sate upon them, and so hid them that her Father could not get them againe*. † Gen. 31. 19, 20. 30. 33, 34.

10. In these words there is represented to us an *Outward* and an *inward Figure*, shewing, how it would goe with *Israel* in the future; for these Idoll Gods were *not* Heathenish Idolls, according to the Constellation or *Starre* \* *Molech*, as the Heathens had, but as we reade, they made Images, Monuments, *Statues*, or *Pictures* of their friends that were dead, as a *Patterne* for Instruction, which Images among the Heathen afterwards were turned to Idolls, and these might well be such Images of his kindred that were *dead*, which *Laban* was loath to loose, because they were *Patternes* of Instruction, and *Memorials* to him of his *Ancestours* and deceased kindred whom he loved. \* Acts 7. 43.

11. But the true Figure under which the Spirit pointeth at the Future, is this: First, That *Israel* would *not* continually cleave to God with their whole Heart, but would alwayes take these Idoll Gods of *fleshy selfe-love* along with them, and love themselves and their Images, *viz.* *Genealogies* of Humane Greatnes, State, High Birth, and Noble Pedigrees of Gentility, more then God, even as it came to passe.

12. Especially this departure of *Jacob* intimates, the departure of *Israel* out of *Egypt* into the promised Land, when they tooke with them also their *fleshy Idoll Gods*, and presently after \* *served their owne Idoll Gods* † *viz.* Humane Greatnes; and *forsooke their God*, and regarded their *Mammon*, and would have † *Kings among them according to the Custome of the Heathen*, and forsooke their right King, who had brought them out of *Egypt*. \* 1 Sam. 8. 8. † 19.

13. Secondly, it intimates, how *Christ*, in whose figure *Jacob* stood, would take to him this *Rachel* in our flesh and blood, *viz.* these, in *Adam*. Idoll wills of the soule turned away from God, which hath acquired to it selfe Images and Idolls, and possessed them as *Rachel*; and would bring the averted wills of the soule, with their acquired Idolls and Images out of the Idolls house or Temple, which Idolls, *viz.* Idoll wills and desires;



fires must afterwards be all broken to pieces in the Death of Christ.

14. As presently (*Genesis 35 Chapter*) the figure is represented to us, when God sayd to *Jacob*: † *Arise and goe to Bethel, and dwell there, and make there an Altar to God, who appeared to thee when thou fleddest from thy Brother Esau: Then sayd Jacob to his household, and to all that were with him, put away from you the strange Gods that are among you, and cleanse you and change your Garments, and let us arise and goe to Bethel, that I may there make an Altar, to God that heard mee in the time of my trouble, and hath been with mee in the way which I have gone.*

15. Which History of *Jacob*, signifieth nothing else but this, viz. when Christ would with this *Rachels* Idoll Gods, viz. our flesh and blood, depart from this servile house, and goe to his Father, then he would by his going forth, when he should build the High Altar before God, which Altar is himselfe, lay off these our Idolls in humane selfe-will, viz. every Imagination of selfe-love, before the Altar of God in his Death, and cleanse our Hearts, viz. our soules Will, and change our Garments, viz. our flesh and blood; as this Text in the 35 Chapter clearly signifies, and wholly entendeth it, that Christ would offer us up upon that same Altar of his New Testament, to the God who appeared to us againe in Our trouble and Misery after the Fall, in his Covenant of Grace.

\* Gen. 31. 20.

21.

16. But, that the Text of *Moses* Gen. 31. sayth; \* *Jacob stole away the Heart of Laban the Syrian, in that he secretly fled away with his Daughters: it hath the very same inward spirituall Figure contained in it; for, the Word became Man, and tooke Labans, viz. the earthly Adams daughters, and brought them by divine subtilty away out of Adams house into Gods house, which in that place is called Stealing, in that the children of Adam are thus stolen from the kingdome of Gods wrath, that is, brought away in the divine witt and subtilty.*

17. For, the *Anger* of God had possessed Men in the right of Nature, but Christ came and married with them, and stole them together with the Idoll Gods away from the Anger, and offered them up to God upon his Altar, which is himselfe, and layd off the Images of Mans selfe-love, and cleansed our Garments before God, that wee might serve him at this Altar.

18. This is properly understood concerning *Rachels* Idoll Gods, the Figure indeed sets downe onely the Outward History, but the Spirit of God hath its figure under it; for the whole History of *Abraham, Isaac, and Jacob*, stands inwardly in the figure of Christ; for, the Covenant between *Laban* and *Jacob*, & all that happened therein, is a figure of Christ, for *Laban* heere standeth in the figure of the kingdome of Nature, and *Jacob* in the figure of Christ.

† Gen. 31. 27.

28.

19. † *Laban* upbraids *Jacob*, that he fled from him and did not suffer him first to kisse his Children, and that he might conduct them on their way with Mirth and with Tabrets: Thus also doth Nature with the children of Christ, when they secretly flee from it, and forsake the Idolls house or Temple, then the children of Natures kingdome upbraid these children of Christ, for fickle forsworne people, for Hereticks, Novellists, New Lights, Enthusiasts, or whatsoever sect can be named, and say unto them; When you will depart from your wicked way and enter into another Life, why doe you not tell it to our High Priests, that they may lead

lead you onwards with their Ceremonies, viz. Confession, Sacraments, Intercessions? Why doe you not observe the usage of the Churches, where the kingdome of Christ is in Mirth, with Roaring, Organs and Pipes? Why doe you *steale* away from us secretly, and goe another way, then our Ordinances and decrees prescribe, and therefore are enemies unto them, persecute them, and hunt them with censurings and disgraces, as evill children and forsworne, which had *robbed* them of their Idoll-Gods, and will not honour their hypocrites for Gods; as Laban pursued after Jacob and upbraided him, because he had not first kept that Pagintry and solemnity, and told him beforehand that he would travaile and begone.

20. Thus Babel also would faine have it, that the children of Christ should onely enter in to God, through *their* pagintries and Solemnities, and Belly-Ordinances, and whosoever will enter in to God, otherwise then through *their* Ordinances, and flee from this Servile house [of Bondage] he is damned and cannot come to God.

21. But Jacob can well goe to his Father without Labans Pagintry and Solemnity; and though he upbraided Jacob & calleth his way wrong, yet his way was *right* in the sight of God. For God had commanded him so, and Laban could not withhold him at all; so also Christs children, when the Spirit of Christ in them commandeth them to flee out from Babel, cannot be withheld, also it doth *not hurt* them, though the world blameth them never so for it, and scorne, deride, disgrace, and upbraided them for fooles, Hereticks, and Enthusiasts.

22. Yet the Most High reproveth and chargeth Laban, that he speak not otherwise to Jacob then † friendly; that is, the \* disdain of Babel towards the children of Christ, must in the End turne to their meere joy and kindnesse, and now Laban must let them depart with their Goods and riches: for God commandeth his children to † flee from Babel, and to goe into the first Country of their Father, out of which they are departed with Adam, not through the Solemnity and Pagintry of Babel, but through the Conversion of the Minde and will; viz. New Obedience.

† Courteously and kindly.  
\* Blasphemies, reproach, misuseage.  
† Rev. 18. 4.

23. For God hath as much pleasure in the Solemnity and Pagintry of Babel, as in Labans Tabrett and Pyping: Hee requires a Penitent Converting Heart, which in highest simplicity and humility without any Solemnity or Pagintry draweth neere unto him and departeth from Babel, with such a one he goeth along and blesseth him.

24. For, † when Jacob was gone forth without Solemnity and Pagintry, then the Angels of God mett him, whom he called Gods Host, which signifieth, that when the children of God goe forth from humane \* Inventions and Imaginations, and accompt all Earthly things as nothing, and slip away from the hypocrisie of all their Titulary Brethren, then they get the Angels of God for a Guard, who goe along with them and lead them on their way in their going out from Babel, as heere was done to Jacob.

† Gen. 32. 1, 2.

\* Trifles, fables, Chimeras, fancies.

25. For as soone as Christ is borne in a Man, so that the Minde goeth forth out of the Adamicall servile house of † Images, then the Angells of God are appointed his Guardians.

† Or, Imaginary Conceits.

## C H A P. L X.

*How Esaw went to Meete Jacob with foure hundred Men, Souldiers, what this signifieth, And how Jacob sent a Present to his Brother Esaw, and how a Man wrestled with him the whole Night. What all this meaneth. Gen. 32.*

*For the Reader highly to Consider of.*

*† Gen. XXXII. 3, 4, 5, 6, 7, 8.* **M**oses sayth; *† And Jacob sent Messengers before him to his Brother Esaw into the Land of Seir in the Borders of Edom, and commanded them, saying, tell my Lord Esaw thus, Thy servant Jacob sayth thus, I have been long abroad with Laban untill this time, and I have Oxen and Asses, sheepe, Men-servants and women-servants, and I have sent forth to thee my Lord to tell thee, that I might finde Grace in thine Eyes; The Messenger's returned againe to Jacob and sayd, Wee came to thy Brother Esaw, and he also cometh to meete thee with \* four hundred Men, then Jacob feared very much, and was in distresse, and divided the people that were with him, and the Sheepe and Oxen, and the Camells, into two Companies, and sayd; if Esaw come upon one Company and smiteth it, the rest will escape.*

*\* 400 Men.*

2. This whole Chapter stands eminently in the figure of Christ: For, when the Word was become Man, and would now goe forth from this world and with our humanity possesse his *Eternall* Mansion, then meets him this host of Souldiers in the kingdome of Nature in the Anger of God.

3. For the kingdome of Nature, viz. the *Naturall Adam*, was the first-borne Esaw, which was angry with Jacob, that is, with Christ, for the blessing and heavenly Inheritance, viz. for the *Eternall* Life; because it must dye and loose its Right; in which kingdome the Anger of God had gotten the Dominion, that same Anger of God came to meet Christ, when he was about to bring his *acquired* Goods into the *Eternall* Country of his Father, viz. into the Love of God; as Esaw did Jacob in the Type or Image of the Figure; and Christ was astonished at this Warrior, viz. the Anger of God, as may be seene on the Mount of Olives; as Jacob was astonished at the Anger of Esaw.

*\* Joh. 13. 13.* 4. And as Jacob divided the *Heards* into two Parts, because of the wrath of Esaw, that if Esaw should smite one Company, the other might Escape; so also was the humanity of Christ divided into two Substances, viz. into a Heavenly, whereof he speaketh *John. 3.* saying, *\* He was come from Heaven, and was then in Heaven*; and also into an Earthly, from our flesh and bloud; that if the Anger of God did smite the one Part, viz. our Humanity, with Death, yet the Heavenly Part, should escape the wrath and penetrate through Death, and therein make our humanity living; for, the Messengers which Jacob sent to Esaw, are nothing else but the Prayers of Christ, which he sent through the Anger of God, into his Love, viz. into the Mercy, that our humanity might finde Grace and favour with God.

5. For, as Jacob sent to Esaw, saying, he had been long abroad with Laban, even till this time, and had with him Men-servants and women-servants,



servants, and Camells, with other Cattle; that he might with all this, finde Grace and favour with his Lord *Eſaw*: so also Christ sayth to his Father, in our Humanity (*viz.* in *Adam*) which he hath assumed; he hath been long abroad absent from the kingdome of God, and hath brought forth in the kingdome of this world in Gods works of wonder, many Images out of the divine wisdom through the formation of Nature, that he might with these formations of wonders finde Grace and favour with God, seeing these wonders were brought forth through the Nature of his manifested wrath, that so they might come to the Eternall divine vision and Contemplation.

† Borne,  
Generated,  
or begotten.

6. But the Anger went to meete him in the *\*four Elements*, and would devour the Earthlines and Evill of them; for *Eſawes* four hundred Men, signifie nothing else but the wrath of Nature in the four Elements of the Body, and they went to meete the Humanity of Christ; when Christ was bringing the Created Image of *Adam* in Our Humanity, into God, *viz.* into Paradise; then would the wrath of God first kill the Adamicall Image, that it might no more live in the kingdome of Anger, seeing it was to live in God.

\* 4 Elements.

7. \* And as *Jacob* humbled himselfe before God, and sayd; O God of my Father *Abraham*, and God of my father *Isaack*, Lord, thou who hast sayd unto mee, returne againe into thy Country, and to thy kindred, and I will deale well with thee; I am unworthy of the least of all thy Mercy, and all thy faithfullnesse and truth, which thou hast afforded unto thy servant; for I had no more but this Staffe with which I went over this Jordan, and now I am become two Bands: Deliver mee from the hand of my brother, from the hand of *Eſaw*, for I am afraid of him, lest he come and smite mee, with the Mother and the Children; so also Christ humbleth himselfe in our assumed humanity before God; and though God in the Prophet *David*, in our assumed humanity, hath bidden him sit at his Right hand untill he hath layd all his Enemies under his footstool; yet he humbleth himselfe; even as *Jacob* did before the Anger of *Eſaw*, so also did Christ before the Anger of his Father.

\* Gen. 32. 9,  
10, 11.

† Psal. 110. 1.

8. And as *Jacob* sayd: When I went over this Jordan I had only this Staffe, but now am become two Bands; so also when Christ, *viz.* the Eternall Word, of Divine Love came to us in our humanity, then it was only the staffe of divine Grace; but in our humanity in the servile house of *Adam*, he was enriched with two Bands, *viz.* a twofold humanity, the Heavenly extinguished in *Adam*, and the Earthly from the Limbs of the Earth; therefore he sayth in this twofold humanity, as *Jacob* sayd to God; O God of my father *Abraham*, and God of my father *Isaack*, O Lord, thou hast sayd unto mee, returne againe into thy Country, and to thy first kindred; I am lesse then the least of all these mercies, which thou hast bestowed on thy servant; to signifie, that it was onely in Divine Mercy, that these two Bands, *viz.* the twofold humanity returned home againe into its first Country of Paradise to the Angelicall kindred.

9. And when *Jacob* had humbled himselfe before God and his brother *Eſaw*, \* He stayed there all night, and tooke of that which came to his hand, for a present to his brother *Eſaw*, two hundred Shee-Goates and twenty Hee-Goates, two hundred Ewes and twenty Rams, and thirty Milch Camells with their foales, forty Cowes and ten Bulls, twenty Shee-Asses with ten foales, and put them under the hand of his servants, every heard by it selfe, & sayd to them;

\* Gen 32. 13,  
14, 15, 16,  
17, 18.

goe on before mee, and leave roome for one bea'd after another; and he commanded the formost and sayd; when my brother Esaw meeteth thee, and asketh thee to whom dost thou belong? whither goest thou? and whose these are that thou drivest? thou shalt then say, they are thy servant Jacobs, who sendeth them for a present to his Lord Esaw, and he followeth behinde after us.

10. This Type is now the great Earnestnes, whereby the Spirit of God in the figure poynteth at the future; for, this Present of Jacob, to his angry Brother Esaw, poynteth at the Place and condition of Christ, when he should appease the Anger of his Father, then he must first send these Beasts in our implanted Humanity for an attonement, which should be presented to the Anger of God.

11. But these Beasts, which Christ sent to the Anger of God before his passion and Death, were our implanted Beasts; viz. Pride, Covetousnesse, Envy, wickednesse, Lying, whereby one Man slandereth, disparageth, disgraceth, shamefully censurcth with words, discouragerth, suppresseth, and exclaimeth against, as wicked and ungodly, and summarily, all abominations of the Devill and the wicked World.

580.

12. These Evill Beasts are in Adam in sinne, all awakened and become living; These very Formes or Conditions of Life, wherein Adam generated his Evill Beasts, wherein the Temperature of Nature was rent asunder, Christ tooke all upon him in our humanity, as they are well intimated in the figure of Jacob by five hundred and Eighty; and sent them to the Anger of God for an Attonement, when he was redeeming the Humanity from these Beasts.

13. And these Beasts were, as to Christ, his being despised, scorned, spit upon, whatsoever the Jew with Priests did to him, were all our Beasts, which, Christ, in his Body, gave up to the Anger of God as if himselfe were the Transgressor, and yet had generated none of these Beasts in his will; But Adam had generated them, and Christ tooke them on him as a Lamb, and presented them to the Anger of God on his body and Life, and did it as if himselfe were the Transgressor, so that the Anger of God devoured them on his body and Life, viz. his inheritance, which he had in Man, as a Naturall Right, whereby the Anger of God layd hold of its owne, and his wrath and hunger after this vanity to devour these Beasts, was appeased.

† Gen. 32. 21,  
22, 23, 24.  
2 Wives.  
2 Women servants  
11 Children.

14. And the Spirit of Moses speaketh further in the Figure of Christ and sayth; thus, † The Present of Jacob, went before him, but he stayd that Night with the Company, and arose in the Night, and tooke his two wives and handmaidens, and his eleaven Children, and went over the Ford Jabock, and he tooke them and sent them over the water, and sent over that which he had, and stayed alone.

### The Figure of Christ standeth thus.

15. When Christ had sent this Present, before, to the Anger of God, he stayed with his Company, viz. with his Disciples, and arose in the Night of the Great Darknesse in Our Prison of Misery, and tooke his two wives, viz. the twofold Spirit of Man, viz. the soule and the Spiritus Mundi, the spirit of this world, the Outward soule, and the Inward Eternall soule, together with the two handmaydes, viz. the twofold humanity of the

the Body, and the cleaven children, which are the *Eleaven Apostles*; and passed over the Ford *Jabock*, that is, he went over the Brook, *Kidron*, in the dark of the Night over the water, as heere *Jacob*, with all whatsoever he was, or had assumed from us Men.

16. For the right *Twelve* Apostle of Christ, was not yet chosen in *Judas* his stead; as heere with *Jacob*, the *Twelve* sonne lay yet in the Mothers womb unborne: and as *Jacob* with his *Eleven* sonnes went over the water in the Great Night or Darknesse: so went Christ with his *Eleven* Disciples, in this Night of *Jacob*, over the Brooke *Kidron* into the Garden, and wrestled with the Anger of God, so that he sweate a bloudy sweate, till he overcame.

17. And as in this Night *a Man wrestled with Jacob till the Day brake*; so also the Spirit of God, viz. the love of God in our assumed humanity, wrestled with Gods anger in our humanity, till the Love of Grace brake through the Anger, and the *Day-starre* of Divine Love arose in the soule, and overcame the Anger, as the Text in *Moses* hath heere very secretly, and yet very cleerely, signified in this figure, saying;

18. *When Jacob in this Night was passed over with his Eleven Children, and both his wives and the handmaydes, and all his Company; and afterwards was alone, there wrestled a Man with him till the breake of Day appeared; and when he saw that he prevailed not against him, he touched the Ham of his Thigh; and the Ham of his Thigh was displaced with the wrestling with him; and he sayd, let mee goe, for the Day breaketh; but he answered, I will not let thee goe except thou blesse mee; and he sayd what is thy Name, and he answered, Jacob; and he sayd thou shalt no more be called Jacob, but Israel, for thou hast striven with God and Man and hast prevailed.*

19. This Text stands wholly in the figure of Christ; for, *this* Man who wrestled with *Jacob* this whole Night, is nothing else but Gods righteousness and Truth, in which righteousness, in *Adam*, and in all Men, the severe Judgement of God was awakened, and it signifieth the same Man, who on Mount *Sinai* gave the Law to the people of *Israel*, in fire and Terrour, where he appeared in his righteousness, in the Type of the Judgement, and commanded Man to keepe the Law of righteousness under paine of the Eternall Curse, where he required the possibility and ability from Man, viz. from the Image of God that he had created in *Adam*.

20. But Man having not stood in the *Triall*, therefore God inspake or inspired into him the Ground, viz. the fountaine of his most inward hidden Love, in the Promise of the Serpent-Destroyer, viz. the Holy Name *JESUS*. This Name *JESUS* stood now as a Covenant of Grace in Gods severe righteousness, hidden in the most inward Ground of the humane Soule; and opened it selfe in the Holy *Fathers*, *Abraham*, *Isaac*, and *Jacob*, in their Faiths *Ens*.

21. But *Jacob* at present standing in the figure with his brother *Esaue*, viz. *Jacob* in the Type or Image of Christ, and *Esaue* in the Type or Image of Gods righteousness in the Anger according to the kingdome of Nature, so at present in this Night, when *Jacob* was in great anxiety, this figure was manifested to him, that he perceived how Gods Love in the Covenant of Grace in the incorporated Name *JESUS*, wrestled with God the Fathers righteousness in the Anger of the Judgement,



\* *Coarcted.*

ment, *viz.* in the great Night of the *Darknesse* of Gods Anger, wherein the poore soule lay captive, and was so hard \* tyed and bound and put thereinto, and that the *Anger* in the righteousness will not give over unlesse it give it selfe into the *Love* of Grace, that the *Love* may breake through the anger, as the shining of Light doth out of the Fire; or as the Morning breaketh out of the dark Night, and *changeth* the dark Night into day.

22. For, the Covenant of Grace in the Love, and the soule, stood at present in *one Person*, therefore at present the soule of *Jacob* must in Christs figure and Type, wrestle with Gods righteousness about the heavenly *Ens*, *viz.* about the substantiall Wisdome, which the Name *Jesus* brought along with the poore soule in its heavenly Substantiality, which *faded in Adam*; whereby *Adams* faded Substantiality sprung forth againe in this living Substantiality, as a New Birth.

23. Therefore the Spirit of God sayth to *Jacob*; thou hast wrestled with God and Man, *viz.* with Gods Love in the Covenant, and with the future heavenly Substantiality, which Substantiality became Man in the Seed of *Mary*, and hast prevailed: for, Christ, in whose figure *Jacob* stood, should thus in our *assumed humanity* wrestle with Gods righteousness and conquer.

24. And the Spirit in *Moses* sayth heere; *And when he saw that he prevailed not against him* (understand, Gods righteousness in the Anger of the Judgement prevailed not against the Grace) *then he touched the Ham of his Thigh, and the Ham of his Thigh was displaced by the wrestling with him.*

25. This signifieth the destruction and displacing of the Adamicall humanity, that when Christ would stand out this victory, then would the humane selfe-Might and owne will, be displaced, and broken and killed; but as *Jacob* dyed not by this wrestling, though the Ham of his Thigh was indeed displaced; so also our humanity should not die Eternally, but be onely displaced, that is, be *changed*.

26. This signifieth especially, how the *Repentant Man* must enter upon this Combate of *Jacob*, and so wrestle with God and Man in the Spirit of Christ in Gods righteousness, in the Anger; And when he overcometh, then will the Ham of his *fleshy* selfe-will be broken, that he must goe up and downe in this world as one halfe *Lame*, that cannot well walke in the way of the world; but goeth *halting*, as if his Limbs were halfe broken, with which the wantonnesse and vanity of this world is driven on; for the Spirit in the victory of Christ, *toucheth* his Thigh, that he is halfe lame in the Pride and Malice of this world, and never regardeth it more; but goeth up and downe as a *despised lame* Man, who in the Pride of the world in their haile or frolick Jollity little regard, but hold him for a lame halting Man, who cannot follow the *Garb* of the Antick tricks, conceited jests and lasciviousnesse of this world: but he hath wrestled with God and Man, and is with this victory touched and Marked.

27. This, the Pride and wantonnesse of this world understandeth not, for it goes up and downe still in Gods *severe* righteousness, in the kingdome of Nature, in the might of the Fire, in selfe-will, and thinks it selfe very well, till the Judgement possesseth its place, then must the poore

poore soule stand in the *Eternall Judgement*, and live in paine and Torment.

28. And as *Jacob* stood in the wrestling, and had his Thigh touched that he halted, then the Man sayd to him; *Let mee goe; for the Day breaketh dawneth; but he answered, I will not let thee goe except thou blesse mee.*

29. This is first the figure of Christ, when he yeelded himselfe up in the righteousness of God in the Fathers Anger, so that the Anger according to our humanity slew him; then sayd the righteousness: Now let mee goe; for at present, the *Eternall Morning* breaketh forth in mee; But Christ had taken hold of the righteousness and sayd; I will not let thee goe except thou blesse the *humanity againe*; that the Judgement may cease; except thou bring the Morning of thy inward power, forth through the humanity, that the Curse may cease; and that Man may wholly stand in the divine working againe, in the Blessing.

30. Secondly, It is the faire Type or Image, shewing how it goeth with the Repentant Man, when he giveth himselfe up through earnest Repentance into this *Combate of Christ*; in Christs suffering and Death in his victory, and in the *Spirit of Christ* wrestleth with Gods severe righteousness, which continually assaileth him in his *Conscience*.

31. For Gods righteousness in the Conscience sayth; let mee goe; *thou art dead in sinne*, and hast no part in the divine Grace; thou hast purposely and wilfully sinned, and set the Grace behinde thy back, now thou art *mine*, praying will not availe thee, I will not let thee in thy conscience attaine the Grace, thou wilt obtaine *no comfort* more from God, the morning will no more rise to thee in thy conscience, for thou art a childe of Death: Now leave off and let me alone, that I may shutt thee up below in the *dungeon* or chamber of death.

32. When this comes to passe, then the poore soule wholly immerseth it selfe into the *death of Christ*, and giveth it selfe up to the severe righteousness of God, into the judgement, for the judgement layeth hold on it: But the soule catcheth hold of the incorporated Grace in the death of Christ, and diveth therewith into the most inward ground of the judgement of God, in which ground, Gods Love is *broken forth through* the righteousness, and through the judgement, *viz.* through the eternall night, and hath made that same night in man to be day.

33. Into this day, *viz.* into the *Abyss* without all humane possibility or ability, it diveth as a *childe*, that neither can nor will doe any more, that is too unworthy of all Grace, and must indeed give it self up to the judgement; but with *this diving*, the soule yeedeth all its utmost will and ability, and is in it selfe as it were void of nature and creature, and falls againe into the *Word*, wherein it stood in the eternall speaking, before its creaturely nature.

34. For Gods righteousness and judgement, hath no deeper ground, then meely the *creaturely* life; but when the will of the soule yeeldeth it selfe up in going forth from the creature, and sinketh into the Abyss, then is it again *as a new childe*; for the Abyss in the eternall speaking word, out of which the highest Love and Grace of God hath manifested it selfe, layeth hold on it, and penetrateth into it, as the Sun doth into the *Eye* of an hearb, whence the hearb becometh half Solar, or of the nature of the Sun: Thus in this *diving*, the soule in its will, is *half divine*,  
and

and then it wrestleth with God's severe righteousness in flesh and blood, and will over-power the Anger of God.

35. Then saith God's righteousness in the conscience; let me alone, that is, leave off, and slay me not, for thou seest very well, that the Divine morning ariseth in mee, cease from striving against the judgement of God: But in the right combat the soule saith to God's righteousness, I will *not* leave thee except thou blesse mee, that is, except thou givest mee the *promised Grace*, out of the Death of Christ in his conquest, that I may put on my Saviour Christ, that he may be mine and I his: And then thus saith God's righteousness; as to Jacob; What is thy name? And then the poore soule nameth it selfe according to its *owne creaturely name*, As Jacob did heere, when he called himselfe Jacob: But as the Lord said to Jacob; *Thou shalt no more be called Jacob, but Israel*, that is, a *Tree of life*. Thus also saith God to the soule; Thou shalt no more have *self-names* in mee, but thou shalt be called a *Christian* in Christ, viz. A *branch* in the Tree of Israel, \* *A sprout on the vine Christ*; For thou hast fought with God and man, and hast prevailed: Thou hast overcome Gods righteousness in the wrath of the Anger, in thy *Combat* in the Spirit of Christ, and art now an *essentiall Christian*, and *no more a titulary* and verbal or Mouth-Christian, from whom Grace is yet far off.

\* Job. 15. 5.

† Gen. 32. 29,  
30:

36. And Moses saith further; † And Jacob asked him and said; Tell me I pray thee, what is thy name? But he said, wherefore askest thou what is my name? And he blessed him there, And Jacob called the place Peniel, For I have seen God face to face, and my soule is \* preserved.

\* Healed.

The inward holy Figure standeth thus.

† Job. 8. 56.

37. When Jacob with the desire of faith in his wrestling, apprehended the morning or Day-broke of God in the Spirit of Christ, and † saw Christ a farr off, without the creaturely humanity, Then he said, What is thy name? But Christ said, Wherefore askest thou what is my name? that is, I am no stranger, But am even the Israel in thy selfe, I have no other name, but thy name and my name shall be one.

\* Dr. Ground.

38. For God, without nature and Creature hath no name, but is called onely the eternall GOOD, viz. the eternal ONE, The *abyss* and \* *profundity* of all beings: There is no place found for him, therefore can no creature Rightly name him; for, all *names* stand in the formed word of Power: But God is, himself, the root of all power, without beginning and names, Therefore saith he to Jacob, Wherefore askest thou what is my name? And blessed him.

39. As the creatures and also all vegetables of the earth cannot know how the Sun's power is named, but they stand still for the Sun, and the Sun giveth them power and warmth and *blesses* them, that they grow and beare fruit: so also heere is to be understood concerning Jacob and all men. When Jacob saw and felt the morning or day-break of God in his soule, then the Divine Sun in the Name JESUS blessed him through an *essentiall working*.

40. And this must thereby signifie, as it went with Jacob and all the children of God, and yet still goeth with them in this Sun-shine. When the



the *Sun of grace* with it's working power ariseth in the soule, then the soule rejoyceth, and would alwayes faine behold the countenance of God after a *creaturely* manner; as also *Moses* desired, and alwayes thinketh God is of some forme, they looke not yet rightly upon God, but will know God in *Imagery*: thus hard lieth the creaturely Imagery upon us, in the departed *apostate* self-will in the minde, that we cannot at all understand what God is, *viz.* that he himselfe is the abyss of all nature and creature, *viz.* the eternal O N E, that dwelleth in nothing but onely in himselfe, and hath no forme, nor any thing.

41. And it were very well and good, that wee were *not* so lead by the Masters of the Letter in an *Imaginary* forme, when they *Teach* and speak of the onely God, as hath been done hitherto, where Men have lead us on in vaine *Images* † of the Essentiall will, *as if* the onely God did will † Or, in. this or that, whereas himselfe is the sole will to the [being of] Nature and Creature, and the whole Creation lyeth onely and alone, in the formation of his Expressed word and will, and the severation of the onely will in the *Expression*; and is understood in the impression \* to Nature. \* of.

42. If the Pride of Lucifer might be *torne* out of the hearts and eyes of these *Masters*, then Men would soone see the countenance of God; But the Babylonish Tower, upon which men will climbe, and in *Opinions* climbe up to God into a *Severed Heaven*, where God sits cooped up; this withholdeth the true knowledge and understanding; and makes us alwayes ask, what is the Name of God? where is God? what is the will of God? Also, they say God willethe Good and Evill, from which they make a multitude of † *Decrees* in the Divine Purpose; as a Prince in his Land makes Lawes; and they have as much understanding of God and his will, as the *Pott* understands of the *Potter*. † Or, Determinations and Conclusions.

43. It is to be lamented, that wee are so blindly lead, and the *Truth* withheld, in \* *Images*, for, if the Divine Power in the inward Ground of the soule, were manifest and working with its lustre, and that men *did* desire to goe forth from their ungodly wayes, and give up themselves to God, then is the whole Tri-une God present in the Life and Will of the Soule; and the Heaven, wherein God dwelleth, is opened in the soule, and there, in the soule, is the place of God, where the Father begetteth his Sonne, and where the Holy Ghost proceedeth from the Father and the Sonne. \* Imaginary Conception.

44. For God maketh use of no circumscribed place, Hee dwelleth even in the *Abyss* of the wicked Soule, but incomprehensible to it, as to his Love; but as to his Anger he is manifest and comprehensible in the wicked Soule.

45. For, the Eternal \* speaking of the Word, incomprehensible to Nature and Creature, becomes † Imaged in the will of the Soule; of which the Scripture sayth; \* *With the holy thou art holy, and with the perverse thou art perverse*; Also, such as the People is, such a God they have. \* Or, Expression.

46. For in the Thrones of the Holy Angells; God is manifest in his Love, and in the Thrones of the Devills he is manifest with his Wrath, *viz.* according to the darknesse and Torment; and yet there is but one onely God, and not two; according to the Tormentive Nature he wil-

leth Torment, and according to the Love he willethe Love, as a burning fire, desireth hard *brimston* like it selfe, and the Light of the Fire desireth onely an *open* place where it may shine: It taketh away nothing, but giveth it selfe for the Joy of Life, it suffereth it selfe to be taken, it hath no other Will in it selfe, but to *give forth* it selfe, and work, that which is Good; so God, as to his Holinesse, hath no other Will, but to Manifest the power of his Love and shining lustre, in a *Creaturely* \* *Forme*, as the *Sun* manifesteth it selfe in an hearb, and tinctureth it and maketh it wholsome and good, so also is to be understood concerning *God*.

\* Or, manner.

† Or, Imagery.

\* Or, sayings.

47. Therefore all is but vaine jangling, babling, and a *Creaturely* † *Imagination*, for men to ask, what is God called? or what is Gods name? or for men to talke much and say, God willethe this or that Evill and Good, and know *not* how to say upon good ground, *how* he willethe Evill and Good, and *how* a man shall *understand* the \* *Texts* of Scripture to that purpose.

† Facultaten.  
Disputations  
in the High  
Schools.

\* Perverted in  
Phrases and  
expressions.

† Fashioned  
wonderfully.  
Psal. 139. 14.

48. This Contention and Strife about the Letter, is indeed the very confused divided Tongue or *Language* on the high Tower of the children of *Nimrod* in *Babel*; for that high Tower is a figure of the † *Exercises* in the Universities, where the One Divine Language is divided or confounded and wrested into many \* *Speeches*, that one People doth not understand another, and that Men *contend* about the onely God, in whom we live and subsist, and whereby even the kingdome of Nature in its wonders is manifested, and † brought into *figured wonders*.

V: Vowells.

49. But the true ground, what God is, and how he is, what the Being of all Beeings is, remaines as *blinde* to them, as the visibility of this world is to one that is *borne blinde*: and though they are called Masters of the Letters, yet they have *lost* the Five Vowells, which are the power of all words; which is much to be lamented, that men understand nothing at all more of the *Holy Ghosts* Language, what the Spirit of God hath spoken in *Moses* and the Prophets, and how he hath in his speech, declared and poynted at that which is future, Eternall: Men cleave merely to an *historicall* † *Action*, and see not what is signified by this or that *Action*.

† Act or thing  
done.

50. For, Gods Spirit hath not done such wonders, for the *History* sake of a plaine simple Shepheard, as it standeth in the outward forme of it, and hath so exactly expressed those things in writing, as if he were so much concerned in a History, that he hath preserved it among all people, and suffered it to be *proclaimed for his word*; no sure, but for this cause; that under such plain simple *historicall* relations, is signified, and where-with Gods Spirit in the figure *alludeth* at, that which is future, Eternall: Therefore should men looke upon the Scripture of the *Old Testament* with clearer eyes, for the whole *New Testament* is couched under it in the figure of the plaine simple \* *Acts* or *Actions*.

\* Apostel  
Geschicht.  
The Acts of  
the Apostles.

† Gen. 32. 29.  
30.

51. † *When God had blessed Jacob, then Jacob called the place Penuel*, that is, Gods inspection into the soule, where God is manifest in the soule; then sayth the Soule; I have *seene God face to face* in Mee, and my soule is preserved in this inspection; and *when he passed over Penuel*, the *Sun* arose to him, that is, when Gods Sun, viz. his power is manifest in the soule, then the Essence of the Soul *carrieth* the power in it selfe, and then the divine Sun ariseth in the Soules Essence, and then the Father hath there begotten

ten

## CHAP. 61. How Jacob and Esaw met. Gen:33. 431

ten his Sonne in the soule, which is the *Sun* of righteousness, as also the Divine Love and Joy, and then selfe Nature halte h, for the Sinew of its Naturall will is displaced, so that the selfe-will is lame in its ability, as heere Jacob. And the Text of *Moses* sayth; *Hereupon the Children of Israel eate not of the sinew upon the Ham of the Thigh, to this Day; because the sinew of the Ham of Jacobs Thigh was touched.*

52. This sheweth cleerly, that Jacob and his children understood this Myserie, and have instituted a memoriall in this Sinew: for *what* doth that which was done to Jacob, concerne a Beast? The Sinew of a Beast is not therefore displaced or *venomed*, onely the children of the Saints looked upon the Ground of the Divine Myserie.

53. Concerning which the present *Jewes* are very blinde, and hang onely on the Law: if they did so eagerly seek after Jacobs *Sun* as they cleave fast to the Law, then would that Sinew in them also be displaced, and they would not so hunt after Covetousnesse and Gaine, but *\* they wash the outside of their Cups and dishes, and inwardly remaine soule.*

*\* Mat. 23 25.  
Luk. 11. 39.*

54. Even as Christendome cleaveth to the history, viz. to the purple Mantle of Christ, and hunt away *Christ* in power from them, and will not with Jacob have the Sinew of the wilde beastiall properties of the voluptuous will of flesh, displaced & *lamed*, but walke nimbly with the beast, under the Mantle of Christ.

55. This displaced Sinew signifieth, that *Adam* in his innocency before his *Eve*, was not such a Grosse Beast, as afterwards; therefore when the Spirit of Christ in the Covenant was manifested in Jacob, then it touched the Beastiall Ham of his Thigh, to signifie, that in Christ it should be *broken* and *cease*, so that a spirituall Man should arise from Death, and not such a grosse Beastiall Man.

## CHAP. LXI.

*The Excellent and Wonderfull Figure, Shewing, how Jacob and Esaw mett, and how all heart-burning and Evil-will, was changed into great Joy, Kindnesse, and Compassion. What is to be understood thereby.*

*Genesis 33.*

**B**linde Reason should better open its Eyes, at this Text, then hitherto it hath done, and better consider the figure of Jacob and Esaw, and learne rightly to understand the Decree concerning Jacob and Esaw; where the Scripture sayth; *\* Jacob have I loved and Esaw have I hated, when the children lay yet in the Mothers womb, and had done neither good nor Evil, that the purpose of God might stand.*

*Gen. XXXIII.*

*\* Mal. 1. 2. 3.  
Rom. 9. 13.*

2. Heere men should rightly looke upon the Purpose of God, what the Spirit of God *meaneth* thereby, for Esaw stood in the Type or Image of the corrupted *Adam*, & Jacob in the Type of Christ, which came to help poore *Adam*: therefore must these two Brothers come of *one Seede*, to signifie that God would become Man, and that Gods Seed, viz. his word, and *Adams* seed in its owne Nature, should be manifested in *one Person*;

N n n 2

and



and become Man; and that Gods seed should overcome the corrupted Adams seed with great divine Love, and quench the Fathers Anger, with Love, and the Love should wholly give it selfe into the Anger of the soule; that Gods *Grace*, *Compassion* and *Mercy* in the Love, may passe through the Anger, and also *change* the Anger into Compassion; as heere *Jacob*, with his present and great submission and humility, yeelded himself to his brother *Esaw*, and *changed* his Anger which he bare towards *Jacob*, in respect of the Naturall right of the first-borne, and of the Blessing, into such great *Compassion*, that *Esaw* fell about his neck and wept in great Compassion, and his anger in him was turned into Love; even as Christ with his great love and humility in our assumed humanity in our fiery burning \* *Angry-soule*, changed his Fathers Anger into such great *Mercy* and *Compassion*, that the divine righteousness in the Anger, ceased and departed from our soules.

\* *Anger soule.*

3. For as *Jacob* appeased his brother *Esaw* with the Present and humility, when he gave up himselfe into the Anger of *Esaw*, so also Christ appeased the Anger of God, when he gave up his heavenly Bloud with the great Tincture of Love into the Anger of God, to be devoured, then was the Anger, viz. the Nature of the dark world, which was manifested in *Adam*, turned againe into the divine Light of Love, viz. into a Love-fire.

*Gen. 33. 1, 2, 3.*  
\* 400 men.

4. *Moses* sayth; *Jacob* lift up his Eyes and saw his brother *Esaw* coming with \* *four hundred Men*, and hee divided his children to *Lea* and to *Rachel* and to both the *Handmayds*, and set the *handmayds* with their children foremost, and *Lea* with her children next, and *Rachel* with *Joseph* last, and he passed over before them, and bowed himselfe to the ground seven times, till he came to his brother.

The inward precious figure standeth thus.

When Christ, in our assumed humanity, entered into his suffering, then the Anger of God in the † *four Elements* of the Body, came to meete him; and then Christ divided his Deity and his humanity, viz. the heavenly worlds substance, which he brought from God in Our humanity, and the kingdome of the *Naturall* humanity from *Adam*, into two severall Principles: for the Deity, as to the Omnipotency, stood yet still: therefore sayth the Humanity on the Crosse, \* *My God, why hast thou forsaken mee?*

\* *Mat. 27. 46.*  
*Mark. 15. 34.*  
*Psal. 22. 1.*

5. The two wives of *Jacob* with their children, signifie heere, in Christs state and condition, the twofold soule, viz. that from Time and that from Eternity, and the two *handmayds* with their children, signifie heere, in this state and condition of his, the Heavenly and the Earthly corporeity, viz. *Lea* in her bleeraydness signifieth the \* *Spiritus Mundi in Limbo terræ*, wherein the Corruption in *Adam* was effected, wherein God promised the destroyer of the Serpent; and wherein Christ should be manifested; and therefore in *Lea*, the Line of Christ, viz. the destroyer of the Serpent in the type and prefiguration, was borne, viz. *Judah*; and *Rachel* signifieth the *Extinguished Ens* of the heavenly worlds Substance, wherein the true soule dwelleth, which faded in *Adams* Fall and became unfruitfull, as *Rachel*; till God in the Spirit of Christ made her fruitfull; as was done to *Rachel*.

\* The spirit of  
the world in  
the Dust of  
the Earth

6. And as *Jacob* set the handmayds with their children formost, so was the *Earthly Image* in the humane Nature, set formost in the suffering of Christ, which should passe through the sharpnes of Death, next after would *Lea*, that is, the *Body* out of the *Limus* of the Earth, wherein the Destroyer of the Serpent lay, in the suffering of Christ, follow; and after that, *Rachel*, viz. the heavenly *Limus* with the Prince *Joseph*, that is, with the true Adamicall Image of the *Divine* worlds Substance, and the Name *JESUS* passed into the suffering of Christ before, as *Jacob* before his wives and childrens.

7. And as the Name and power *JESU*, viz. Gods Sweetnesse and Love, saw and felt the *wrath* of God in the humane flesh and soule, then the Name *JESUS* bowed it selfe through all the Seaven Formes of Natures Life, wherein the Anger of God was become manifest, that is, he then pressed *Essentially* through the Centre of Nature, through all the Seaven Formes of Nature, quite through the wrathfull fire-source.

8. As *Jacob* bowed himselfe seaven times to the Earth before the Anger of *Esaw*, and appeased *Esaw* in this humility; so also heere the Love in the Name *JESU*, appeaseth the anger of the Fathers property in the fire, in soule and body: for, the *Naturall Life* from the Spirit of the world, viz. the soule from time, which was breathed into *Adams* Nostrills, must yeeld up its naturall Right and dye; as *Jacob* yeelded up his riches and also his outward Life to his brother, to do what he would with him; thus also Christ yeelded up *our Life* to the anger of God, and left it willingly; but the Name *JESUS* went before, and brought our *Naturall Life* quite through death, and tooke it to himselfe againe, and triumphed with our *Naturall Life*, over and through *Death*.

9. And as *Esaw* his brother, in this humility and submission, ran to meete him, and fell about his neck and kissed him, and in great compassion wept upon his neck: So also in like manner, when the essence of the anger of God [kissed and] tasted the sweet love in the Name *JESU* in the bloud of Christ, then it was transmuted and converted into such great compassion towards mankinde, as *Jeremiah* in the Spirit declareth where he speaketh in this figure; \* *Ephraim my deare childe, my heart is troubled, I must have compassion on him.* Where he speaks concerning this compassion. \* Jer. 31. 20.

10. And when *Esaw* wept upon *Jacobs* neck, † He lift up his eyes, and behold the women with the children, and said; *Whose are these with thee?* *Jacob* answered: *They are the children which God hath bestowed upon thy servant, And the handmayds drew neare with their children, and bowed themselves before him: Lea also drew near with her children, and bowed themselves before him; afterwards Joseph and Rachel drew neare and bowed themselves before him.* † Gen. 33. 5, 6, 7.

### The inward Figure stands thus.

When the anger of God held man captive in the darknesse, then was he not, in the anger, known to God's holy Image: but when the love in the suffering of Christ in the humanity, brake through the anger, so that the anger was changed, then the onely God looked on it againe in his

his Image, and spake to the Name J E S U, saying, Who are these that are with thee? And J E S U S answered God and sayd: They are the children which God hath vouchsafed and bestowed upon his servant.

11. For heere Christ presents himselfe as a *servant* of God, with his children, that are borne in him, in the Faith, *viz.* with us poore children of *Eve*: and there passed through the death of Christ, and were presented before the countenance of God; first the handmaids with their children, that is, man that had been *sinfull*, he sets him first in Gods countenance, which *Jacobs* handmaids doe signifie.

\*The 5 wounds  
of Christ.

12. Afterwards there pressed forward the line of the Covenant, with the *spiritual Lea*, *viz.* the first created *Image* out of the *Limus* of the earth, wherein the \* five Prints of the Nailes, the wounds of Christ stood, they should be shewne to the onely God, that therein he should receive the handmaids children, who all bowed themselves before God.

13. Then afterwards came *Joseph* with his Mother, *viz.* the *Image* of the *heavenly* world's substance, and bowed before the onely God which had been angry with him.

14. Men should *not* understand this in *divided* figures, types, or Images, but as the properties of the humanity are manifested before God through the suffering of Christ in *one* onely *Image*, *viz.* in Christ's humanity in the kingdome of the Restauration or Redemption, *viz.* in the kingdome of *heaven*. The reader should understand our sence properly: for we write heere in the vision of all the Three Principles, how it went, and still to this day goeth, with the *new birth*: Our exposition will not beare any dividing of the figure or Creature, wee understand it in *one* creature.

15. Our earnest and hearty consideration is this, that we may see and understand, how we poore children of *Eve* were brought through Christ's suffering and death, and set before Gods countenance, and how first the soule with the *body of sin* must passe through death, and in the Resurrection come againe with the body before God; where the body from the *Limus* of the earth is esteemed *strange* in the presence of God: Therefore it is prefigured in the type in the condition of a handmaid, and then presently in that body the *Prints* of the Nailes & the suffering of Christ is sett before God, Out of which death of Christ, the faire Image created in *Adam*, appeareth againe, as the whole figure together, of *Jacob*, thus fairely typifieth, and as the Spirit hath signified thereby.

\* Gen. 33. 8, 9,  
10, 11.

16. \* And Esaw said farther to Jacob; What meanest thou by all this herd which I met? Hee answered; that I might finde grace in the sight of my Lord; Esaw sayd, I have enough my Brother, keepe what thou hast; Jacob answered, O no; if I have found grace in thy sight, then receive my Present at my hand; for I have seene thy Face, as if I had seene the Face of God; and let it please thee from mee: take I pray thee the Blessing from mee, which I have brought thee for God hath bestowed it upon mee, and I have enough; thus he constrained him, that he tooke it; This now is the faire figure wherewith the Spirit alludeth, how Christ appeareth before God, with his *Christendome*, *viz.* with his purchased Goods, then sayth the Father to the Sonne, Whither wilt thou goe with these thy Children, who meete mee daily, in that they come to thee? And Christ saith; O Lord, that I might finde Grace from thee



thee with them. And the Father saith; they are *thy* purchased goods, keepe what thou hast, I have without them enough, even all things.

17. But Christ saith O no my Lord, receive I pray thee the *blessing* which God hath bestowed upon mee in my children, which I have brought to thee; for God hath bestowed them on mee and I have enough, and he constrained God his Father that he received the *kingdome* againe from him: And it is a true figure [ shewing ], how Christ after he *sits at the right hand of God, and ruleth over his enemies* \* would deliver up the *kingdome* again to his Father: And then also will the Son be subject to the Father together with his Christendome, as the Scripture saith: Which the Spirit in this figure powerfully prefigureth, and representeth in a Type or Image.

\* 1 Cor. 15.  
24. 28.

18. This is an excellent figure, where *Jacob* cometh to his brother *Esaw* that had been angry, and perceiveth how *Esaw* falleth about his neck and weepeth, that *Jacob* saith, I saw thy face as if I saw the face of God: Which signifieth to us that the wrath of God in the kingdome of nature was become an enemy in Adam's Soule and Body, viz. the fiery Soule it selfe, which standeth in the Fathers property in the eternall nature.

19. But when this great love and humility pressed through in the blood of Christ, then was this wrath, viz. the fiery soule converted again into Gods most cleare countenance, and attained again the Eye of God's love; Thus also we are to understand concerning *Esaw*, when the Covenant of Grace in the figure of Christ, in *Jacob's* humility was discovered to him, then was his curse and malice, through the Spirit of Christ, turned into love, that he was no more hee, of whom the Scripture saith: \* *Esaw have I hated*: for in the kingdome of the Adamicall nature, was Gods hatred manifested in him, and he was himself that hatred, and of that saith the Scripture: † *Esaw have I hated*: Now so long as the hatred in him had the dominion, so long he was in Gods hatred, and was himself the hatred, but when the Covenant of Grace in *Jacob* discovered it selfe to him, and that *Jacob's* humility pressed into his hatred, then began he to lament and weepe, and Gods cleare countenance was manifested in his hatred, so that in great compassion he fell upon *Jacob's* neck and wept.

† Rom. 9. 13.

20. Which denoteth the repentance of poore sinners, when the malicious wicked soule which lieth captive in the hatred of God turneth to God, then beginneth first this compassion and repentance and sorrow for its former Sinne. When the Spirit of Christ afflicteth the soule, then it weepeth, and sorroweth, that it hath been so wicked, and then instantly the Sun riseth upon it, and the hatred of God is turned into the countenance of Love; where, of an hatefull spirit, he is made an Angel.

21. And though clearly the Scripture saith in a certaine place: \* *Esaw sought repentance with teares, and yet found it not*; but this Text giveth us to understand much otherwise, namely, that indeed *Esaw* and all the children of corrupt Adam, doe not finde repentance in their owne willing, going, and running, else would it stand in the ability of man to attain Grace, but the grace and divine mercy and compassion worketh repentance: Yet man must give up his will to the Divine working.

\* Heb. 12. 17.

22. The Soules will must incline it self towards the promised Grace;  
And

# 436 Gen. 33. How Jacob and Esaw met. CHAP. 61.

† Or, the hatred in wickedness.

And then will the divine Sun, shine into it's will, and dissipate the † hatred of wickedness, and then the soule graspeth after the Sun of Grace, and so beginneth the working of repentance in the power of Grace, and then the Anger of God in the soule giveth it's severe righteousness to the Spirit of Christ; and so Christ then saith to his Father; \* *I have lost none of them that thou hast given to mee.*

† 1 Tim. 2. 4.  
\* Mat. 18. 11.  
† Ezek. 33. 11.

23. The Scripture saith; † God willeth that all men should be saved; And \* *Christ is come to seeke and save that which is lost*; and † *Hee hath no pleasure in the death of a sinner*: Then saith Reason: If God will that all men should be saved, and willeth not the evill; can he not then save all? Why doe they remaine hardened, if he willeth not their hardening?

\* Unsearchable.

|| Separability.

24. Answer. The Soule standeth in the \* unsearchable will of God in the eternall speaking word: It is a *sparke* from the divine Speaking, whereby the Abyffe, viz. the eternall one expresseth or speaketh forth it selfe in the science, understanding, and knowledge of the || Severation; it is in the speaking come into nature and creature, and hath now the ability to expresse again, viz. an Image of it selfe.

Note.

25. Also in its knowledge it speaketh forth the wonders of the divine possibility in good and evill; It speaketh it selfe in its essential speaking, out of the eternal science it self, in evil: Where it should speak God, it speake's in it self, *want*: where it should speake in its science, into the eternal one, viz. into Gods love and *wisdome*; there it speake's into severation, viz. into multiplicity; and bringeth the science of its ability, which standeth in the eternal speaking word, out of the temperament, into a *self-will*, which breaketh off from the onely will of God and entereth into self.

26. Therefore then it changeth the eternal will of the unity in it, into the centre of severation, wherein the only God introduceth his only will, in the speaking forth of the word, into nature and painfulness, to the *Divine perception* and feeling; viz. into an essential spirituall fire, and out of the fire into a light, whereby the abyffe becomes majestick and working; Thus the false or wicked soule speakes it self onely into a source of fire.

27. For it's will to the speaking, which in God stands in the abyffe, which brings it self, through the desire, into the fire-speaking, viz. into properties; which goe not easily back again into the abyffe, viz. into the eternal One: But if it goe back again, viz. into the eternal one, viz. into God; then the fiery science becomes majestick and light, and then is the Soule an *Angel* of God, viz. an Image of the eternal divine science.

28. But if the will continue in the fire as a magical fire source, then is the soule that *very fire-source*: Who shall now advise and perswade this fire-source? seing it hath its ground in the abyffe, and is it self its ground: The power of the majesty shineth through it, but the desire shuts it up, and maketh it dark, so that the light cannot be manifest therein. As it stands *John 1. \*The light shineth in the darkness, and the darkness comprehendeth it not.* They dwell one in another, as day and night; the soule in its imprinted desire maketh it self darkness.

\* Job. 1. 5.

29. The eternal one, viz. God, is in it, and it comprehendeth him not, it maketh an angry God to it self; where Gods word in the anger speaketh and formeth it self into nature and creature, there it worketh in

# CHAP. 61. How Jacob and Esaw met. Gen:33. 437

in it self, evil: But if it stood still from its working, the twinkling of an eye, then it would dive again into the eternal one, viz. into God, and so the Divine science in the light, would begin to worke in it, and so it would come to repentance, even as it cometh to pass with the Penitent. Concerning which Christ saith; † Except ye be converted and become as a childe, you will not see God. † Matth 18.3.

30. The soule's will, which hath it's ground and rise in the Divine revelation, whence it is become a *working life*; should and must turn again into it's mother out of which it proceeded, and then it is as a child in the mothers womb; and so in its mother it *beholdeth* God; viz. the abyffe of all beings; and is new-borne in its mother; that is, the mother giveth it the light's power, and in that power it attaineth the ability to work Repentance, and then the eternal unsearchable will of God, which is called the Father of all beings, begetteth his only Son, viz. his power of love, in and through the science of the soule, as in the particular or parcel of the whole will of God; for, the ground of the soule and God's eternal speaking word, is one only ground, undivided.

\* Or, Route.

31. And as wee know that the same only eternal begetting and speaking word, expresseth it self in heaven, viz. in the power of the light in holiness, viz. the holy wisdom: So also the same only word expresseth it self in the Hell of darkness, in flames of Torment, viz. in hellish Essences, according to which God calleth himself, † An angry God, and a consuming fire; for without and beyond the only word, or speaking, of God, there is nothing; So also it is to be understood concerning Soules, as also Angels and Devils.

† Deut 4.24.  
Heb. 12.29

32. In the resigned Soule God the Father expresseth the holy name J E S U, viz. the Grace, Mercy, and Compassion, that is, he begetteth Christ in it, and bringeth the Adamical evil innate will, through the suffering and death of Christ, again into the eternal O N E, where \* the Sonne delivereth up the kingdome of the soule's nature again to the Father.

\* 1 Cor. 15.24

33. But if the soule will not stand still from its working of wickedness, then the Father, through the word, speaketh Hell torment in the soule, and the desire of the soule imprinteth and fixeth it self therein, and its impression maketh the eternal gross darkness, viz. a Gulf, between God and it, and yet no strange † foraigne speaker must be heere understood, which from without shall speake into the soule, but the word, that is, the soule it self, speaketh it self, thus, into wickedness.

† Forinsck.

34. But it hath lost in Adam the good speaking [or expression of good] viz. the Divine ability, but, of God's mercy, it is inspoken, or inspired again, of Grace, in Paradise, as a self-centre of the soule, and it stands now at present in the soule as a self-centre or principle; and speaketh continually into the soule; [saying,] It should stand still from its false and wicked Imagination, and then will that \* good, manifest it self again in the soule; but if the soule will not stand still from its ungodly speaking, then cannot the good inspeaking or inspiration manifest it self in the soule; and so it cannot be converted.

\* Good speaking, motion, or inclination of the Spirit in the soule.

35. Therefore this is the conclusion, that God in the false and wicked soule's speaking, cannot be good, and in the resigned soule's will, he cannot be evil; in himself he is indeed good, but not in that soule.

36. God is only called God, where his love is expressed, and knowne

O o o

and



\* Deut. 30. 14.

Rom. 10. 8.

|| John 1. 3.

† Luk. 17. 21.

\* Psal. 118. 26.

and manifest operatively and feelingly ; of which the Scripture also saith, \* *The word, || which is God, is nigh thee, namely, in thy mouth and heart : Also † the kingdom of God is within you : \* with the holy thou art holy, and with the perverse thou art perverse.*

37. In Heaven he is called *God*, and in Hell he is called *Anger*, and yet he is in the abyſſe, both in Heaven and in Hell the Eternal one, viz. the only good.

38. And man can ſpeake no farther, or deeper concerning Gods will, but meerly and only as in his manifeſtation through the word ; where the word bringeth it ſelf into nature and creature, There God willet through the expreſſed word of evill and good ; as the *Science* of every thing is in the formed word, ſo alſo is Gods will therein : *That ſame expreſſed word* is in the Angels, Angelicall, in the Devils, Diabolicall, in man, humane, in beaſts, beſtial ; and yet in it ſelf in it's eternal ſpeaking, in the one, is only God, viz. one only holy word, a ground and Root of all beings.

Note the Grace  
of God.

\* The ſoule.

39. Therefore ſalvation lieth not in the will of the ſoule, whether it will ſuffer it ſelfe to be ſaved, or whether it will ſtand ſtill in its will ; not that it can take ſalvation to it ſelf : no, it is *given of Grace*, only the Divine Sun ſhineth into it, in the abyſſe ; and it lieth in \* it, whether, with its will, which it hath from God, it will again for the twinkling of an eye dive down in its mother, viz. in Gods unſearchable will, and ſo it will attaine the ability.

\* Mat. 11. 28.

40. For the ability hath opened its mouth to the ſoule and ſaith, \* *Come ye to me* ; as the Sun ſhineth the whole day into all plants, and giveth them power, and the Sun is not in fault that the thistle is a Thistle, but the firſt *Ens* is the cauſe whence it is a Thistle.

41. So alſo a falſe and wicked ſoule from the *Ens* of Gods anger, in the *curſe*, and from the inherited wickedneſs, as alſo from the actuall wickedneſs ; becometh a thistle ; in that the will, viz. the ſcience of the ſoule ſpeaketh, in [ the quality ] a thistle ; and from ſuch a falſe and wicked ground there grow more thiſtles ; as God in *Moſes* ſaith ; † *He will viſit or reprove the ſins of the father upon the children unto the third and fourth generation* ; and Chriſt ſaith ; \* *a corrupt Tree cannot bring forth good fruit.*

† Exod. 20. 5.

\* Mat. 7. 18.

42. Thus we ſee that *perdition* cometh from the ſoule, and we ſee that Gods holy will cannot be manifeſt in falſe and wicked working, ſo long as the ſoules will worketh evill, ſo long Gods ſpeaking, formeth it ſelf therein, in *anger* : But when it becometh to ſtand ſtill from ſuch working, then is Gods power of *Love* manifeſt therein : for if it worketh no more, then worketh, in it, the abyſſe, viz. the ONE.

\* John 1. 1.

43. For God worketh from eternity to eternity, but no other then his word, and \* *that word is God*, viz. a manifeſtation of the abyſſe : now if the ſoule ſpeaketh no more its owne will, then is the unſearchable will, ſpeaking, in it ; Where the creature ſtandeth ſtill, there God worketh.

44. Now if the creature will work with God, then muſt its will enter into God, and then God worketh *with* and *through* the creature, for the whole creation, both heavenly, helliſh, and earthly, is no other then the working word, the word it ſelf is All.

45. The Creature is a compacted, coagulated vapour and exhalation from the word, and as the word is exhaled out of the free will, where the free will bringeth it self out of the abyſſe into the profundity: So also, the free will of the Angels and ſoules, bringeth the word into a profundity, and that profundity is the creature, viz. a fire ſource to its re-ſpeaking-forth, and out of that re-ſpeaking-forth proceedeth evil and good, and according to that re-ſpoken-forth ſubſtance and power, the ſoule hath its Judgement and ſentence.

46. For that is the Judgement that the evil be ſeparated from the good, and that every thing poſſeſs its own principle. Whatſoever ſoule now ſpeaketh forth *belliſh* ſource, viz. the curſe, it muſt into death, that it no more bring Gods word into evil and good, but the evil alone, that every thing may remaine with its owne.

47. And therefore becauſe in the place of this world, through the word, evil and good is ſpoken forth, therefore in that place is a final day of ſeparation appointed, when good and evil ſhall ceaſe to be ſpoken in any place; and the wicked ſhall have their place prepared, where evil ſhall be ſpoken in its Eternity, that the good may be knowne, and in the good, the joy be manifeſt; Alſo that it may be knowne what evil and what good are; alſo what life and death are, and that the children of God may rejoyce.

48. For if evil were not knowne, joy would not be manifeſt: but if joy be manifeſt, then is the eternal word ſpoken in joy, to which end the word, with nature, hath brought it ſelf into a Creation.

49. And this is the true ground wherein all conceits and opinions are knowne, and all ſophiſtry throwne to the ground, alſo all ſtrife and contention hath an end. Whoſoever rightly ſeeth and underſtandeth this, hath no further *queſtion* about any thing, for he ſeeth that he liveth and ſubſiſteth in God, & he giveth himſelf up to God, that he may further know and will through him, and ſpeake what and how he will, this party ſeeketh onely the eſtate of lowlineſſe, that God in him may alone be high.

50. But ſo long as Lucifer hath his dominion in man, ſo long the creature preſſeth forward to advance it ſelf, and will be its owne God, and that is alſo a wonder, as Gods wiſdome ſtandeth in the wonders in the Love, ſo it is alſo in ſelfe and in the appropriation of the creature.

51. Every thing is good in its own principle wherein it liveth, but to another it is oppoſite: Yet it muſt be ſo that one may be manifeſt in the other, and the hidden wiſdome may be knowne, and be a ſpart in the ſelevation, wherewith the profundity, viz. the eternal one, may ſport with it ſelf, before it ſelf.

52. We ſhould therefore learne to underſtand the Scriptures aright, how God willet good and evil, namely, the determination is not in his very ſelf, but in his expreſſed word, viz. in nature and creature: God hateth Esaw in the corrupt nature, in Esaw's ſelf nature: Esaw was the type of hatred it ſelf; but in Gods ſelf, viz. in the impreſſed or inſpired Covenant of Grace, he loveth him.

53. Therefore he preſents the type of Chriſt, viz. his brother Jacob, together with him, and lets them both come out of one Seed, to ſignifie that Chriſt ſhould call Esaw in the corrupted Adamical nature in the

hatred of God, to repentance, and beget him *anew*, as Jacob brought Esaw to repentance, so that he let his malice fall, and wept bitterly, and departed from his evil will towards Jacob.

54. This therefore is the understanding of the Scripture, that the earthly Adam in the kingdome of *corrupt* nature, in his owne will, findeth not, *nor can* finde repentance, for there is no ability therein to good, but the incorporated grace in him awakeneth or stirreth up the ability, when the will turneth to it: for it self-will could worke repentance and become good, honest, and vertuous, it needed not Grace.

55. The decrees in Scripture point onely at two kingdomes, *viz.* the hardning respects the false and wicked will; the false will hardneth it self, Gods anger in the wills own substance, *hardens* it; this hardning doth not enter in from without, but is manifested in the wills own substance. The will is from God, and the same God in the will introduceth himself into the hardning, in that manner, as he introduceth himself into hell in darkness and torment; the same is also to be understood concerning the kingdome of Grace.

56. God willeth in man onely that which is Good in the kingdome of his Grace, where the free will yeeldeth it self up into the Grace, there God willeth that which is good, in the will, *through the Grace*.

57. But when a man will say, man cannot turne his will towards that which is good, *viz.* towards Grace, that is *groundless*: grace indeed standeth in the abyss of the creature in all wicked men, and the will need onely stand still from wicked working, and then it beginneth as to its self-will, to dive downe into the abyss.

58. For that which standeth still, standeth still together with the eternal one, and becometh *one substance* therewith, for it goeth into its nothing. Must not the false will or desire for a worldly Law's sake, for feare of punishment, forbear or stand still from unrighteous works; Wherefore then not also for the sake of the *commandment* of God? Can it be obedient to a worldly Lord and Master, and for that end stand still for which he would have him, *wherefore not* also to God? especially when the ability is as soone given, as a Man doth but incline his will to stand still.

59. But the *cause* why the total false wicked will doth not stand still, and incline it self to Grace, is this, that it is clearly a *Thistle* borne, wherein Grace lyeth too deeply hidden; and the wrath of God is too strong in nature. Grace draweth it, and sheweth to it, its own fallhood, and wickednesse; but it *contemneth* Grace, and worketh as a Thistle doth in the power of the Sun; Such a one is to God *† a good savour, of death to the damnation* in hell, that Grace may be severed from the false and wicked will.

60. But the conclusions of reason which pronounceth that God in himself, so farr as he is called God, hath determined, that *one part of men*, and indeed the greatest number, shall and *must* be damn'd, and that of his own *purposed* will he hardeneth them; is false; and hath no ground either in the Scripture, or in the light of nature, If a man but rightly consider the Scripture, and doth not blindly looke upon it.

61. For in God so farr as he is called God, there is no purpose, nor beginning to will, he is himself the will of the profundity, *viz.* one alone,



alone, and himself willeth nothing but good, and therefore is himself also that same *good will*, or willing of good, For the good that he willeth, is the birth of his power, *viz.* his Sonne.

62. God willeth in himself nothing but to manifest his *owne good*, that himself is, and that could not be done if the only good power did not introduce it self with the exhalation into the desire to *nature*, and in a severation, *viz.* into the science; for if the good did remaine alone, there would be no knowledge or skill.

63. But now the good, *viz.* God in himself, maketh not evil or separation, but the science, *viz.* the *Fiat*, or the desire to severation bringeth it self into nature and creature, and from the science springeth evill and good, and not from God, or in God, in his Trinity.

64. For there is no decree but there is a consultation therein, and then there must also be a *cause* of that consultation therein, and then againe there must be a cause of that also, and so there must be something before God or after God wherefore he so consults and determines.

65. But he is himself the profundity, and the one, and is one only will, that is, himself, and that is only good, for one only thing cannot be opposite to it self, for it is but one, and hath no quarrel with any thing.

66. Therefore it is the folly of Reason, that they speake of compulsion and *inevitable necessity*, and understand not the *\*Mysterium Magnum*: *\* The Great Mystery.* Or that they say God of his purpose willeth the evil desire or will, which he hath hardened, that it *should not* attaine the Grace.

67. I shew to this blind Reason a Thistle to consider of, which the Sun for a whole day toucheth, and giveth it light and power, yet it *remaines* a Thistle, so also the wicked will: The Divine Sun shineth to it, the day of its whole life, but its ground is an *Ens* of a Thistle.

68. Otherwise it God did of purpose harden it, the righteousness could have no judgement therein, for that which doeth what it must doe, liveth according to the will of its Lord: but if † God willeth not that † *Psalm 5. 4.* which is wicked: as in Psalm 5, then the evil cometh out of the roote; And in the roote of knowledge, out of natures ground to the creature, and by accident; And for that cause hath God manifested his will, and given his Law and Gospel, that is, hath manifested his threatenings and his grace, that a day of separation might be kept with righteousness, and that no creature might have *Excuse*.

69. And the History saith further; *\* After Esau had received the Present of Jacob, he spake unto his brother Jacob, saying, Let us take our journey, and goe forward, I will goe with thee: but Jacob said to him, My Lord, thou knowest that I have with mee tender children, and moreover cattel that are great with yong, and sucking Calves, if they be over-driven for one day, the whole flock would dye; Let my Lord pass over before his servant, and I will follow on softly, as the cattel and the children are able to goe, until I come to my Lord into Seir.* This Text appeareth to be only an outward History, but the Spirit hath also its inward figure under it, for Jacob stands in that figure of Christ. *\* Gen 33. 12, 13, 14.*

And the figure is thus.

70. When Christ through his suffering and death appeased his Fathers

442 Gen. 33. How Jacob and Esaw met. CHAP. 61.

thers anger in the kingdome of nature, thus said the appeased anger: Now will we arise, and take our journey together, understand in the life of man; but the Love said, man is too tender, feeble and impotent, and can scarce goe in Gods wayes, \* *I will remain with them even to the end of the world*, Mat. 28. And lead them *slowly* as they are able to goe, least they fall into temptation and error, and be blinde as to Grace. Goe thou before my Lord, I will lead them on *softly* under my yoke of the Crosse, that they die not, for if they should now presently be led in the Fathers severe righteousness, they would *not be able* to goe: though they are indeed redeemed, yet they live still in flesh and bloud, I will come after with them to thee into Seir, that is, into Gods righteousness.

\* Mat. 28. 20.

† Gently and moderately.

† Gen. 33. 15.

71. † And Esaw said; Let me now leave with thee some of the folke that are with mee. He answered, what needeth it? let mee but finde Grace in the sight of my Lord: that is, God the Father said, let me leave some of my severe righteousness, commandements and Lawes with thee: but Christ said, What needeth it? Let me with these redeemed children, onely finde Grace with thee, for they cannot fulfill the Law.

\* Gen. 33. 16.

† 17.

72. \* Thus Esaw went his way again that day towards Seir: that is, thus Gods righteousness pressed into it's own principle, † And Jacob went to Succoth, and built him an house, from whence the place is called Succoth. This in the figure is as much as to say; Christ led his Christendome, viz, his children, not to Seir, that is, into the proof or trial of Gods righteousness: though indeed Grace was manifested in them, but he erected a house, viz. the Christian Church upon earth, and made his children \* Tents, that is, Christian Ordinances, wherein they might dwell, and hence it is called Christendome, as Jacobs City is called SUCCOTH: so also the place or City of Christendome is called <sup>SYCHET</sup> <sub>iecke</sub>, so shall you finde || Christ who is alwayes in these Tents with his children, to the End of the World.

\* Tabernacles, Boothes.

\* Matth. 7. 7.

Luke 11. 9.

|| Mat. 28. 20.

\* Gen. 33. 18,

19, 20.

† Padan Aran.

73. And the Text in Moses saith further; \* Afterwards Jacob went to Salem, the City of Sichem, which lieth in the Land of Canaan, when he came from † Mesopotamia, and set up his Station before the City, and bought a piece of ground of the children of Hemor, the Father of Sichem, for a hundred pieces of money, and there he set his Tent up, and erected an Altar, and called on the name of the strong God of Israel. In this Text, the Spirit aludeth rightly to the future Christendome; For Christ led his children after his Resurrection, to Salem, that is, into salvation, or the anoynting or Unction of the Holy Ghost, as Jacob led his children to Salem, but it was to the City of Sichem, that is, among the Heathen.

74. And set his Station before the City, That is, Christ should have his habitation by the Heathen, and set his Temple and Doctrine, neare the Idols Temples of the Heathen, and purchase the City of his holy Christian Church from the Heathen, that is, with his bloud purchase it from Gods Righteousness, even as it is come to passe; And there erect his Altar among the Heathen, and preach the name of the God of Israel, that is, Christ.

75. For, the name Sichem signifies, that the Christian Church must be in misery and trouble: As Jacob buildeth his habitation before the City Sichem, so must also the children of Christ be but strange guests in this

## CHAP. 62. *How Dinah was deflowred Gen 34.* 443

this world, and be but as household servants to the Heathen, *Potentates*, and children of this world, though indeed they have their habitation, *viz.* the Temple of Christ *in them*, which Christ hath purchased for them, with his blood, yet they are outwardly but strange guests and pilgrims, and dwell *without*, before the City of this world, *viz.* in an earthly Tabernacle and Tent, in flesh and blood.

### C H A P. LXII.

*Of Dinah Jacobs Daughter, which he begat of Lea, how she was deflowred by Hemor's Son, and how Jacobs Son's slew Siche-  
chem for it, and all the males that were in that City;  
and tooke Dinah again, and what is to be  
understood by this figure.*

Genesis 34.

*The Gates of Christians warre, for the Babylonish Whore-  
dome; now highly to be Considered.*

1. **M**oses sayth; Put Dinah the Daughter of Lea, which shee had borne to Jacob, went out to see the Daughters of the Land, and when Siche-  
the Son of Hemor the Hewite, the Lord of the Country saw her, he tooke her and lay with her, and deflowred her, and his heart cleaved to her, and he loved the Damsel, and spake kindly to her: And Siche-  
chem said to his Father Hemor, get me this Damsel to wife. The Reader should very seriously consider this figure, and rightly meditate on the Text in Moses, & look \*throughly into it, then he will well understand our sence and meaning and most precious apprehension, opened to us by the Divine Grace, and learne to look upon the Scriptures of the first Book of Moses, with cleere eyes.

Gen. XXXIV.  
1, 2, 3, 4.

\* Into the Face  
of it.

2. *Leah* the wife of Jacob bare to him six Sons, *viz.* the half Stock of Israel, and of her came *Juda*, *viz.* the roote of *David*, of whom Christ was manifested according to our humanity; Afterwards she bare this *Dina*, a daughter, by which figure the Spirit powerfully prefigureth Christendome, that after Christs ascension into heaven, after the worke of humane Redemption the true Christendome should be borne; As Jacob first begate the Twelve Patriarchs, but afterwards of *Leah*, that is, of the mother of Christendom, a daughter of fleshly self-love would be borne, which daughter would goe a gadding to see the daughters of the Land, among whom shee should be a stranger.

That is thus much in the figure.

3. When Christendome would be borne, that its number might be great, it would goe forth in self-love and seeke the pleasure of the flesh, and would set its heart upon the customes and behaviours of the people, and depart from lowliness and humility, and would look after the

wan-



444 *Gen. 34. How Dinah was deflowred, CHAP. 62.*

wantonnes and pride of the daughters of the Land, that is, of the people, and then they would beget this daughter *Dinah*, and appeare before God in fleshly voluptuousness of spiritual whoredome, and would play the whore with the heathenish customes, but yet would present it self beautifull and trimly dresse, as an amorous virgin which runneth abroad to be seene that shee might take Lovers, as *Dinah* did, which went thus forth a gadding.

4. Thus also would Christendom trimm it self, and dresse it self with great ostentation and solemnity, with *Churches* and *Schooles*, and put on glittering sumptuous appearing holy Garments, that they might have respect, with the daughters of the Land, as with strange people, and yet would be full of flames of self love and fleshly menstruous pollution under such habits, and have a *whorish heart*, as a whore outwardly flatters, beautifies and trims her self, and will throughout be called a chaste virgin: Thus also would this trim Christendom be called *holy*, but her heart would only play the whore with fleshly voluptuousness.

5. Shee would faine see the dresse of the daughters of the Land, which dresse is no other then the *heathenish* wisdom and Philosophy, and would draw the same into Christ's kingdome, and would live under Christ's purple mantle, in those *Rites* and *customes*, and trim her self therewith, and thereby quite forget that her tents and habitations are without the City of these peoples customes, as \* *Jacob dwelt without before the City of Hemor*; and also Christ said, † *His kingdome was not of this world*.

\* *Gen. 33. 18.*

† *Joh. 18. 36.*

6. But this Christendome would set her heart upon the kingdome of this world, and so in the dresse of a virgin trim her self with many *Churches*, *Priests* and *Ceremonies*, under the habit of a virgin, but in this departure from the simplicity and humility of Christ, shee would but gad abroad in the world, and looke after fleshly whoredome; as *Dinah* did, which is a type of fleshly Christendome, which is alwayes borne after the true Children of Christ, as *Dinah* was borne after the \* *Twelve Patriarchs*. That is;

\* *12 Patriarchs.*

7. When Christendome is borne and manifested among a people, it begetteth in that place, first the \* *Twelve Patriarchs*, viz. the ground of the Apostolick Doctrine: but when shee mixeth again with the heathenish wise men, and with the lust of the flesh, then that place, begetteth a *Dinah*, viz. a whoredome with Christ; that is, a seeming Christian, yet the heart is but a whore, and then this whore goeth abroad gadding to finde the habitations of that People. That is:

8. Shee seeketh again the *heathenish* ground, and mixeth her self with the heathens, and is with child by the heathenish Philosophy, and bringeth forth a bastard, half Christian and half heathenish, viz. a new sect or Doctrine, which doth not fully agree in forme with the first customes of that people, among whom it did spring forth; And yet in her heart is no whit better then they.

9. And then this People raise themselves up against that strange opinion, and cry out in Anger, these have deflowred our sister *Dinah*, and have made her a whore, and are enraged against the new found opinion, as the sons of *Jacob* against *Sichem*, and with fighting, and the sword, with storming and curling, run on against the deflowerer of their sister

sister *Dinah*, and murder him, and not only him, but all the males that are with him, as *Jacob's* sons did the *Hemorites*: And then the innocent must thus suffer with the guilty, to signifie, that they all of them, both the one and th'other live in *such Religious whoredome*: For the whore for whose sake they take vengeance, is their sister, and borne of their stock; as *Dinah* their sister was, and they came of one Mother.

10. We see heere eminently the type of contentious Christendom; how Christendome would be *head-strong* and furious in opinions, and that in great blindness, and not know wherefore, and would not see themselves, that they thus rage in their *owne* whoredome, and strive not about the power of true Christianity, as about the true Christian life, but about their contrived opinions, as about their sister *Dinah*, which goes abroad gadding from them, and gazeth upon the strange opinions, and cry out upon the opinion for a whore, and yet see not how they should help their sisters heart, wherein sticketh the lust of whoredome, As *Jacob's* sons did not see how to help the evill, that their sister might save her credit; And though *Hemor* and *Sichem* sent to them to give her a Dowry, and would marry their sister, and love her, and be circumcised, and become one People with them, and would performe all love, faithfulness and friendship towards them, yet all this did not help.

11. And although they told them, that if they would be circumcised, and be one people with them, they would give them their sister, yet they were furious in killing and slaying, to signifie, that this is a figure of future Christendome, which would arise out of this Stock; As we see that it so comes to pass before our eyes, that men strive about the gadding separated opinions, and kill and murder one another for them, and yet this is but for the opinion sake of false whoredome, which the titular Christendome hath taken up, wherein they trim themselves in hypocrisie and whoredome, and looke not how their sister might be helped, who is gone astray in a strange opinion, but they take their swords, and would slay the new opinion, and snatch their sister who is with childe with another opinion, forcibly againe with her bastard out of *Hemor's* house, and slay *Hemor* and *Sichem* and all their males.

12. And though they would unite themselves with them, as with the true Christian ground, viz. with the chiefe Articles of Christian Doctrine, yet it availes not, they will against all faith and promise slay and kill, and keepe their opinions, which they have contriv'd in their ease and pampered jollity, with their fat bellies, and heathenish festivalls, as it is seene at this day in the contentions and opinions.

13. Men of self-love have introduced their Christianity into a fleshly kingdome, and finely trimm'd it with Lawes, Ceremonies, and Opinions; and have covered it with Christ's purple Mantle, and yet live in meere spirituall whoredome under it, with an hypocritical shew: But their hearts constantly beget this lustfull *Dinah*, which runs abroad from the simplicity and humility of Christ, and playes the whore with the Idols of fleshly lust, viz. with Pride and Covetousness, meerly with their own Honour and Reputation, and a voluptuous life, quite contrary to the true Christian ground.

14. But seing the Spirit of Christ dwelleth yet alwayes in his Christendome, he often stirreth up men which doe thus acknowledge and see

the sleepe and whoredome of the titularie Christendom in their *Sodomitical* life, and turn away from them, and search in the *Scriptures*, and also in the light of *nature*, whether this their fleshly ground, can subsist in the presence of God, and when they see that it is false, then they fall upon some other ground, and reprove the whoredome of the titularie Christendom.

15. And when the hypocrites in their voluptuous glory, heare and see these things, that thereby they are blemished and defiled, and that their God *Maofew* is made manifest; then they cry; O there's a Heretick, he deflowreth our sister *Dinah*, viz. our Opinion, and maketh the Church a whore, and though some should offer to give a good account of his ground and opinion, and reconcile and marry himself with the true Christian ground, and marry with their sister *Dinah*, viz. to espouse the first true virgin Christian ground, and to be of one and the same heart and will with them in the Christian ground; all this availes not, they snatch their sister, viz. the name of a Christian from them, and had rather keepe the deflowred Damsel with her bastard by them, whose shame the truth hath discovered; that they may see how to help their sisters shame, that *shee* may attaine the wedlock with *Christ*.

16. They suppose when they can with power *rescue* and keepe their opinions, and though indeed the whoredome in their opinion is laid naked, that it is weakened and blemished, yet they will have their *Dinah* to be taken for a virgin, and though her shame of whoredome, be open to the day-light; yet they will defend the same with the sword and with slaughter. As we see before our eyes, and the present strife intimates no lesse, but that it is manifest that *Dinah* is become a whore, viz. titularie Christendome that playeth the whore in the presence of God, and hath lost her virgin chastity, and the purity of her conscience, and so at present the brethren of this *Dinah* fight for her, and will preserve her honour and reputation with the sword and with killing: And will murder all those who doe deflowre and defame their *Dinah*.

17. This *Dinah* is at present nothing else but the stone Churches, and great Colledges of their *Ministers*, wherein men use the name of Christ, but seeke thereby onely their own honour, voluptuousness, and

\* *Fair dayes.*

\* good dayes, how a man may be honoured in the world.

18. For the true Apostolick Temple is the Temple of Jesus Christ; viz. the new man, who liveth in Righteousness and purity before God; who walketh in humility and in the simplicity of Christ; And his *Ministers* are such as doe declare the peace in the love of Jesus Christ, who labour that the deflowred *Dinah* might be married with *Sichem*, and that *Hemor* and *Sichem* with their males might also become Christians, who leave the sword in its sheath, and teach with the meeke and gentle Spirit of Jesus Christ; And shew instead of the murdering sword the Spirit of cleansing, how this deflowred *Dinah* might get Christian honour again, and be married to her Bridegroom.

19. Behold, O Christendom, the Spirit hath set this before thee in the figure of the Twelve Patriarchs, and signifieth, that thou *wouldest* doe thus, Not that thou *shouldest* doe it: Though this Strife must come, that the true children of Christ might be exercised and made manifest, otherwise if no Strife did arise among the Christians, all wicked men could



could appeare as Christians, but the Strife maketh it manifest that the *false* ground of verbal Christians is brought to light, and they are distinguished from the true children of Christ; which will be also a witness against them at the *Last* day of Judgement.

20. Mans true Christianity standeth in the inward ground of the Soule in the ground of man, not in the ostentation and *fashions* of this world, but in the power of *well-doing* in the Spirit and Conscience.

21. The strife wherewith a true Christian striveth, is onely the Spirit of *Righteousness*, which casteth away from it, the falshood and wickedness in flesh and blood, and suffereth and indureth *all things* willingly for Christs sake who dwelleth in it, that it may not live to it selfe, and please it selfe, and have satisfaction in it selfe, and *Triumph* with the earthly Lucifer, but that he please God his Creatour in Christ Jesus.

22. He hath nothing in this world to strive for, for nothing is his owne: for in Christ he is not of this world, but as the Scripture saith, \* *Our conversation is in heaven*; all things for which and wherewith he striveth, is about the earthly voluptuous, fleshly Lucifer, in the mortal flesh and blood: for Christ saith; † *His Kingdome is not of this world*; so also a Christians Kingdome, so farr as he is a Christian, is not of this world, But in Christ, in God.

\* Phil. 3. 20.

† Joh. 18. 36.

23. Therefore now all the strife of Christians is onely about their *Dinah*, viz. about their *fleshy* whoredome: A Christian ought not to strive otherwise then in *Spirit* and power against the wayes of unrighteousness and falshood.

24. *Outward* warre that Christians make, is Heathenish, and is done for the beastial mortal man's sake: for immortality cannot be attain'd or kept with the sword and *forces*, but with Prayer & with entring into the feare of God: But the earthly Lucifer striveth about the *Belly*, and about worldly honour and pleasure, wherein Christ is *not*; but it is the defloured *Dinah*, where men make warrs about the houses of stone, and *temporal* goods, and thereby declare that the spiritual virginity in the Spirit of Christ is made a whore, who playes the harlot for the kingdome of this world.

25. Harken all yee who call your selves Apostles of Christ, hath Christ sent you to *fight*, and to make warr, that you should strive about temporary goods and outward power and glory? Is that your *authority*? *John* 20. When he gave you the sword of the Spirit, did he command you *that*? Hath he not sent you to make knowne the *peace*, which he hath brought us? What will he say to you, when he shall see, that your Apostolick heart hath put on  *Armour*, and that you have instigated your worldly Kings and Princes to the sword and *warrs*, and have allowed them that, as of Christian liberty: Will he finde you thus, in his *Ministry*? doe you that, as the *Disciples*, of Christ?

26. Are you not the Apostles of the Anger of God? Whither will you goe with your Reproach? do you not see that as to Christ who hath taught you *peace*, you are become forsworne or *perjured* Harlots? Where is your Christian virginity, have you not with *Dinah* squandred it away in worldly pleasure? What will Christ say to you, when he shall come againe, † *Who on earth had not whereon to lay his head*, when he shall see your pomp, state, and glory, in such *Palaces* and *Colledges*,

† Mat. 8. 20.  
Luk. 9. 58.

448 *Gen. 34. How Dinah was deflowered, CHAP. 62.*

which you have built in his Name, for which upon earth you have made warrs?

27. When have you striven about the Temple of Jesus Christ? Have you not alwayes striven about your Colledges or Palaces, and about your *owne Lawes*, wherein you have lived in Opinions, and disputed about those Opinions? What need hath Christ thereof? Christ bestowes himself upon his children, substantially, in a *living* manner, to dwell in them, and will give them his flesh for food, and his blood for drink; What needeth he opinions, that men should strive about him, who and what he is?

28. When I consider a true Christian, then I understand that Christ is and dwelleth *in him*; what meanes then your *outward* worship of God? Wherefore doe you not serve him in your *hearts* and consciences? He is present within you, and not in the solemnity and ostentation of *outward* things: yee have the sword of the *Holy Ghost* by right, with that you should strive; Use you the Power of the true Apostolick Churches, and not the sword of Mans hand.

29. The *Excommunication* is your sword, but yet it must be used in the power of the Holy Ghost, in Divine zeale against the wicked and *ungodly*, and not for that purpose to maintaine humane *Inventions* and fictions, that a man must call your spiritual whoredome in opinions a chaste virgin, as for a long time the Babylonish Church hath used it to *such* a Power.

30. All outward Ceremonies without the inward ground, that is, without Christ's Spirit and *co-operation* is *whoredome* in the sight of God, that a Man will approach to God *without* Christ the Mediatour: for none can serve Christ but a Christian, where the Spirit of Christ it selfe *co-operateth* in the Service; but how will he serve Christ, that holdeth in one hand the *Cup* of Christ, and in the other hand the *sword* of selfe-Revenge? Christ must, in a Christian, overthrow *sin* by his Spirit, and not the Fathers fiery sword in the Law of *severe* Righteousnesse.

31. O ye children of *Simeon* and *Levi*, the Spirit at *Jacobs* End, hath signified concerning you, that *your swords were murtherous*, that Christ is *not in your Councils*, as *Jacob* sayth; My soule, that is, the Covenant and Grace of Christ, be thou not in their *Churches* and *Congregations*, nor in their *Council*; Read the 49<sup>th</sup> of *Genesis*, where the Council of the Pharisees and Scribes; who *institute themselves Pastours* without the Divine Calling; is thereby signified.

32. All spirituall whoredome proceeds from hence, that *Christs Ministers* possesse worldly Power and Authority, and so one playeth the hypocrite with another, the *inferiour* that is without power and authority, playeth the hypocrite with the *potent*, that he may advance him also, and bring him to honour & plenty, to deliciouseffe and fat dayes, whereby the Spirit of Zeale, *declines* and falls to the Ground, and the truth is turned into a *lie*, and the Spirit of Zeale of the mouth is stopped with Power, and *Man* is honoured in God's stead.

\* *Gen. 34. 25.* 33. This History relating how \* *Simeon and Levi went into the City to Hemor and his children and People, and slew all the males in this City*, may well be understood to be a figure, whereby the Spirit signifieth that he declareth in the figure concerning the future time, and is so written as a figure.

34. Also

## CH. 62. and how Sichein was slain for it. Gen: 34. 449

34. Also the History is cleare, that † Hemor and his son Sichein, and all the males of the whole City, were circumcised and became \* Jewes, and then presently were slaine by these two brethren Simeon and Levi, which indeed is a hard figure to be understood, seeing Reason questioneth whether it were so done or no, that two men should slay a whole City? But seeing it is a figure and was done even by Simeon and Levi, viz. by the Stock and Root of the Levitical Priesthood, and signifieth the future Christendome; This therefore is to be understood under it.

† Gen. 34. 24,  
25, 26.  
\* Or, Israhelites.

35. These two Brethren required first and proposed, that if they would be circumcised, and receive their Law, they would give them their Sister, and afterwards as it came to passe, they slew them all both the innocent and the guilty: This is that which Christ said to the Pharisees; † Woe unto you Pharisees, yee compass Sea and Land to make a Profelyte; And when he is one, you make him twofold more a childe of Hell then your selves.

† Ma. 23. 15.

36. This also may be said of the Christian Levites, they perswade People to be Baptised, and called Christians, and when that is done, they stick their murdering sword into their hearts, that they learne to slay other People with words, which are not called after their name, and are not of their Opinion; They curse and damne them, and they give occasion that one Brother persecutes another, slanders, condemnes, hates, and becomes his malicious enemy, and yet understands not wherefore. Heere it is rightly said, these Levites have promised mee their sister to wife, so that I am become a Christian, and now they slay me with false Doctrine, and not onely mee but all my generation, who heare them and receive their blasphemy, for Divine Truth, and believe them that it is right, that one man should thus judge and condemn another, which yet Christ hath earnestly forbidden, and thereby now, that man judgeth himself, since he doth that himself, which he judgeth in another.

37. Thus is the murdering sword stuck into many innocents hearts, so that they are guiltlesly slain by the Levites; But seeing Simeon and Levi are placed together, and Jacob also when he was at his end Prophesied concerning them, and putteth them together, calling them murdering swords, it hath this signification, that they will not only slay them with the sword of the mouth, but they would also set themselves up in worldly power and authority, and for the truths sake kill their bodies, and would doe it even to them which are under the Circumcision or under the Gospel, whom first they had perswaded to be Circumcised or to be Baptized.

38. As it is also come to passe among the Christians, when men have first perswaded them unto Baptisme, afterwards when they have for a while seen their abominations, that they live worse then the Heathen, and will not in all things give their consent & approbation, then they begin persecution with fire and sword, and slay them, with their innocent children, both in soule and body, which is powerfully prefigured in this type of Simeon and Levi; else that were a grievous grosse murder of the children of the Saints, for them to perswade People to their Faith, and give them their promise, and then afterwards under such hypocrisie to slay all both innocent and guilty, when they had so deeply humbled themselves before them.

39. Therefore men should carefully and accurately looke upon the old



450 Gen. 35. How God commanded Jacob to CHAP. 63.

old Testament, especially the first booke of *Moses*: for the vail of *Moses* hangeth before it, there is alwayes somewhat more signified under the Text: Although wee will have the Text left also standing as a *History*, and doubt not at all thereof, which is knowne to God, who hath thus suffred it be described.

\* Gen. 34. 25. 29. 40. For the Text saith, \* *They fell upon the City, and slew all the males, and tooke all their children and wives captive, and plundred, and spoild all that was in their houses.* Which though it doth indeed seeme that these two men were not able to do it, yet even *Jacob* himself witnesseth, that there were no more then these two, when † He said to *Simeon* and *Levi*, *Tee have raised mischief unto mee, that I sink before the Inhabitants of this Land;* which stands very right in the figure, that the murthering sword of the *Levites* hath raised such disturbance in the world, that *Christendome* for their base murthering practises, stinketh before the strange Nations, so that they say, if they were God's People they would not be such *Tyrants*, and outrageous scornors; and they hate them for that very cause, and slay and kill them as a turbulent evill people, that contend onely about Religion, and kill one another for it: Therefore there can be no certainty among them, and their Divine service and worship of God must needs be false, say they; For which cause the potent Countries of the East are departed from them, and have subjected themselves to a Doctrine of *Reason*; as is to be seene by the *Turkes*, which ought farther to be considered of.

CHAP. LXIII.

How God called Jacob to depart from *Sichem*, and what hapned upon it; and how afterwards *Rachell* bare *Benjamin*, and dyed in the Birth; also how *Isaak* dyed, and what is to be understood thereby.

Upon the 35<sup>th</sup> Chapter of Genesis.

Gen. XXXV.  
1, 2, 3, 4,  
5, 6.

WHEN *Simeon* and *Levi* had committed that Murther, God said to *Jacob*: Get thee up and go to *Bethel*, and dwell there, and make there an Altar to God, who appeared unto thee when thou diddest flee from thy brother *Esaü*. Then said *Jacob* unto his Household, and to all that were with him, Put away from you the strange Gods which are among you, and cleanse your selves, and change your Garments, and let us arise, and go to *Bethel*, that I may there make an Altar to God, who hath heard mee in the time of my trouble, and hath been with mee in the way which I have gone: Then they gave unto him all the strange Gods which were in their hands, and their ear-rings, and he buried them under an Oake which was by *Sichem*; And they went forth, and the feare of the Lord came upon the Cities which lay round about them, that they did not pursue after the Sons of *Jacob*. Thus *Jacob* came to *Luz* in the Land of *Canaan*, which is called *Bethel*, with all the People that were with him, and built there an Altar, and called the place *El-Bethel*, because God there appeared to him when he fled from his brother. This History once againe prefigureth power.

powerfully the *future* times, how it would go both with *Israel* and also with Christendome: For when *Levi* and *Simeon* had committed that murther, and slaine all the males of *Sichem*, and taken captive all their wives and children, having plundered and spoiled all, then *Jacob* was afraid of the People of the Land, and then God called him from thence to go to *Bethel*, and make an Altar there.

The inward Figure standeth thus.

2. When men, both the *Jewes*, and afterward the Christians, were grown up in *fleshy* whoredome and unchast life, and became *wicked*, then would God's Spirit depart from them, and then they began a spiritual whoredome and *Idolatry* and were erroneous in their opinions, and would fall together by the eares, and say one to another, he deflowreth his sister *Dinah*, that is, his *worship* and service of God, and would fall one upon another, and murther, kill, plunder, spoile, and rob one another with *warrs*, and bring their Country to desolation and misery; And then when they should stick in such misery and trouble, they would attaine the *fear* and trembling, as heere *Jacob* upon the murther which his children committed, for the Lord would *touch* their evil consciences, and call them again to Repentance, as he did *Jacob* and his children, when he commanded them to come away from the *place* of this murther, and commanded *Jacob* to make an Altar to him, *viz.* to the Lord, that is, in the *lowliness* of the feare of God.

3. So the Spirit heere signifieth, that God would then again send them *Prophets* and *Teachers*, who would dissuade them from their *Idolatry* and wicked life, as heere *Jacob* exhorted his family that they should put away the strange Gods, and the *Pride* of their ear-rings from them, and then when they had thus seene the anger of the Lord, which *destroyed* their Land, and exceedingly devoured them for their Whoredome, *Pride*, and *Idolatr*ous life, then would they *follow*, and obey the *Prophets* who reprov'd them for it; and bring their *Idols* and strange Gods, *viz.* their *Idolatry*, before God, and put it away from them, and would again *seek* the Temple of God *within* them, and then would God again build up his Altar in them, and they would again rightly offer sacrifice to him, *viz.* offer up their *soules*, and would cleanse their garments, that is, their *hearts*, as *Jacob* heere commanded his People, this also would the *Prophets*, and among the Christians the true *Apostles* and *Teachers*, command, and direct.

4. And we see further heere a powerfull figure how *Jacob* tooke their *Idols* and Ear-rings, and *buried* them under an *Oake* by *Sichem*, where the murther was done. O thou great and wonderfull God! What does this signifie? Nothing else, but that these their *errors* and *Idolatry*, together with their *warrs* and contentions, should thus for a long time lie *buried* in the anger of God

5. And seeing the Spirit mentioneth an *Oake*, under which these *Idols*, and *Pride* are buried, the figure is cleere to us; for an *Oake* is of a magnetick *attractive* kinde, and maketh a *tenacious* hardness in its property, moreover *blackness*, duskiness and darknes. This signifies that the former *Idolatry*, *Sins*, and *Blasphemies*, which they have committed,

mitted, shall there in the *hungry* wrath of the anger of God in *Turba Magna*, viz. under the great Oake in *Spiritu Mundi*, viz. in the hidden mysterie, stand still a long while.

6. And what *sin* they shall commit anew, all that will this magnetic Oake, draw to it, and bring it to the treasure of the former Idolatry and Pride, till they become so great that the earth under the Oake can cover them no more: Then shall these their old and new whoredomes and Idolatries, together, be *naked* before the anger and judgement of God, and their *\*measure* be full.

\* Gen. 15. 16. 7. And they would stink before God for these abominations, for the sake of which the Spirit of God would *hide* it's countenance from them, & take away from them the light of his countenance, so that they would run on in vaine errors, and enter again upon the way of such whoredome, and with their *evil* zeale for *Dinah* their sister, which yet is but a deflowrd whore, trample all under with Murther and Robbery.

8. As is come to passe among the Jewes and Christians, that afterwards in the zeale of their Idolatry and whoredome they have *slaine* and murdered the *Prophets* and *Ministers* of Jesus Christ which are *\*scut* from God, that they might live in their Pride and Sodomitical whoredome, till † God hath given them up to a perverse minde in their hearts, that they are become wholly evill before him, *\*Then is their measure full*, and the horrible punishment followeth, as may be seene by the cast away Jewes, which for such abominations sake were driven out of their Country and Kingdome, as also by the Christians, who in the faire Country of the *East* were the best Christians, and now must have the *Alcoran* instead of Christ, and their Country horribly wasted in the anger of God.

\* Rom. 10. 15.

† Rom. 1. 28.

\* Gen. 15. 16.

9. Thus it goes now also with *thee*, thou warring Babylon, and titular Christendome, full of Idolatry and Ear-rings of Pride, which have lien for a long time under the Oake, and the Magnet of that Oake hath drawne to it *all* thy abominations, Idolatry, and proud evil life, that the earth can cover them no longer, but they now stand *naked* before the face of God, therefore also thy Judgement is *neere* at hand.

10. The Prophets call thee and *reprove* thee, but thou ravest for thy sister *Dinah*, viz. for thy fleshly kingdome full of Pride which thou hast *built*, with thy Idolatry and fleshly love, and murtherest thy Brethren for thy *sister's* whoredome sake, viz. for the Pharisaical whoredome sake, and doest not discern how thou shouldst remedy thy sisters whoredome, that shee may be married, and thou takest thy sister with her bastard, which, in the presence of God and all the world, stand in shame, to thee, againe, and wilt have her call'd a *virgin*; If thou didst give her to *Sichem* for a wife, and let him be circumcised; and wouldst live with him in peace, then would thy sisters whoredome be *covered*.

11. But thy wrath O Lord maketh it to be thus, for the misdeed is too much, and the earth can no more cover it under the Oake in *Spiritu Mundi*, it standeth naked before thy face: therefore yee wise children, flee out of *Jerusalem*, the overthrow thereof, and the earnest judgement draweth neare, the measure is full, the anger burneth, *sin* hath killed the *understanding*, that they *\*no* more perceive or feel the understanding, & these

\* Have no more sense or understanding.



# CH. 63. and how Rachel bare Benjamin. Gen: 35. 453

these children are blinde concerning it, and alwayes say; this is a *golden Time*, it will be good for us, and not to come to passe: thy Prophets among thee are *esteemed* fools and mad men, till that be done unto thee, and till thou thy self *doest*, what they have said unto thee.

12. Beware now and *leave off* to warr about the whore, that the Lord may call thee with *Jacob*, and bring thee againe to his holy Altar in Christ Jesus. Put away the Idols, *viz.* the *opinions*, and build thine heart to be an Altar in the Temple of Jesus Christ, then wilt thou be brought away from the murthers, and the *fear* of God will come upon those men who would *pursue* thee, as is to be seene by *Jacob*. But if thou wilt not leave off to make warr about the whore, then wilt thou together with the whore come to shame and desolation.

13. But learne to know her, shee giveth *Sichem* occasion to uncleanness, for shee runs out of her house, and *seeketh* lovers; Behold her Pride, tear her Ear-rings from her neck, wherewith shee boasteth, and then shee will no more thus shew her folly; bereave her of her *Idols*, bury them, with *Jacob*: build thy self an Altar in thee, and bring thy children to the offering; *Bid them* not strive for *Dinah*, but leave *Dinah* to the man with whom shee hath bedded, else it is in vain to make warr for her virginity, for it is manifest to all people that shee hath play'd the *whore*.

14. Marke what is told thee, it is high-time, her shame can *no more* be covered, for shee hath brought forth the Bastard: doest thou not see it? and doest thou not know the whore with her child? then thou art blinde.

15. Shee sitteth in high honour among *men*, and cries all haile to her self; This is shee to whom thou prostitutest thy self, and forsakest thy God and his Altar, Jesus Christ, in thee, take pity on thy self, and behold the misery, how this whore hath *sate* in stead of the Altar of God in thy soule, and hath taken thy body and soule in possession, and rideth upon thee as upon her *Beast*; shee leadeth thee with her Reignes, and thou seest it not, thou say'st likewise it is right. O thou evill beast, full of thy whores Pride! how will the Lord throw thee, together with the whore, to the ground, as is to be seene in the \* *Revelations*?

\* *Apocalyps.*

16. The Spirit heere further setteth downe an excellent faire figure, shewing how God manifested himself to *Jacob* after he made the Altar in Bethel, and called the place *El-Bethel*, *viz.* an <sup>Engelische</sup> <sub>Angelicall</sub> dwelling, where God conversed with *Jacob* in the forme of an <sup>Engel</sup> <sub>Angel</sub>, as the *high tongue* renders it, that God spake with him in vision in an Angels forme, *viz.* in the Angels forme of the future humanity of Christ, and signified to him, that he should no more be called *Jacob*, but *Israel*, that is, a Great Tree, or company of Nations, him hath God thus blessed, that he should possesse all this Country, and he shall be so great, that even *Kings* should proceed out of his Loynes, whereby he signifieth concerning the future Kingdome, of *Israel*, and of Christ, how it would come to passe.

Gen. 35. 7.

† Gen. 35. 10, 11, 12.

17. \* And when the Lord had spoken with *Jacob*, in that very place *Jacob* set up a Pillar of Stone; which signifieth the Temple of Christ, as also the Temple at *Jerusalem* in a Type prefiguring Christ, also the true Christian Church among the Christians, that from the word of the Lord Men

\* Gen. 35. 14.

would build a Place and Pillar, where they would assemble and declare the Wonders of the Great God, and call upon him there, and offer up the drink offering of Prayer there.

\* *Gen. 35. 13.*

18. And the Spirit sayth further; \* *So God went up from him, when he had spoken with him, that is, when he had appeared in a visible Forme in the Image and Type of Christ, he with-drew and hid himselfe againe in that Royall place, from whence afterwards he would manifest and make himself visible in his Seede in this Figure in the Humanity.*

† *Gen. 37. 15.*  
|| *Or, Condis-*  
*cension.*

19. † *And Jacob called the place Bethel, viz. an || humiliation of the Deity in the Humanity, so that the Divine Altar becomes manifest, where a Man offers praise and thanksgiving, to God; And the Spirit by Jacob concerning this Bethel pointeth at the future Bethlehem, where Christ should be borne Man, as this place Bethel was exceeding highly esteemed by the Patriarchs, which all pointeth at the Future Bethlehem, where the true Altar Christ should be erected and built, upon which, Jacob and his Fathers and Children had offered in the Faith and prefiguring Type, and under it God led them in the visible Type from thenceforth, till the appointed Time, that this Altar was erected at Bethlehem by the Birth of Christ.*

\* *Gen. 35. 16.*

20. And the Spirit in *Moses* speaketh instantly very darkly thereof in this Figure, and sayth; \* *And they went from Bethel; whereby he pointeth at the going forth from the figure of Christ, that Men should goe forth from this figure to the Birth of Christ, and sayth: \* And it was a field breadth from Ephrath: where Rachel brought forth, and shee was in hard Labour at the Birth.*

21. This Field breadth signifieth the time that is between that and the Altar of Christ, as, *Adam* was gone a field breadth from the Altar of God, that is, out of the Spirituall world into the Earthly, where, it goeth very hard with *Rachel*; viz. with the humane Nature, as to the Patriarch *Benjamin*, that is, to bring forth a Christian, that even the Old *Adam* must dye and perish in this Birth, as *Rachel* dyed when shee bare *Benjamin*.

22. Which *Benjamin*, signifieth, that when wee erect Gods Altar in us, so that Christ dwelleth in us, then is *Benjamin*, that is, our Last Man (or second *Adam*) borne, then dieth the Old Mother, who hath generated the kingdome of Nature in Man, and the New Spirituall Man is manifested.

23. This *Benjamin* is borne, after *Jacob* is first gone out of *Mesopotamia*, as the Spirit hath prefigured the Type of Christs Passion and Victory, by *Esaue* and *Jacob* in their Meeting; and it was a figure of the Apostle *Matthias*, who was Elected to be an Apostle in the stead of *Judas*, after Christ had first consummated his Passion and Ascension into Heaven.

† *Matth. 27. 5.*

24. And it is a figure, shewing, how Man must first enter into Christs Passion & Death, & that the Altar of Christ must first be erected in him, before the Humane Nature from Christ can be borne: for, † *Judas* must first in his fallhood and Treachery in the old *Adam* with sorrow for his committed sinne, hang himselfe, and as to his owne ability despaire and dye, and

# CH. 63. and how Rachel bare Benjamin. Gen: 35. 455

and then will *Benjamin*, viz. the new Creature in Christ, first be borne, and \* *Mathias*, viz. the first Created *Adam* be *Elected* an *Apostle*.

\* *Act* 1. 26.

25. For *Mathias* was indeed borne before the Passion of Christ and was with Christ, but he was *then* first an *Apostle* when Christ in him was *dead from sinne*, and *Judas* had hanged himselfe; thus also the *Adamicall Man*, which shall be an *Apostle* or *Christian*, is indeed borne aforehand, before Christ suffereth in him; but Christ must first arise from the Dead in him, and *Judas*, viz. the Serpents will, *must hang himselfe* and dye to his owne evill will in the Death of Christ, and then first is the || *Adamicall Man* a *Christian*; It is not the *Historicall Man* by an imputed Grace, wherein *Judas* still lieth under the Purple Mantle of Christ, that is a *Christian*, as *Babell* playeth finely under the wayle concerning the virginity of her Daughter *Dinah*, that the faire dainty *Damsell* may play the whore, and finely sleepe with her *Pandor*. *Judas*, and lye with her Lovers in the Bed of Fornication.

|| *Adams Man*  
a *Christ*.

26. Great things are prefigured in this Text; for the Text sayth: † *When shee was in sore Labour in the Birth of Benjamin, the Midwife sayd to her; Feare not, for thou shalt have this sonne also; For her soule being ready to depart that shee must die, shee called him Benoni*; that is, shee looked upon the inward ground, upon the New Birth, what he would be in Christ, and regarded not the Name of the outward Creature.

† *Gen* 35. 17, 18.

27. For, *Benoni* is altogether a *Spiritual Name* after an *Angelical* kinde and manner; for, shee sayd in Spirit, (when the Midwife comforted her concerning it, that shee should have this sonne also) I have him no more in the world, the outward passeth away; and it pointeth at the *Angelical New Name*; \*but his Father called him *Benjamin*, as with the Name of this world, that he should represent how a *Christian* must be borne under the Crosse of Christ in smart paine, at which also his Mother looked, as if shee should say; through smart paine and sorrow wee come to Life, as this sonne of my smart and sorrow.

\* *Gen* 35. 18.

28. Then sayth the Spirit; † *Thus Rachel dyed and was buried in the way towards Ephraim, which is now called Bethlehem. And Jacob set up a Pillar upon her Grave, and that is the Pillar of Rachels Grave unto this Day*. This is a secret mysticall Figure, that *Rachel* dyed and is buried at the Citie *Bethlehem*; and it signifieth, that shee shall there rise againe through the Birth of Christ, for Christ should there be borne.

† *Gen* 35. 19, 20.

29. And it is signified, that when wee shall flie to *Bethlehem* to the Birth of Christ, then shall *Benjamin*, viz. the New *Spiritual Man* be borne of *Rachel*, viz. of the Mother of the Old *Adamicall Man* in the Spirit of Christ: and then presently will the Mother yeeld up her birth-right to the Spirit of Christ, and die to her right of Nature, and then will the *Spiritual* *Eternall Birth* begin, and *Eve* passe away; for there *Jacob* setteth up the *Grave-stone* or *Pillar*, and the Spirit sayth, it is her *Grave-stone* unto this Day, to signifie, that it poynteth at the future, and that this *Grave-stone* should continue, and Christ be borne there where *Rachel* died.

30. In this Historie of the *Acts* of *Jacob*, wee see cleerly, that the Spirit hath, in this description, a figure, under which it signifieth. For *Rachel* was big with *Benjamin* when *Jacob* departed from *Laban*, when \* shee

\* *Gen* 31. 34, 35.



456 *Gen. 35. How God commanded Jacob &c. CH. 63.*

sat upon the Idol-Gods, when her Father sought for them, and shee sayd, it is with mee after the manner of Women, so that I cannot rise up before thee. But now the Text relateth, how Jacob first pitched his Tents before *Sichem* and dwelt there, and afterwards went first to *Ethel*, and then *Rachel* brought forth, so that it appeareth that the Spirit speaketh wholly in the figure, for the Acts doe all follow very Orderly one after another in the figure of Christ, as it hath come to passe with Christ, which ought well to be Observed.

\* Gen. 35. 20,  
21, 22.

31. The Spirit of *Moses* sayth further ; \* And *Israel* went forth and spread his Tents on the other side of the Tower of *Edar* ; And it came to passe when *Israell* dwelt in that Land, that *Reuben* went and slept with *Bilha* his Fathers Concubine ; and it came before *Israel* : What manner of figure is this which is very deeply hidden ? but the Circumstances make it as cleare as the Sun.

32. *Israel* went on the other side of the Great *Babylonicall* Towre, and dwelt there with the Children of that People, which may well be a pretty way from *Ephrath* *Bethlehem*, but the Spirit hath heere its figure under which it signifieth; that is, when Jacob had taken away the strange Gods from his people, and also their Ear-rings, and buried them, and built the Altar of the Lord, Converting to God, and were sitting in Rest and Ease, then the naturall fleshy Man turned againe to the Lust of the children of *Babel*, even as the Text sayth.

\* Blutschande

33. Jacob went and dwelt there, and then *Reuben* lay with his fathers Concubine ; viz. with *Bilha* *Rachels* handmayd, the Mother of *Dan* and *Naphtali*, and committed \* Incest, which was worse then that of *Sichem* with *Dinah*; but the Spirit hath thus with this action presented a figure pointing at the future how it would come to passe, how *Israel* would turne away from the Divine Ordinance from the Altar of their God, and mixe their fathers Worship and service of God, with Naturall whoredome, viz. with heathenish Sacrificing to Idolls, as is to be seene by *Jero-boam* ; and the Spirit signifieth thereby, that the first Adamicall Man would have onely fleshy desires and Lusts.

† Einbilden,  
make to them-  
selues Images  
of these.

34. For *Reuben* was the first soune of Jacob by *Lea*, viz. by her, of whom also sprang the Line of Christ, to signifie, that every one that would be called Jewes, or Christians, and are Generated out of those stocks, would forsake God, and lye with their fathers Concubines, viz. commit fornication with the Idolatry, humane Inventions, and bablings of the Pharisees and Scribes, and with their Lawes and Cannons, and forget the Truth of God and of his Commandements, in their Hearts, and † imprint those whoredomes in their Hearts Lusts.

\* God,

35. For *Reuben* was indeed Jacobs first sonne, as *Adam* also was the first Man, but the Line of Christ was not manifested in *Reuben*, as also not in *Adam* but it was manifested in *Abel* and in *Judah*, and as *Adam*, in Spiritu Mundi, in the spirit of the world, committed adultery with Gods Concubine, through whom \* he bringeth forth his fruit, and gave up himselfe to the Woman, viz. to the Mother of the Outward Nature, and lay with her, and committed whoredome with her, and defiled the holy heavenly Marriage-bed of Chastity; thus also stood this figure of *Reuben* with his Fathers Concubine pourtrayed before the figure of Christ ; for  
Christ

# C.63 And how Rachel bare Benjamin. Gen 35. 457

Christ should bring this Adamickall whoredome into the heavenly marriage-Bed againe, and cover the Incest of Man, and therefore it is heere prefigured together with the figure of *Rachel*, viz. with the New Regeneration.

The figure of Christendom † stands thus.

† Or, is this to be understood.

36. This Concubine in Christendom signifieth nothing else but the \* Stone Churches, which are indeed Gods Concubine, wherein his Word and Testaments are handled, in which God generateth his children, in which a Man should work together with God, and turne his heart to God: But *Reuben*, viz. the Adamickall Man, forsakth God, and committeth fornication and whoredome with the Stone Churches, and hath embraced her in his Armes of Love, and goeth in unto her, and playeth the hypocrite with her, and thinketh it is enough if he doe but goe thither and heare Sermons Preached, and make use of Absolution and the Sacraments, and beleeeve that all is true which is there taught, and comforts himself with this, that he goes cheerfully, willingly, and constantly thither, & esteems that for right & good, and approveth and assenteth to all, that is there performed, thus covering himself with the purple Mantle of Christ, and goeth out of the Church just as he entered in, and goes twenty or thirty yeares together, and so to his very End, and committeth whoredome with the Churches, and thinketh he doth God good service, when he appeares there among others, sitting and hearing the Preachers Sermons, and when he cometh forth knoweth nothing of what hath been don there.

\* Or, Temples built with Materialls.

37. Also in that Auditory he had his heart at Home, or about his trade and busines, or casteth his Eyes upon the Beauty of faire Women and Men, and upon their brave cloathes and fine fashions of Pride, and filleth his heart with Imaginations of Lascivious Lust, and broadly commits whoredome with these, or in these Concubines the Churches.

38. And that which is yet more, when the Preacher often reproveth sins & abominations, and often indeed out of passion soweth Thornes, that is catched up presently, and he tickleth himselfe the whole weeke therewith, and contriveth how to finde fault with and Censure others, and to backbite and blemish them, how they may scoffe at people, and gall them with cutting and stinging words, pricking like Thistles and Thornes, and holds that, for the best of what he hath heard, and so setteth this Lucifer in the place of God, and constantly committeth fornication in the whoredome, viz. in the burning Lust of these Concubines.

39. And the greatest whoredome of all in this Concubine is this, that Men so quite take their hearts off from God, and set them upon the Ministers of these Concubines, and commit whoredome with them, and honour them with presents and Gifts, so that they many times in their Encomiums, praise evill malicious proud wicked covetous people, who doe but squeeze the miserable and oppresse them with power and authority, they make great Epitaphes and Elogies, and give them high and stately Titles, with high respect and reverence, ascribing to them great devotion,

40r, Pedegree.

devotion with the feare and love of God, and doe highly advance their  
 † *Genealogy* and Stock, and so set up the *trade* of Juggling for *money* as a  
 common Juggler, & so reproach the Concubine of God, viz. the Church,  
 with hypocrisie and lyes. Of this it is rightly sayd; *Reuben* is climbed  
 up to his fathers Concubine, and hath committed whoredom with her;  
 for they are they that dwell by this Concubine, and are her *Curates* and  
 Bishops or Overseers: but they fill this Concubine full of their false  
*fleshy* seed, and generate Bastards in Gods Concubine, that so the false  
 lust of the flesh may wholly bring *their heart* into her, and *thinke*, it avai-  
 leth before God, and is very right: their finnes are thus covered by the  
 venome and poyson of *money*, and this hypocrisie filleth their Imagina-  
 tion, so that they think they are *better* then others, and live thus in such  
 proud lofty thoughts, continually, in such Church whoredom.

40. And thus *Ruben* begets, of his Fathers Concubine the Churches,  
 a *Company* of Bastards, *proud* stately boasting covetous people, which  
 defile the poore Mother of the *Humility* and simplicity of JESUS  
 CHRIST, viz. the Line of Christ which lyeth *hid* in this Concubine,  
 and shall be generated and manifested: and cast the whoredome upon  
 her: and thus Gods Concubine, viz. the Church is made to be a whore,  
 and so very much *deslowred* that her reproach is come before *Israel*, viz.  
 before the Eyes of *all the Children* of God, who cry fie upon her, and ac-  
 count her for an *uncleane* deslowred whore, wherein such whoredome,  
 as also all pomp, pride, and pagintry is exercised, that the *Dewill* with  
 the Imagination and false Lust, doth more teach and governe in such  
 Lust, then the Spirit of Christ, and it is more a proud whore and a darke  
 valley and Dungeon then a Temple of JESUS CHRIST.

41. And that which is yet *more abominable*, many very vaine affectati-  
 ons scornings and derisions are therein managed and taught, where for  
 an Opinions sake which every one *frames* to himselfe they disgrace and  
 persecute one another, and cry out against one another for *Hereticks*, and  
 sow abroad such poyson and venome in this Concubine the Church,  
 whereby simplicity is seduced, and such poyson of defamation riseth up  
 and *groweth* in their hearts, that in the Churches, nothing but conten-  
 tion disputation scorne and *blasphemy* is exercised and taught, that one  
 brother despiseth the other, calleth him heretick, and damnable him to  
 Hell-fire for an *Opinions sake*, whereby all Love, Truth, Unity and Con-  
 cord is vanished.

42. The *Grossest Impudence*, at which the Heavens and the Elements at  
 present stand amazed, which is practised in this Concubine, is *this*; that  
 Men take the *writings* of the Holy children of God, viz. of the Prophets  
 and Apostles, and *their Successors*, and make use of them *falsly*, putting  
 them on for a Cloake, to cover such whoredome, corrupting and *embitter-*  
*ing* them, and making meere Sects and Swarmes of Schismes of *them*,  
 and thereby reproach, slander and persecute one another, giving there-  
 by *cause* of Warrs and Bloudshed, and so they make a meere impudent  
 whore of the Bible, *wherewith* every one exerciseth and manageth their  
 whoredome, and sucketh Opinions out of it, and therewith dispise the  
 Opinion of another, and scorneth and condemneth it, and yet take *all*  
 their matters out of the Bible, thus they make their fathers Concubine,

viz.



C.63 And how Rachel bare Benjamin. Gen 35. 459

viz. the holy Prophets & Apostles all whores, and falsly commit whoredome with them, practise impudence, unchastity, and pride with their writings, and teach the Lay people their unchastity and scorne, so that one Christian learneth to scorne another out of the holy Scripture, and trim their scorne with the writings of the \* Saints; Of this it is rightly sayd, *Ruben*, thou art my first strength, but thou hast climed up upon my Bed, and defiled it with unchastity, thou hast used my Concubine, viz. my formed Word, to thy whoredome, and hast made of the Churches of my Children, a whore-house, and hast defiled my Marriage-Bed, which I have in the Churches, where I beget my children.

\* Holy Men!

43. This the Spirit of God signifieth cleerely, by the declaration of the Patriarch *Jacob*, Gen. 49. where he sayth thus concerning these Churches and their sacrifices; \* *Ruben*, thou art my first sonne, thou art my first power, and my first might, the chiefe in the Offring, and the chiefe in the kingdome; he was unstable therein as water; thou shalt not be the chiefe: for thou hast climed up upon thy fathers bed, and there hast thou defiled my bed by thy climbing up.

\* Gen. 49: 3, 4.

44. The Spirit speaketh cleerly in this Text: for *Ruben* signifieth the Ordinance of the first Churches, viz. the power out of which it was built, that is the first power of the Christian Church or Congregation, and is Gods Concubine by which he dwelleth; but their Ministers are climed up into Gods Marriage-Bed, and have gotten the Concubine to themselves, and taken her into their power, and have gotten her with childe with humane fictions, fleshly honour and voluptuousnesse; and it sayth cleerly; Thou art the chiefe in the Offring, and in the kingdome: for so it must needs be when the whoredome is committed: but seeing *Ruben* exerciseth whoredome with the Churches, it sayth thus; Thou shalt not be the chiefe; for he was unstable therein as water, and signifieth thereby, that he would give himselfe to fleshly Lust, and selfe-Love, and that in unstability, and in that regard is rejected of God.

45. Thus the Spirit signifieth under this figure, how this Concubine, viz. the Church, would be reproached with its first power, viz. of its owne children, so that it will be said by the Churches, it is a spirituall whore-house, which a Man must distinguish from the Temple of JESUS CHRIST; for the Spirit sayth, thou shalt not be the chiefe, neither in the offering, nor in the kingdome: and thus shee hath lost the true \* Divine power by the whoredome of her Ministers, and standeth at present rightly as a deflowred one that is made a whore, which is dispised of *Israel* for her unchastity, which is practised by her; which is cryed out upon by almost every one, each party crying out against the Church of the other, for a whore-house, as is enough manifest, and all Libraries are full of such a Cry, and Men at present are ready to storme and fall in upon the whore-house.

\* Jm Divi-  
num

46. But let this be said to the children of God, that the Churches hurt no man, and they were instituted out of a Good meaning by the first Christian power; and were very good and profitable, and they need not be thrown downe and demolished, if *Ruben* would but leave his whoredome whereby he reproacheth them; that her Ministers might be renewed, and not give forth that they are the Ministers of this Concubine of God,

God, without the *Unction of the Holy Ghost*, as is now done *onely* for temporary honour and pleasure sake, which are as profitable to the Church, as a *first* wheele is to a Wagon, unless they goe with five wheeles to their Wagon, where the *first* moveth in the Aire, and entreth with their Contention into the Abyss of Hell.

47. The Stone-houses of the Churches, have *no greater* holinesse in them then other houses, for they are built of Stone and such Materials as other houses are, and God is *no more* powerfull in them then in other houses, but the Church or *Congregation* that entereth therein, and there *meeteth* together, and there binde themselves with their prayer into one body in Christ, whose Type and Resemblance the Church is, *that* hath the holy Temple of JESUS Christ in it.

48. Their *Songs* of praise and thanksgiving are the *Cradle* of the childe JESUS CHRIST, in which the childe Jesus is rocked with unanimes consent *in the Hearts* of Men, and not *within* the bounds of the Church which is a dumb and dead Thing.

49. Its *Ministers* are *no more* then all other Men, but the power and vertue that is powred forth in the *Unction of the Holy Ghost*, hath the power in the offering, and is the *Key*.

50. Whosoever will worthily enter into the Church, must bring with him the Temple of Jesus Christ *within* him, or at least he must fully take such a *resolution* and purpose, that he will bring it *out* with him in his Heart, otherwise his going in and coming out is but a committing of Spirituall seeming holy, but indeed Hypocritically, whoredome, and is no whit the holier when he cometh out, and had as good have been standing in the Market shewing his pride in his *fine cloathes*, for the people to see him, and then perhaps he had not caused *many honest hearts* to Erre.

51. This wee had a purpose to signifie, by the knowing of this Figure, that a Christian should not looke upon the *shew* of Churches, but consider that the Church is but a *†* Type & Resemblance of Christ, and that *he is not* a Christian that entereth into the resemblance and approveth of *that*, but *he is* a Christian that wholly giveth himselfe up into Christs Incarnation, Suffering, and Death, and *dyeth* to his hypocrisie in the Death of Christ, and *riseth* from the Death of Christ, in a New Will and *Obedience*, and who according to his inward ground, is and *liveth* in Christ, who himselfe becometh the Temple of Christ, wherein Christ worketh with his power and *vertue*, and thereby *killeth sinne in the flesh*; such a one is a Christian in Christ, and may rightly enter into the *\** Resemblance of Christ, and exercise his Christianity therein, such a one will *beare* Gods Word and keepe and ponder it in his heart.

† For bild.

\* Or, Type.

52. And though a Cowes Lowing, in its sound, should declare the Name of God, yet Christ preacheth *in himselfe*, but none that is dead can awaken another that is dead, nor *†* one that is blinde shew the way to another, but both will fall into the Pit, saith Christ.

† Mat. 23. 14.  
Luk. 6. 39.

53. Further, the Spirit of Moses sets downe in its figure the Death of the Patriarch Isaac, and sayth: *\** And Jacob came to his Father Isaac to the Head Citie in Mamre, called Hebron, where Abraham and Isaac were strangers,

\* Gen. 35. 27,  
28, 29.

strangers, and Isaac was an hundred and eighty yeares old, and gave up the Ghost and dyed, and was gathered unto his people. This is a figure, shewing, that the children of Christ in this Pilgrimage are but strange children, and have nothing for their owne in the world, and come all againe in the End to their father who hath created them; as Jacob came againe to his father before his End; thus also are wee in this Pilgrimage in these Earthly Churches but household servants and strange children, for wee must in the End goe into our fathers right Country, viz. into the Angelicall Church of Christ.

CHAP. LXIV.

Of Esau's Genealogie: and of the very excellent, and emphaticall Figure, which is signified by Joseph the Son of Jacob. And what is thereby to be understood.

Upon the 36 of Genesis.

1. **T**He thirty-six Chapter of *Genesis*, is the *Genealogie* of the Potent and Princely Family of *Esau*, shewing, how God gave him much wealth and many children, and childrens children, and the Spirit setteth downe a great Register in describing his children, and childrens children, relating what great *Princes* and *Dukes* were descended of him, and possessed the Glory of the World: Whereas on the other side, when he speaketh of *Jacob*, he doth not mention any present worldly Glory; but onely speaketh in the Figure of Christ concerning the kingdom to come. Gen. XXXVI.

2. Whereby wee see very clearly, that *Esau* doth stand in the figure of the Kingdome of nature, and that the Glory of Nature fell to be his lott; and that he became a Great Prince, and begatt many Princely Families, also we see how God blessed him, and made him great, and how the Holy Spirit with especiall \* Observation hath Recorded and specified his posterity, to signifie, that wee should learne rightly to understand the Figure of *Jacob* and *Esau*, and not goe on so blindly, as to condemn *Esau* into the bottomlesse pitt of hell, as too too frequently is done: for we see how his Father *Isaac* did appoint and assigne unto him a very rich and wealthy habitation upon the Earth, and that to him God would give many Temporal blessings, but his figure in *Adams* Nature must perish; and Christ must arise in him, so that from *ESAU* the *† S A U* might be done away, and he remain steadfast in the *|| E*, as *§ An Angel*, wherunto Christ in *Jacobs* Figure would help him.

3. The Spirit of *Moses* giveth also to *Esau* a name, and calleth him \* *Edom*, who dwelt upon Mount *Seir*, under which a very secret under-

R r r

\* Care and diligence.

† The swinish beastiall earthly property.

|| The Angelicall eternall property.

\* Gen: 36. 8.

der-



\* In the Hebrew.  
† Text.  
Mountainous.

derstanding is coucht : for *EDOM*, doth signifie, in the \* *High tongue*, one red coloured, who in his hard, strong, and † rough Nature, should be Tinctured Red by the Red Bloud of *JESUS CHRIST*.

*Gen. 36. 6.*

4. And the Spirit saith further : That the two brothers did separate themselves one from another, which signifieth, the Naturall Adamicall *Eſau*, who must be separated with his [ *Evill* ] will from *Jacob*, that is, from *Christ*, for the naturall selfe-will shall not see God ; Moreover, it signifieth, how *Evill* and Good should separate themselves in the Kingdome of this world, and each possesse its owne principle.

\* Note, another place in other writings of his.

5. These NAMES of the children of *Eſau* do in the Language of Nature containe their worldly Kingdomes and Dominions, intimating how they have divided themselves, even unto the Ends of the world, whereof in \* Another place, seing it would take up too much room, and the time also of the clear signifying of it, is not yet fully at hand ; Enough to those that are our School-fellowes.

### Note.

**T**He Third Part of the *Mysterium Magnum* was published in Germany as a Compleate Treatise of it selfe under the Name of *Josephus Redivivus*.

But when the whole Booke came to be printed together, there was onely the first Part, and the Second Part, which comprehended the Third Part also as one with the Second.

Yet because the History of *Joseph*, being an Exposition of the last 14 Chapters of *Genesis*, is so excellent and entire a peece, it may well goe as a Third Part of the *Mysterium Magnum*, as it is heere distinctly divided and Printed by it selfe, with a severall Title Page, as followeth.

THE

THE THIRD PART,  
OF THE  
**Mysterium Magnum:**  
BEING  
THE MOST EXCELLENT HISTORY OF  
**JOSEPH,**

WHICH IS  
The Cleereſt Figure of the New-Man  
Regenerated out of the Earthly Old

*A D A M.*

AND IS  
*A Looking Glaſſe, wherein Every one may  
try, examine, and diſcerne what Spirits  
Childe himſelfe is.*

---

Written by JACOB BEHM, *Teutonicus.*

---

Beginning at the XXXVII Chapter of *Genesis*, and the 64  
of this *Mysterium Magnum*, and at the 6 Verſe, and ending at the  
L. and laſt Chapter of *Genesis*, and the 78 and laſt Chapter of  
the *Mysterium Magnum*.

---

L O N D O N,  
Printed by Matthew Simmons. 1 6 5 4.

THE THIRD PART

OF THE

# Mythology

BEING

THE MOST EXCELLENT HISTORY OF

## JOSEPH H.

WHICH IS

The Oldest History of the World

Preserved in the Holy Scriptures

and is

AND IS

of the same Nature as the

History of the Jews

and is

Written by the same Author

Beginning at the Creation of the World and the

of the Jews and the History of the

and the History of the

and the History of the

and is

Printed by William Storer 1794



6. **T**He Thirty-Seventh Chapter, concerning Joseph, is indeed the most pleasant, and excellent figure of the *New Man Regenerate out of the old Adam*; Which [New Regenerate Man] is become a Prince over the Kingdome of Nature, and also a Lord over all his Adamicall Members, being the brethren of the little child Jesus in him; as || Joseph became a Prince in the whole Land of Egypt, and a Lord over all his brothers, and whole kindred and family; and it shewes us very emphatically and pregnantly in its figure in the history, how a man must become such a Joseph; also how it then goes with him, and how the world dealeth with him, before he be made a Prince over the Adamicall Kingdome of his nature, and that the New Man may obtain the Government and power over his earthly Members: How the Devill in the wrath of God doth Assault the pretious Lilly-twigg in the power of God, out of which the chaste Joseph springeth, groweth, and is brought forth, and first casteth him down into the Pitt of darknesse in flesh and blood, and there hides him, that so he might be destitute of all help, comfort, & assistance, and be even forc'd to perish.

Gen. XXXVII

|| Gen. 41. 6.

7. As Josephs brethren did to Joseph, even so the Earthly members of the old Adam doe likewise to this Lilly-twigg of the new birth, in the chastity of Christs Spirit, whereat the Devill is also busie, and continually stirreth up the evill Beasts, full of carnall, greedy, and burning lust, in flesh and blood, so that they strive to domineer and have the upper-hand.

8. Externally, or from without, the Devill also bringeth Potipbars wife, viz. unchast kind people, to him, who would faine defile the chaste countenance of the inward Ground, and Egg on the Earthly flesh to seed upon the whoredome of the world, and all lascivious lewdness, wantonness, and vanity, and draw the same unto it with the Imagination; and bring the new Joseph to commit Adultery with Potipbars wife; but he must so violently and resolvedly break through, and force his way from thence, that he must be faine to leave his Garment, that is, his \* Substance; and fly from thence nakedly, and resignedly in spirit and power, that his chaste virginity may abide stedfast before God.

\* All whatsoever he hath, or is.

9. And if Joseph doth thus wrestle, and suffers not flesh and blood, nor the base world to hinder or over-malter him; then it will become his utter enemy, and betray him to death; because he will not commit lewdness and whoredome with her; and then Joseph, viz. the † wrestling man, is cast into prison, viz. into reproach and contempt for the sake of his chastity and feare of God; and he must hide himselfe under Christs Crosse, under his yoke in his suffering and death, and live as a Prisoner in misery; the world rejecting him as one not at all worthy to tread upon the Earth; Accounting him as a prisoner, that is imprisoned, and despised for whoredomes sake; desiring to have no converse nor intercourse with him; being that the chiefe Masters, and Great Ones (viz. Potipbars wife) doe revile him, and accuse him of unchastity.

† The reall earnest conflicting Christian.

10. Which wife doth also signifie the false [Babylonish] hypocritical whore with all her dissemblers and flatterers in the fine Adorned house of Christendom; who when they cannot catch Joseph with their whoredome and hold him, but that he doth strongly gett away from them, then they exclaim out against him falsely, and keep his Garment for a Signe;

\* One, of dangerous Principles or opinions.

|| A whimsicall fellow.

Signe, accusing him of unchastity, viz. of Idolatry, and \* *heresie*, and call him a dreamer, a || phantasticall fellow; and a scismatick; as hapned to Joseph.

11. And when the Master heareth it, then he believeth this Potiphar's wife, viz. the painted, and fine accomplishe hypocrite, in the house of hypocrite; and so Joseph cometh to be suspected of the Master, and is rejected of him, and cast into the prison of Affliction, and there he must live in misery and scorn as a guilty person, and yet not guilty.

12. But this contempt, banishment and affliction is good for him, for thereby he is drawn from the pride and whoredome of the world, and all its falsehoods, which might assault his flesh and bloud, and hinder the new birth; and thus the pretious Pearle-plant growes under Christs Crosse in the disrespect, and tribulation of the world, and becomes great and strong.

13. But in the meane time God doth send honest people to such a Joseph, who take pitty and care of him, and maintain him, and acknowledge his innocency, and shew themselves friendly and kinde towards him, and consider his chastity and feare of God, and do also respect him, and provide for him, till the inward Prince in Gods power be fit for the Government, and then God bringeth him out of prison, and giveth him the Scepter of Government to be a Prince in his Wonders, and to rule and govern in Divine Knowledge over Gods wonderfull Workes, as Joseph over the Land of Egypt; In which \* type and figure this Pen is likewise born, and indeed no otherwise; which yet is hidden unto reason.

\* In such a condition.

14. This is now the Summe of the Exposition of the History of Joseph; but seing it is so very rich and full, we will make a fundamentall explanation upon the Text; for a direction, and manuduction to the loving reader, who also intendeth to become a Joseph; if he shall be in Earnest, and learn to observe, and know himselfe in this figure; he will see what Spirits child hath made these writings, for he will finde this

† That Pen of Iron or point of a Diamond is that engraveth in the heart.

Jer. 17. 1.  
Gen. 37. 1, 2,  
3, 4.

† Pen [Engraving or writing] in his Heart.

15. The Text saith; Jacob dwelt in the Land wherein his Father was a stranger, namely, in the Land of Canaan. These are the Generations of Jacob: Joseph being Seventeen yeares old was feeding the flock with his brethren, and the Ladd was with the Sons of Bilhah, and with the Sons of Zilpah his fathers wives; and Joseph brought unto his Father their evill report. Now Israel loved Joseph more then all his Children; because he had begotten him in his old age; and he made him a Coat of many Colours. And when his brethren saw that their Father Loved him more then all his brethren, they hated him, and could not speak friendly to him.

The inward Figure is this.

16. Jacob had cast his fleshy naturall Love upon Rachel, being shee was fair; and seing that the line of Christ in the Covenant did lye in Jacob Rachel was shewn up, so that his seed was not manifested in her in the naturall manner of the flesh; untill Jacob & Rachel were grown old, and neither of them loved each other so any more according to fleshy love, but only desired a fruit of their seed; wherefore also Jacob and Rachel prayed unto God, that he would open her, and make her fruitfull; and when this

this was brought to passe, out of *this seed* of Jacob sprang forth a Line, which did set forth and represent a figure of the *pure naturall* and right Adamicall humanity, which birth, in the figure, typifieth, how Christ would again beget the Adamicall humanity \* in its *primitive chastity*, purity, and fear of God.

\* Univ.

17. For in *Lea* (viz. in the simplicity and *lowliness*) the line of Christ arose, and sprang forth, and in *Rachel* the line of the *first* Adamicall man in his Innocency, viz. a figure of the same; which figure did represent, how a Christian should stand at once both in Christs Image and in Adams Image; and what a Christian in this world should be inwardly and outwardly, and how he must become a Christian: therefore saith the Text; † *Jacob Loved Joseph more then all his children*: the cause was this: *Joseph* † Gen. 37. 4. was sprung forth out of Jacobs owne naturall line, of his peculiar naturall Love to *Rachel*, wherein the line in Christs Love in the Covenant had also imprinted and manifested it selfe; and it was a punctuall representation in the Figure of a new Regeneration, how a true Christian should stand, after that Christ should be revealed in the flesh of the humane nature.

18. And therefore *Joseph* was so inclined in his Minde, that he could not conceal any falsehood, but when he heard any evill of his brethren, he told the same to his father: this his brethren could not brook, and therefore they called him a betrayer, and envied him; for the spirit which reproveth wickednesse and falsehood was revealed in him: for \* Christ should reprove the world for Sin; but being he now did represent \* Job. 16. 8. a Christian, he told it his father, out of whom HEE should come, who should reprove the world, and we see very clearly, how *flesh and blood* [ viz. *Josephs* naturall brethren ] in the Type of Christendome, became an utter enemy to the type [ viz. to the true Christian *Joseph* ] and they could not speak a friendly peaceable word unto him; for it doth sorely vex, and offend the Serpent in flesh and blood, when Christ comes and will bruise its head.

19. Moreover we see very evidently, how the Spirit of God did manifest it selfe in *Joseph*, and signified to him, the figure of his Constellation, so that he could understand Dreames & Visions after the same manner as the Prophets in the Spirit of Christ saw visions, and could expound them; so also *Joseph*.

20. As it was shewed unto him in a vision how he should be a Prince over his father and all his brethren, which doth directly point out the inward man in the Spirit of Christ, who becomes Prince over his Fathers Adamicall house; in the Type and figure whereof *Joseph* stood outwardly; and therefore the external figure was set forth and personated in him by the hatred of his brethren towards him, signifying how the multitude of the world would be hatefull, scornfull, and opposite Enemies to the New child in Christs Spirit; and also how it would be done by those who were Christians, and did boast of Christ, and were also such in the inward ground, and how the Adamicall man would not know and acknowledge Christ in a true outward and manifest manner, but ignorantly despise, and contem him in his brethren and members.

21. To signifie, that Christ in this world hath taken on himselfe, the



the *Reproach*, in the Righteousnesse of God, and that he would not only in his owne humane Person suffer scorn, and bear *Adams* reproach, seeing he departed from the Image of God, but that he would also *suffer himselfe* to be reproached in *all his* members, and children, so that he would also beare *Adams* reproach in them, and \* *make them like to his Image*.

\* Rom. 8. 29.

22. Therefore must *Jacobs children*, who also were in Christs line, according to their naturall Adamicall Man, reproach, revile, and hate the Image of a true Christian Man in *Joseph*, to shew how one Christian would *exercise*, provoke [and *persecute*] another in zeal, and despise his fellow Christian, for a naturall *Opinions sake*, as it now is and ever hath been practised in Christendome, namely, that the one party hath despised contemned and hated the other, because of naturall *Lawes* [Rights or priviledges] and the *Opinions* of a supposed service of God.

† Or, for the knowledge of his visions.

23. As *Joseph* was hated of his brethren † because he had visions, so is now adayes the *divine wisdom* (which *revealeth* it selfe in Gods children) *vilified*, and hated of the naturall *Adam*; which scorn and enmity doth wholly proceed and arise from the Pharisaicall *Lawes* and *Canons*, from the Concubine of Christ, the Stone-Churches, and their *Ministers*, which doe disgrace and vilifie the Concubine of Christ, themselves, as it appears very evidently, and thereby they contemn & *despise* the children of Christ.

\* The confusion of severall Opinions and conceits in Mens Minds.

24. For by the Concubine of Christ, the Churches; the *Babylonish Towre* of the high Schooles, and Universities is built; and from thence come the confused \* *Languages*, so that Christ is *not* understood in his children, when they in the simplicity of Christ, *declare* and expound the visions of *Joseph* [the *mysteries* of Christs Kingdome] then these strange *Languages* despise it, for they have gotten, upon the *Towre*, other *Languages*, from the Compaction of the sensuall Tongues, where every sence, of the literall Spirits, hath brought it selfe into a *form* of a severall peculiar Tongue or *Speech*.

† Mat. 12. 29.

25. And the height of the *Towre* giveth the difference or distinction of speech to this sensuall Tongue; so that they do *not* understand one another in their understanding, [or ground of their meaning] which height signifyeth the pride of *selfe-Love*, from which the five vowels do *hide* themselves, so that they understand † *not the power of God* in Gods children, in the simplicity of *Joseph*, but call him a *Dreamer*, an expounder of Signes, a *Scismatick*, a phantastick fellow, an *Enthusiast*, a *Foole*, &c.

\* Mat. 3. 15.

26. Thus in the room and place of *our* Adamicall *Guilt* and *Crime*, Christ is despised in his children; and thus \* *Christ fulfilleth the righteousness of God* in his children, and hereby the old man is also mortified; and it is *well* for the Christian *Joseph* that it goes thus with him, for otherwise he would *not* be thrown into the Worlds pitt, and be sold to the *Midianites*, that he might come to *Pharob*, and there become a *Prince*.

27. Therefore a Christian must *not* be grieved, and perplexed at the hatred of his brethren (in that they hate *Joseph*) but rather think with himselfe; O! that thou also wert cast into *Josephs Pitt*, that thou mightest

# CHAP. 64. Of Joseph Jacobs Son. Gen: 37. 469

test thereby be brought away from the house of Sinne, & come likewise into Josephs Prison, that so thou mightest have cause to fly from the world; and that this Prince (that giveth Joseph to understand the divine visions in his word of power) might be also manifest and born under the Banner of Christs Crosse; that in thee also the divine chastity of Joseph (the pure Christian virginity) might be manifested, that thou likewise mightest obtain such a godly chaste heart; this ought to be the wish and will of a Christian, and not that he may become great by means of the Towre of Babel in the Strange Languages; of whose difference and severall variety, the height [of the Towre,] viz. Pride, is the author and cause; so that men will not understand one another in Love, meeknesse, humility, and in the simplicity of Christ, \* in whom notwithstanding we live and have our being. \* Añ: 17. 28.

28. Therefore, O thou poore confused, and distracted Christendome, thou art bidden and entreated by the affliction of Joseph, to see, from whence thy affliction and misery cometh; from no whither else, save onely from the hatred of thy brethren, which also are in Christs Line, as Josephs brethren: observe it aright; thy wound, and hurt, thy misery and affliction, doth come onely from the Towre of Babel, from the Titles, Dignities, and Preferments of thy brethren; who in their pride of the Confused Tongues are entred into selfe-Love; observe it I beseech thee, all strife, division and contention in the world ariseth from thence.

29. But thou saist; this Towre doth advance mee to honour and esteem, and makes mee high and rich; so that I by means of the strange Languages (of my littrell endowments, and Scholastique Learning) can ride over Joseph, and am able to binde him, so, that he must lye in the pitt, and thus I am Lord in Christs kingdome upon the Earth.

30. Harken, and marke it, we have heard a watchman say; the Midianites come and take Joseph with them, and bring him unto Pharaoh, and there thine unfaithfullnesse, and unrighteousnesse shall be discovered; how wilt thou then stand before the face of Joseph? The time is nigh at hand.

31. Or dost thou thinke that the affliction of Joseph shall not be avenged, behold in thy miserable Famine, and distresse, when thou shalt hunger and thirst, even then thou must make thy Adresse, and supplication to him: the high Towre will give thee neither comfort nor deliverance: the Time is come about that Josephs Affliction is to be Avenged, and Rubens whoredome with Jacobs Concubine is come before Israel.

32. Why makest thou such long delay, and flatterest thy selfe, playing the Hypocrite, and saist, not yet a good while, behold! it is come before the Eyes of Israel, that thou hast committed whoredome a long time with the Concubine, and defiled the line of Christ: Israel will no longer endure it: thou shalt with Ruben be cast out of the high Office of Sacrificing and Governing; This is the voyce which the watchmen have pronounced.

33. || When Joseph had had the two Dreames; the one of his sheaf standing upright, before which the sheaves of his brethren bowed; the other of the Sun, Moon, and Eleven Starrs, which had done obeysance to Joseph: Envy forthwith arose amongst them, and they supposed he would be their Lord; and being that they were the Eldest they desired to rule over Him.

|| Gen. 37. 5, 6, 7, 8, 9, 10, 11.

34. Whereby we see, how the outward man hath onely fought, and aimed at the Kingdome of *this world*; which was even the bane and undoing of *Adam*; in that he forsook the *inward*, and fought after the outward.

\* Gen. 37. 3.

35. \* *Josephs party-coloured Coat which his father made*, signifieth how the inward power of God would again be revealed through the outward man, whereby the humane nature would be *variously* coloured (that is, mixed with God) as the inward spirituall Kingdome with the outward.

The Spirituall Christian figure,  
is thus [to be understood.]

36. *Joseph* with his Coat of many colours was as yet a *Ladd* both tender and young, and had not yet the wit, *craft*, and *suttlety* of the world, but spake the truth in *simplicity*; for his soul was not yet defiled from without with the *craft* of lying, and the Spirit of God began to drive him forward; for his Coat of many colours was a *figure* of the inward.

† *Work, act, or move in him.*

37. This figure prefigureth, and representeth to us the Image of a true young Schollar, and *beginner* in Christianity, how he must be when the Spirit of God shall drive, and act him; namely, he must turne his *heart* to God his Father, and learn to love him heartily; As *Joseph* loved to be with his father, and told him the evill that was committed among his children; so must a beginner in Christianity daily bring before God all his *own miseries*, and the miseries, and *sins* of all that belong to him; yea of all *Christendome*: As *Daniel* confessed the sins of the People of *Israel* before God; and *Joseph* the evils of his brethren before his father; so also a true Christian doth daily confesse the misery and sin of his People and *Nation* in hearty Compassion, that God would be *mercifull* to them and preserve them from Great Evills and *Sins*.

38. And when this is brought to passe, his heart becometh very simple, honest, and *upright*, for he desireth *no craft*, but would fain have all things proceed righteously and justly; and he cannot abide any unrighteousnesse, or *suttle dealings*; for he alwayes confesseth the peoples unrighteousnesse before God; and thus his minde becometh altogether simple, and seeketh *no kinde* of craft or suttlety; but putteth his hope and confidence in God, and liveth in the simplicity, and *lowlinesse* of heart before God and the world; and he is as the tender young ladd *Joseph*; for he hopeth for good continually from God his Father.

39. Now when a man is come so far, then *Joseph* [*viz.* the chaste virgin childe of *Sophia*] is even born; then God his father cloathes his soul with the party-coloured coat, *viz.* with the *divine power*; and forthwith the Spirit of God in him beginneth to play with the soul, as he did with *Joseph*; for the Spirit of God seeth through the soul, and with the soul (as *Joseph* in the Type *saw* things which were to come, represented to him in the vision of dreames, whereby the Spirit did also play with the soul) even so the Spirit of God doth *forthwith* take delightfull communion with the soul of a new *Joseph*, *viz.* with the inward spirituall world;

so



so that the soul *understandeth* divine mysteries, and seeth into the Eternall life, and knoweth the hidden world, which yet is to be revealed in man; as this Pen hath found by Experience, from whence it hath received its Spirit of knowledge.

40. Now when this man *beginneth* to speake of divine things and visions, of the hidden worlds divine mysteries, and speaketh forth the wonders of God, & that his brethren, (*viz.* the children of the outward world in whom the hidden spirituall world is *not yet* manifest) do heare it; they count it a meer fable, and a melancholly *Chimera*, and whimsey, and esteem him foolish, in that he speaketh of those things, which *they cannot understand*, and comprehend; they make a meer Phancy and Fiction of it; also they account it some Astrall instigation or false Enthusiasm, or the like; *especially*, if he revealeth, and reproveth their evill workes, and wayes, as *Joseph* did; then they turn his open Enemies, and grudge him his very life, as hapned to *Joseph*.

41. Now when it is thus; Reason beholdeth it selfe at a stand, as if it were confounded, and knoweth *not* the wayes of God; *viz.* that it *must be thus* with the children of God: it thinketh, thou seekest God, and he bringeth thee into distresse and misery: thus this man doth now *wander* up and down; as *Joseph* wandred in the \* Wildernesse when his father sent him to his brethren to see how it was with them. \* Or, Field.

42. So it goeth likewise with Gods new children, when Gods Spirit sendeth them to be *zealous* about the affliction of *Joseph*; and the world doth every way hate and *persecute* them for it; then they thinke in the Reason of this world; dost thou not goe in the wayes of God; *wherefore* then doth it goe so with thee, that thou art but the fool of the world; and then the Minde beginneth to be troubled, and knowes not how it is with it; for he heareth, that he is every where *accused* for a frantick wicked person, and hated; for the young minde in flesh and bloud understandeth *not* the divine proceffe; *viz.* how reason must become a fool, and how Christ doth very willingly take upon himselfe, in man, the *reproach* and scorn of the Devill, and of the world; and how Gods righteousness, and *Adams* propagated *Guilt* must be alwayes full-filled with suffering, how a Christian must stand in Christs figure.

43. And now when it comes to be thus, then Reason goes truely a wandering in great sorrow and *desertion* with *Joseph* in the wildernesse; and is every way in distresse; and yet he must performe his fathers Commandement, and *Will*: but God forsaketh not his *Joseph*; but sendeth him a *man* to comfort him, and shew him the way to his brethren; as hapned to *Joseph*, when he was a wandring in the Wildernesse.

44. That is; he sendeth to him also a truely *zealous Christian*, who knoweth his wayes, and comforteth him, exhorting him to persevere constantly in the wayes of God; whereby this new *Joseph* doth again receive *courage*, and strength, and cometh into the right way, and goeth readily and boldly to his brethren, and seeth what they doe, and what they intend.

45. That is; he setteth the command and will of God before them (as *Joseph* did the Command of his father;) and when they see, that he will *reprove* them with Gods Word, then they cry out; lo! † *There is a Dreamer*, and a frantick fellow; he will come & make us beleieve strange things; † Gen. 37. 19.

things; he *inveigheth* against our good Customes, wherein we have honour and good dayes; What? shall this fellow reprove us? He is not come from the high Schooles and *Universities*; and yet will take upon him to teach, and reprove us; let us consult how we may take him out of the way, and slay him; What, shall we endure this poore silly fellow to teach and reprove us? What is he? he is but a *Lay-man*; and shall he controul us? Moreover, he is not called; and it is none of his *vocation*; he *putts himselfe forth* onely that he might be taken notice off, and get himselfe some Name and fame among the people: but we will so *silence* him that he shall be the fool of all the world: we will lay his honour in prison, and make him be scorned, hated, and persecuted, for an Example to others that shall *offer* to assault or trouble us; that so he may learn to tarry at home, and attend his worldly Vocation, and leave it to us to judge of *divine matters*, who are appointed and authorized by the *Magistrate*, and have studied in the *Universities*, and there have learned such things.

46. Thus they take the poor *Joseph*, which cometh to them by his Fathers command, and binde him with *reproach*, and thame, and exclaim against him falsely, and *rob him* of his Coat of many colours in the sight of all his brethren, which coat God his Father hath made him; as *Jacobs* Sons did to *Joseph*, and continually *consult how to kill him*, and take him wholly out of the way, as *Josephs* brethren did.

47. But as *Reuben* the eldest brother did hinder it, and would not suffer them to kill *Joseph*; and yet that he might not be wholly against their Counsell, he said, \* *Behold here is a pitt in the Wildernesse, into that we will cast him, and send his Coat of many Colours to his father, that he may think some evill Beast hath devoured him.* So God raiseth in their counsell, *Reuben* the eldest brother, who hath power to hinder the counsells and decrees of the false Pharisees; viz. Some honest pious Man in Authority who resisteth the murdering counsell of the *Pharisees*.

48. And although he doth not wholly oppose their counsells, yet he resisteth and stoppeth the actuall execution of their wills, and saith; *Kill him not; cast him onely into the pitt, and strip him of his coat of many colours, that he may have no more Dreames; and this he doth that he may deliver him from the murdering sword.*

49. || But they take him (as *Josephs* brethren did *Joseph*), and strip him of his Coat of many colours, and cast him into the pitt in the wildernesse, and take his Coat of many colours, and dip it in Goates-bloud, and send it so to his Father; that is to say, they deprive and bereave him of his honour and good name by their slanderings, and take his words and doctrine, and make false constructions and conclusions thereof, and bedawb them in Goates bloud; that is, with false understanding and sence, and send forth such reproaching Pamphletts and Libells among the people, and before his Father; viz. before the whole Church and Common-wealth, and cry out, lo! this defiled Coat is this mans; and thus they murder the Spirit of his father, in the Coat; that is, in his Name they scandallize, slander and reproach him falsely, and say of him, that he doth vilifie the Bloud of Christ with his Coat of many colours; and thus they deceive his Father; viz. the whole Congregation with the false Goates-Bloud, wherein they have dipped his Coat; so that the people think, \* *A wilde*

*beast*

*beast hath torne Joseph in pieces, that is, they think the Devill hath possessed this man, and that he is a false [ wicked ] man.*

50. Thus the Father, *viz.* the people, and the Magistrates are, by this defiled coat, deceived by the sleight of *Josephs* brethren; that is, by those who themselves *are to teach* the way of God, so that they thinke that the *Devill* hath devoured this man, and hath possessed his heart: and thus the poor *Joseph* is thrown down into the Desolate pitt, and lyeth in misery, as \* *in a pitt wherein there is no water*, and wherein he can neither be drowned, nor receive any refreshment; but sitteth as wholly forsaken of all the world; and waiteth now what God will do with him, since he thus rejecteth him *by men*. \* Zech. 9. 11.

51. Here now he hath *no* help or succour from any man; his best friends also account him mad and foolish; his Name is as an Owl among the birdes; for thus he must passe through the Judgement of God, and be even the scorn of all men: If he shall attain to the Contemplation of the divine Mysteries, then he must first be judged, and come under the censure and judgement of the world; that they may judge his inbred Sins, and Sacrifice *them* before God, that he, in the † figure of Christ may force *through* the judgement of God, and come to the Divine vision *within* himselfe. † Or, as a follower of Christ.

52. Thus a right true Christian ( before he attains the Science of the divine Mysteries ) must be *wholly* seyered from the pleasure and honour of the world, and become altogether foolish, and a childe to his own Reason in himselfe; and also outwardly be accounted a fool, as the world likewise, esteems him a foolish *silly fellow* when he forsaketh temporall honour and Goods for the Hope of the Eternall Good which he seeth not.

53. And when it goeth thus with poor *Joseph*, that he must lie in the milerable pitt, his brethren are not yet content, that they have cast him into the pitt, but \* *they draw him out from thence, and sell him to the Midianites, that he may be carried from them into a strange and forrain Country*; that is, they take his Name, and Doctrine, and send them into forrain Countries, whereby *Josephs* Coat of many Colours doth by divine appointment and providence come to be *knowne*. \* Gen. 37. 28.

54. But they *intend* treacherously and falsely towards him, and so sell *Joseph* to Reproach, Derision, and *Servitude*, to serve the world and to be their *foolstool*, and scorn; as happened to *Joseph* from his brethren, and hath also happened to this Pen.

55. Thus † *Joseph* is brought into Egypt, and sold for a Slave, \* *but God* is with him, and giveth him understanding, and wisdom, that he is made his Masters Steward, so that his Master || *doth nothing without him, but entrusteth him with all things*: So also when the Spirit of *Joseph* ( though in a spitefull manner ) is sold into strange Countries, where his Person is not knowne; yet the wife doe take especall notice of the Spirit [ of his sence and meaning ] and know him, and see that God hath given him his wisdom, and Spirit, and receive his Writings and Doctrine, and Order their whole life according to it; and thus *Joseph* cometh to sit in the chiefe office of *Pharaohs* Steward, and Governeth his whole house. † Gen. 37. 36. \* Gen. 38. 1; 2, 3, 4. || Or, undertakes.

56. But for all this *Joseph* is not yet passed through the Judgement, for even in this Government he first meeteth with the greatest danger of



\* *Gen. 38. 7.* of his life; for there \* *the Stewards wife burneth in lust towards him*; that is, the *false Sects*, who would fain wooe and wed themselves into his Spirit, and therewith *Adorne* their Doctrine and Doings; for Temporall Honour, Art, and Science; and if this *Joseph's* Spirit will not mix it selfe with their humane *fiction* and *fables*; then they exclaim against him, and say all manner of evill of him, and accuse him of unchastity, viz. of *false Doctrine*; and appeal him before the Steward, that is, the *Magistrate*.

† *Gen. 38. 20.* 57. And then † *Joseph must be cast into prison, and lie there captive*, and be tryed to purpose; till God shall bring him out again from thence, and set him before *Pharaoh*, and then his wisdom and fear of God is revealed, that it is plainly discerned and known that his understanding is given him of God, and so his *understanding* is made Ruler over the Land of *Egypt*; so that he ruleth not onely strange Nations, but his *own brethren* must at length also come unto him in their famine, when the right understanding of the divine manifestation (and mystery) is scarce and rare with them, and he *nourisheth* them also by his wisdom; thus God hath sent him aforehand to be their father, that they *afterwards* must be fain to come and seek and enjoy their brother *Joseph's* wisdom among \* *other Nations*.

\* *Or, Strange.*

† *Math. 5. 12.* 58. For so also did † *Israel persecute the Prophets*, till they were brought into darknesse and Idolatry in the Lust of their flesh; and all those things came upon them of which the Prophets told them; and then, when they sat in hunger, and *mifery*, & their Land was full of Abomination; they sought out the writings of the Prophets, and even then they acknowledged that, what they had spoken was true, and that they had don them wrong, and \* *Adorned their Graves*, and said, *Had we lived in our fore-fathers time, we would not have killed them*; but the Most High doth so order his Judgement that it *beginneth* at the House of *Israel*; and he extinguisbeth his Anger and Indignation in the children of Grace; for the *Bloud* of the Saints in the power of Christ hath at all times resisted the Anger, so that † *Israel hath not been consumed*.

† *Mal. 3. 6.*

\* *Gen. 37. 28.*

20 pieces of silver.

† *Mat. 26 15.*

30 pieces of silver.

59. \* *Joseph was sold for Twenty pieces of Silver*, and † *Christ for Thirty*, to signifie, that the humanity of *Christ* is higher, and perfecter then the humanity of *others* which are his children, being he was *not* conceived of the *Seed* of man, but sprung forth in the Naturall Tincture in the lights property; but the Adamicall Soul is from the fires property, from whence the light receiveth its Originall, and manifestation; so that the lights property in Christ *assumed* the fires; viz. the Adamicall Soul; and the inward hidden [divine, and heavenly being] which was sealed up, and quite faded as to the Light's life, in *Adam*, did again open and putt forth it selfe afresh.

60. Therefore seing a Christian is under Christ, and in Christ becometh again manifest in God; the figure of *Christ* is represented here in this figure in the Number of 30. and that of a Christian in the Number of 20: for a *Christian* is sold into the hands of *men* to suffer; but Christ must not onely suffer in the hands of men, but give himselfe up also to the wrath of God, whereupon he sweat blood.

61. And this whole history of *Joseph* doth excellently decipher to us, how a Christian standeth in his figure before God and the world: for

# CHAP. 65. Of Judah and Thamar. Gen 38. 475

for the \* whole Acts of *Joseph* doe paint out, how *Adam* cometh to be a *Christian*; how he must in the proceſſe of *Christ* be putt into *Christs* figure, and become an Image of *Christ*; and how God doth in *Christs* proceſſe exalt him againe in the Kingdome of *Christ*, and setteth him at the right hand of God; as *Joseph* was sett at the right hand of King *Pharaoh* after that he had continued in the proceſſe of *Christ*, and was brought through it.

\* Or, History.

## CHAP. LXV.

Of *Juda* and *Thamar*, being a Mysticall Figure of *Adam* and *Christ*, in which the New Birth is excellently prefigured.

Upon the 38 Chapter of Genesis.

**W**Hen we consider the History of *Joseph* according to outward Reason, then Reason demandeth; Wherefore *Josephs* history is not sett down together in the Bible ( without any interruption ) whereas One Act followed so upon another? Why doth *Moses* putt this typical figure of *Judah* and *Thamar* between? But if we look upon, examine, and consider this History of *Juda* and *Thamar*, and likewise the figure of *Joseph* with a Right understanding, we finde, and see that the Holy Ghost hath of sett purpose so ordered and disposed them in their Right and true Order.

Ge. XXXVIII

2. For, *Joseph* representeth a true Christian, shewing how he must behave himselfe before God, and the world, and how he is putt in the proceſſe and figure of *Christ*; but this History of *Juda* and *Thamar* is a figure of a Christians growth out of *Adams* Image, according to the humanity in the Kingdome of Nature: shewing how he must spring forth out of the first Adamicall Image, and how this same Adamicall Image is evill and must dye, which the Anger of God killeth; and yet that the first right must stand; that a Christian according to the humane Nature and property is only the Adamicall Image, and no new or strange thing, and how *Christ* manifesteth himselfe in this Adamicall evill Image, and killeth the evill; and yet during the time of this life outwardly it hangs to a Christian; this the Spirit heere powerfully prefigureth.

3. Heere we see a powerfull figure in *Judah*, in whom stood the line of *Christ* in the Order of the Genealogie, out of which *Christ* was to be manifested; \* *his Judah* went away from his brethren, and applyed himselfe to a *Maan* of *Odollam*, called *Hira*, and there *Juda* saw a *Cananitiſh Maans* daughter, called *Suha*, and he tooke her and went in unto her; so shee conceived and bare a sonne, and he called his Name *Er*, and shee conceived againe and bare a sonne, whose Name shee called *Onan*, and shee conceived once more and bare another sonne, whose name shee called *Selah*, and shee was at *Chesub* when shee bare him; and *Judah* gave his sonne *Er* a wife, whose name was *Thamar*: but he was evill in the sight of the Lord, and therefore the Lord slew him; then sayd *Judah*

\* Gen. 38. 1,  
2, 3, 4, 5, 6,  
7, 8, 9, 10.

476 *Gen. 38. Of Judah and Thamar, CHAP. 65.*

*Judah to Onan, Lye thou with thy brothers wife, and take her in Marriage, that thou maiest rayse up seede to thy Brother; But Onan knowing that the seede should not be his owne, when he should lye with his brothers wife, he let it fall to the ground and destroyed it, lest he should give seede to his brother, and it was displeasing in the sight of the Lord, which he did, and the Lord slew him also.*

\* Or, is thus to be understood.

This Figure \* stands thus.

4. *Judah* stands heere in the figure of *Adam*, in that condition as when the Covenant of Grace concerning the seede of the Woman was againe inspired or inspoken into *Adam*, just so he standeth in that same figure, shewing, that the Covenant of Grace stood in the *Evill Adam*, as *Adam* then was; for as in *Judah* the time of *Christ*, viz. the Covenant of Grace was in Motion, as a boundary reaching to *Mary*, so also it was in *Adam*, and so along to and in *Judah*.

5. And *Thamar* standeth in the figure of *Eve*, into whom God had inspired or inspoken his Promise, the Word of Regeneration, that the seede of the Woman, in the power of the Word, should breake the Serpents head, so shee standeth as an *Earthly Eve*, in whom inwardly the Covenant of Grace stood, and outwardly there was the Corrupt *Eve*, which in this figure standeth outwardly as a whore, out of whom yet the Line of *Christ* sprang in *Perez* her sonne; as *Abel* out of *Eve*, though *Eve* were indeed become *Earthly*: and we see here the Type very plainly, how the *Spirit* playeth and taketh delight in this figure with the Old and New *Adam*, as also with the Old and New *Eve*.

6. For *Adam* was, in his Lust, gone forth from his fathers house, as *Judah* to the *Cananites*, and had taken to him in his Lustfull desire the *Cananitish* Woman, the foure Elements, of whom he begat Three sonnes, the first called *Er*, or *Ger*, viz. selfe will or desire, wherein the Kingdome of the Nature of Man stood in selfe-desire or owne will, and this sonne was the first world before the Deluge or Floud, to this the father gave him his Name, to signifie, that he lived in the Fathers Nature.

7. The second sonne shee called *Onan*, whom the Mother called so, which pointed at the second world after the Floud, for the Nature of the Father in Man sayd to God,  $\{ \text{O} \text{nein} \}$  my Lord, drowne me no more, and the Mother, viz. the Woman of this world in *Spiritu Mundi*, in the Spirit of the world, in the Expressed or out-spoken Word and Life, gave her sonne this Name; for God had inspired his Grace againe into her, that this her second sonne, viz. the Other world, should not be drowned with Water; therefore this Name standeth thus in the high figure, & is called *ONAN*, for the Spirit hideth it in the High Tongue, and calleth him *Onan*, or *O nein*, O no.

8. The Third sonne shee called *Selah*, and shee was at *Chesib*, when shee bare him. *CHESIB* signifieth in the \* High Tongue an Exhaling in, and recomprehension, that is, this *Selah* signifieth the time of the Manifestation of the Law, wherein the Divine Will in the Word, hath manifested it selfe through the Expressed Word, and comprized it in a Law or Commandement.

9. These three sonnes signifie the Three Times from *Adam* to *Christ*: *Er* is the Time before the Floud in selfe-will, Lust and desire; *Onan* is the

\* Either the Hebrew is here meant or rather the Language of Nature.



the second Time after the Floud ; This sonne, viz. the World after the Floud, hath knowne Gods Judgement and punishment, which began to Weepe and Lament before God, saying ; O nein, O no Lord, punish us no more thus.

10. The Third Time, is the Time of the Law, viz. a manifesting and laying open of sinne, and is justly called *Selah* : for this sonne sayth, I have found my soule againe in the Lord, but it was *not be yet*, which *Thamar*, that is, the hidden *Eve*, in whom the Covenant of Grace lay, could marry, he could not raise up the seede of the Woman : for Christ was as yet *hidden* in the Law, therefore *Thamar* must waite till *Selah* be growne up, that is, the Law must waite till the fullness of Time, yet nevertheless, *Thamar*, that is, the New *Eve*, which lay hid under the veile of sinne, must conceive through the Spirit in the Covenant, and beare the Line of Christ, hidden to the outward *Thamar* or *Eve* ; as this Figure of *Judab* and *Thamar* sheweth it.

The inward Figure standeth thus :

11. *Judab* gave his first sonne a wife, called *Thamar*, but he was evill in the sight of the Lord, therefore the Lord slew him ; That is in the inward understanding as much as to say, God gave to the first world, viz. to the first sonne *Er*, this *Thamar*, viz. the promised incorporated Covenant in the seede of the Woman ; but they looked onely upon the outward *Eve*, and committed whoredome with her, so *Thamar* remained unfruitfull by this sonne, and bare onely the outward *Eve* in her whoredome ; and thus *Er*, viz. the fleshy desire, was evill in the sight of the Lord, therefore the Lord slew him with the Deluge.

12. When this sonne was slaine, the Spirit of God sayd to the Second sonne after the Deluge ; take thou thy brothers wife, and raise up in *Thamar* a seede out of the Line of the Covenant, that is, enter thou into the first Covenant of the Womens seede, and bring thy will into the Obedience of God, and work in the promised Grace ; but the second sonne, viz. the second world would not marry with the divine Will neither, nor work in the Grace, but spilt their seede upon the Earth, that is, they set their desire upon Earthly things, and would raise up no seede in the inward *Eve* in the Covenant of Grace, but introduced their seede into earthly vessells, and bare children of fleshy voluptuousness, as is to be seene in the children of *Nimrod*, and presently after in *Sodom* and *Gomorra*.

13. But God having signified his Covenant of Grace to them by *Noah*, that he would no more slay them with water, when they sayd, *O nein, O no*, Lord, slay us thus no more ; and they had promised to walk before him, and bring forth fruit to him, but they brought their seede into vanity, and spilt it before the Lord, and would not marry *Thamar*, viz. the Inward Covenant of Grace, but committed adultery with the Earthly *Eve*, and spilt the seede of their soule, before the inward *Eve* in the Covenant, then the Lord slew this *Onan* also, viz. *Sodom* and *Gomorra*, and the Heathen, when *Israel* drave them out of their Land, and slew them ; for those Heathens would not marry the woman in the Covenant, but they \* married their Owne Reason, and made them *Idolls*, and

\*wedded them  
(sees so.)

478 *Gen. 38. Of Judah and Thamar, CHAP. 38.*

spilt the seede of their *Faith* before them upon the Earth, and therefore the Lord slew them also, as he did *Onan*.

14. And the Spirit speaketh further in the figure under an Outward Act done, and sayth; † *Then spake Juda to Thamar his daughter in Law, saying, remaine a widdow in thy fathers house, till my sonne Selah be growne up, for he thought perhaps he may die also as his brethren, so Thamar went home and remained in her fathers house.* In the first world before the Flood, as also in the second world after the Flood, the world lived free, without the divine Law; for they were married with the Covenant of Grace, and should have lived under the Covenant of Grace, viz. under the Promise of the Womans seede; this Womans seede married her selfe with *them*, as *Judahs* sonne with *Thamar*; but they onely committed adultery with the Earthly Eve, and so the true woman in the Covenant remained unfruitfull in *them*.

15. But when God gave the Law, then he promised this woman in the Covenant of Grace under the Law, the true *Selah*; but shee, viz. the womans seede in the Covenant, should remaine a widdow, under the Law, till *Selah* grew up, that is, till the Law had attained its time and limit, in that, should the woman in the Covenant remaine in her fathers house, hidden under the Law, as a widdow in her state and condition: for the Law should governe under it: but shee, viz. the holy woman of Grace should be still and quiet, that the wrath of God, (for the sake of this high Grace, which he gave to Man, when they regarded it not, nor did not receive it and live therein) should not slay *Israel* also, as *Judah* thought the Lord would slay *Selah* also.

16. And wee rightly see in this figure, that this woman in the Covenant was not given to *Selah*, viz. to the Law, though the Law waited long for it; yet *Selah* might not marry this woman in the Covenant of Grace, but *Judah*, that is, Gods word and power must againe lye with this womans seede in the Covenant, and raise it up; that this woman conceived and bare the womans seede, which was fulfilled in *Mary*, as wee see by the figure of *Judah* and *Thamar*, how *Judah*, when shee late before the doore, and waited for his promise that he would give her *Selah*, did get her with childe himselfe; for the Law could not get the right *Thamar* in the Covenant with childe, but the word in the Covenant must move it selfe and get *Thamar* with childe.

17. For wee see heere the most powerfull figure of the whole Old Testament; where *Judah* standeth in the figure in the Line of the Covenant; as his father *Jacob* declares concerning him; and *Thamar* his daughter in Law, of whom the children of the Covenant should raise up seede in the time of *Judah*, standeth in the figure of the inward and outward Eve; Inwardly shee signifieth the Mother of the Covenant of Grace, in which stood the Incorporated Word of Grace, and outwardly shee stood in the figure of Corrupted Eve, in whom the Covenant lay inwardly.

18. And now the Line that was sprung up out of this Covenant, should sow divine seede, and bring forth fruit in Gods kingdome; and that they could not doe for, their own selfe-power and Might was lost: therefore the first Eternall Speaking Word, that had inspired or inspooken the womans seede into Eve, must againe move it selfe, in this incorporated

# Ch. 65. and what that history prefigureth. Gen: 38. 479

porated Covenant of Grace in the womans seede, and it selfe get this woman with childe, that shee may bring forth *Christ*, as *Judah* gat his daughter in Law with childe in this Type.

¶ 19. The Text of *Moses* sayth cleerly thus; \* *When many dayes were overpassed, Shuahs daughter, Judahs wife, died, and after Judahs time of mourning was out, he went up to sheare his sheepe at Timnath, with his Shepheard, Hirah of Odollam: Then it was told Thamar, behold thy father in Law, goeth up to Timnath to sheare his sheepe; then shee put off her widdowes apparrell that shee wore, and cast a Mantle over her for a vayle, and sat without far from the doore in the way to Timnath; for shee saw that Selah was growne up, and shee was not given unto him to wife.* \* Gen. 38. 12; 13, 14.

The Inward figure + stands thus.

+ Is thus to be understood.

20. In *Judah* lay the roote of the Covenant, which pressed on to the Limit, where it should be manifested in *Christ*; and so stood *Judah* heere in this figure in the place or stead of the divine Word; which Word, God inspired or inspake into *Adam* for an understanding Life, *John* 1. therefore the Text sayth heere, *Judahs wife the daughter of Shuah, died*: This woman died to *Adam*: for it was the Mother of the heavenly Birth, in the heavenly worlds substance, for which, *Adam* mourned, and when God had ordered him for this world, then his mourning ceased; for he thought he was now at home, and went forth out of *Paradise*, to eat Earthly fruit, like the Beasts, or living creatures, therefore sayth the Spirit heere; *He sheared his sheepe*; which might well be done so by *Judah*; but the Spirit hath here the most secret figure under which *Adam* is comprised: for the Spirit sayth; *Judah tooke his Shepheard Hirah of Odollam along with him.*

21. In the figure this *Hirah* is the *Cherubine*, which sticketh in the earthly desire and beastiall cloathing of Man; which *Adam* tooke with him, when he went out of *Paradise*, to sheare the sheepe of this world, for the same, viz. the Earthly desire was his shepheard: for that now keepeth the beasts and sheepe, and did sheare them also, so that *Adam* had *Cloathes* and *things* necessary.

22. And the Spirit calleth the place *Timnath*, where *Judah* had his sheepe; In the high Tongue this understanding lyeth very cleere in the sense; for *TIMNATH* is nothing else but the Expressed word, in its powerfull re-expresssion, and it signifieth the Spirit of this world in the Elements, wherein the outward mortall Life consists, wherein *Adam* had his sheepe, and now also, therein hath them, in his children.

23. For in this place, *Selah* is borne, viz. the Law of Nature, which offereth righteounesse to Man; for which Law, *Thamar*, viz. the Covenant of Grace waited a long time during *Selahs* youth, to see whether the Law could be married with the Covenant of Grace; but it could not be, that Gods righteounesse could be fully performed by the Law, and that *Thamar*, viz. the Grace in the Covenant, and the Law, might enter into marriage.

24. Now the Spirit heere signifieth cleerly, that when Gods Word had manifested it selfe in the world by the Law; that *Thamar*, that is, the Covenant of Grace, laid aside her widdowes apparrell, and had set



her selfe in the way of the Word in the Law, where, under the Law the Spirit of the *Prophets* out of the Line of *Judah*, went onward concerning the Kingdom of Christ; this Spirit, would have the Covenant of Grace for a *Spouse*, for it was the right [ Spirit ] from which the *Prophets* under the Law pointed at Christ.

25. But *Thamar*, that is, the Covenant of Grace, *veiled* her beautifull Countenance, from the Earthly *Adam*, and was *ashamed* of the deformity of the Earthly Man, in that the children of the Law, as also the *Prophets* were outwardly so earthly; even as *Thamar* veyled her countenance from *Judah*; but when the time was come, that the Covenant should be manifested; then the Spirit of the Covenant sets its selfe before *Selah*, viz before the Law, for the Grace should receive *Adam* into it selfe againe, as *Thamar* received *seede* from *Judah* her father in Law, and suffered her selfe to be gotten with childe.

26. But the holy Countenance of the Covenant of Grace in its power remained yet *hidden* to *Adam* in the Law, as also to the *Prophets* till Christ; as *Thamar* veyled her Countenance from *Judah* her father in Law, that he knew her not; so also the Covenant of Grace stood in the Law, but with a veyled Countenance. And the Spirit speaketh further in *Moses* and sayth.

27. Now when *Judah* saw her, he *supposed* shee was a whore, for shee had covered her Countenance; that is, when the children in the Law heard the *Prophetical* Spirit speake of Christ; they supposed it was in their Law, and of the Law, but it had veyled its countenance like *Thamar*, and *Judah* went towards her on the way, and sayd; Prethee let mee lye with thee, for he knew not that shee was his daughter in Law, that is, *Adams* Nature in the Law, sayd to the *Prophetical* Spirit of Grace, pray let mee come in unto thee, lye with mee, I will give thee *seede* of my Nature, and it knew *not* that God was in this Spirit, and desired to mixe with him after a creaturely manner; neither knew it, that this *Prophetical* Spirit, was the incorporated Spirit in the Covenant, in Man himselfe: so very *blinde* was the *Adamicall* Nature concerning the Covenant.

28. The *Adamicall* Nature thought, it was a whore, that setteth it selfe forth so in the *Prophetical* Spirit before it, therefore have the *Jewes* so often slaine the *Prophets*; for they supposed they heard a false whores Spirit speake: but heere the figure of *Judah* sheweth, that the first *Adamicall* Nature should *mix* with the Covenant of Grace, that the heavenly *Ens* would receive the *Adamicall* humane *Ens* againe into it selfe; and Man himselfe would not understand, what God would doe with him.

29. The *Adamicall* Nature would indeede in its lust, long after the heavenly *Ens*, but would *not know* it; although it should see the same, yet it would thinke, that is like unto mee, I will commit whoredome therewith, so strange a thing is *Paradise* become to *Adam*.

† Gen. 38. 14,  
15, 16, 17,  
18, 19.

30. And † when *Thamar* with her face covered, presented her selfe before *Judah* in the way, and that he said to her. Lye with mee; then sayd *Thamar* to *Judah*, What wilt thou give mee to lye with mee; He said I will send thee a kid from the flock; shee answered, and sayd, then give me a Pledge till thou send it; and he sayd, what wilt thou have mee give thee for a Pledge; shee answered, and sayd;

said; Thy Ring, and thy Bracelet, and thy staffe, which thou hast in thy hand: and he gave them to her, and lay with her, and shee was with childe by him; and shee arose and went away, and layd off her Mantle, and put her widdowes apparrell on againe.

31. Heere the Spirit alludeth very finely in the figure, how *Adams* Nature lyeth with the presented new *Eve* in the Covenant, and yet knoweth her not; also how the Covenant lyeth with *Adams* first right Nature, and how they meete together in strange apparell, when *Adams* Nature sayth, Lye with mee, and would have this *Eve* in the Covenant onely for a little pleasure sake, as the Adamicall Nature doth in its selfehood, that it might onely in its false seeming holiness lye with the New *Eve*, and its heart is far from the true wedlock Marriage, and onely draweth neere her in an hypocriticall whoredome, as is done in the Office of the Pharisees: then sayth this *Eve* to the Adamicall Nature, what wilt thou give mee; then this Adamicall Nature promised her a kid, that is, a Beastiall desire and will, full of the burning Lust of flattery and Hypocrisie.

32. But this *Eve*, viz. *Thamar*, sayth; give mee for a Pledge thereof, thy \* Ring, Staffe, and Bracelet: the Ring is the soule, which came from the Word of God: the Bracelet is the *Spiritus Mundi*, the Spirit of the world, viz. the Outward Spirit; and the Staffe is the Body: these, will the New *Eve*, viz. the Line of Christ in the Covenant, have for a Pledge; these † Ornaments must *Adam* give for a Pledge to the Covenant of Grace, viz. of the womans inward seede in the incorporated Grace of the heavenly worlds substance.

\* Seale, Ring,  
or Signet.

† Habiliments,  
or precious  
Jewells.

33. When this deare *Eve* in the seede of *Mary* should lye with *Adam*, and receive *Adams* seede into her holy Birth; as *Judah*, in whom lay the line of the Covenant, must give *Thamar*, who stood in the Image & Type of the New *Eve*, viz. of the Heavenly worlds substance; these Ornaments and Jewells, viz. his Ring, Bracelet, and Staffe: Both which stood in the figure, shewing, how Christ should be manifested out of *Adams* Nature in *Mary*, wherein lay and was manifested, the right *Thamar*, or New *Eve*.

34. And when *Thamar* had gotten the Ring Bracelet and Staffe for a Pledge, shee took them and layd them up, and asked not after the kid, but kept these Jewells and went from thence, with them, and changed her selfe againe into her former widdowes Estate, and bid her selfe from *Judah*, that he knew not who shee was, nor whence shee came.

35. This now is the most excellent figure, shewing, how the Spirit in the Covenant mingleth and uniteth it selfe againe with the heavenly worlds substance, viz. with the New Wedlock or *Eve*, viz. with *Adams* faded substance, which is from the heavenly worlds substance, which substance faded or vanished in the Fall; viz. how God becometh Man, and Man becometh God, and how this Image or Type (conceived in the New divine seede) even then againe hideth it selfe from the Earthly \* *Adam*, that *Eve* must put on and weare her widdowes apparrell againe; that the Noble seede might not be knowne in this world, as is to be seene by the children of Christ, who are conceived of Christ according to the inward ground, how they must, after the wedding of the Lamb, viz. this Divine wedlock or Coition, which is indeed done in the soul with great

\* One Copie  
sayth, Eve.

joy;

joy; enter againe into the state of mourning, and be *forsaken* in this world as a poore *widdow*.

36. And as *Thamar* inquired not after the kid, but would have an *eminent* Pledge; so the Spirit of Christ in the Covenant inquireth not after the outward solemnity & Pagintry; wherein Men will Offer Gifts to it: It will have the Body, Soule, and Spirit for a *Pledge*.

37. In this figure it representeth the Jewish Offerings, as a whoredom in the *sight* of God, for as *Judah* committed whoredome with *Thamar*, and entended onely the whoredome, and would give a kid for it: so also stood the Priests of the Law, and in seeming holinesse and hypocrisie play the Harlots with God, with the Bloud and flesh of *Beasts*, which indeed was a figure of the *Inward*, and God was pleased to beare with it; but he would not accept their Offerings, neither did he mix himselfe with the Offering, but with the *Faith* in the Body, Soule and Spirit of Man, whereof we have an excellent example.

38. *Judah* had begotten three sonnes of the *Cananitish* Woman; but the Line of the Covenant which lay in him, would *not passe on* in the *Cananitish* Woman and her children, but Opened it selfe in this whoredome of *Judah* with *Thamar*, in *Perez*; whom *Thamar* conceived of *Judah* by this Coition or lying together, with which figure God represents the misery of Man, and presents his Covenant of Grace with the *Opening* of this pretious Line of the Covenant, which pressed on to the *Limit*, *Christ*; in this whoredome of *Judah* and *Thamar*, viz. in the *Earthly Adam*, and in the *Earthly Eve*; but in the *inward* ground of its Essence; to signifie, that even the children of God in their corrupt Nature, doe but commit whoredome in the presence of God, and that *their* state of wedlock is *but whoredome* and a defiled beaustiall thing in the presence of God; and hath nothing at all therein chaste or *pure in the sight of God*: Therefore the Line of the Covenant manifested it selfe in this whoredome of *Judah* and *Thamar*, to signifie, that Christ should come out of this Line of the Covenant, and enter into the *middle* of this whoredome as a Mediatour, and break the head of the false whorish desire and earthly Serpent, and *purifie* our fleshly impure beaustiall Conception with his heavenly *virgin* seede, and *in himselfe* change it into the Paradisicall Image againe.

39. Also God doth therefore manifest the Line of his Covenant in this whoredome of *Judah* and *Thamar*, that his *wrath* in our humane impurity might *not burne up* and devoure body and soule, but that the Covenant of Grace might withstand the Anger in our impurity, least God should devour *Israel* in their Abominations and impurity in his wrath.

40. Now seeing the Line of the Covenant as to its manifestation and propagation lay in *Judah*, and that *Israel* also was impure according to the Adamicall Nature, therefore God did represent his Covenant of Grace at the first propagation from the stock of *Israel* in such a figure; that the *Faith* of *Abraham*, of *Isaack* and of *Jacob*, in the *first branch* from them, viz. in *Judah* and his Children, might *withstand* his wrath, and that continually the Faith of *Abraham*, viz. the Spirit of Christ in *Abraham's* Faith, might be a Mediatour between God, and the impurity of Man.

41. Wee see also such a figure in the Royall Prophet *David* with *Bethsheba*, upon whom also the Line of the Covenant pressed on in *Salem*.



*lomon*, and though cleerly *David* caused her Husband *Uriah* to be flaine, and used deceit that he might get *Bethsheba* to wife, which in the humane Nature was an *Abomination* and great sin, before the face of God; yet the Spirit hath its figure in *David* thus, seeing God had renewed his Covenant of Grace with him concerning *Christ*, therefore God set the line of his Covenant in *David's* unrighteousnesse in the woman that he had gotten to himselfe with unrighteousnesse in whoredom by murdering her husband, to signifie, that all humane matters and doings are vaine and *evill* in the sight of God, and that he will come himselfe with his Grace to help our sinnes and impurity, and introduce his Grace into our sinne and *slay* it with the Grace, therefore God represents this Image and Type in *David*, for an *Attonement*, pointing at the coming of *Christ*, who when he rendred himselfe into this figure, tooke on him the sinnes of all Men, and elensed againe the whoredome of *Judah* and *Thamar*, as also of *David* and *Bethsheba*; and of *Adam* and *Eve*, and laid himselfe in the Marriage-Bed with them, as he did with *Judah* and *Thamar*, and with *David* and *Bethsheba*, in whom the Line of the Covenant was manifested in their *evill purposes and doings*.

42. For heere the Old Proverb was fullfilled; Where God erects a Church, there also the *Devill* builds a Chappell. God had built a Church of his Covenant in *Judah* and *David*, close by also the *Devill* in Gods anger buildeth his Chappell in *Mans Lust*; but the Church of God alwaies resisted the *Devills* Chappell.

43. For heere in this figure the seede of the Woman presents it selfe, shewing, how it would break the head of the Serpent in *Mans impurity*: and so the Type of Gods Anger, and the Type of Grace were represented in one figure, viz. *Adams* fleshly whoredom with his *Eve*, and all her Daughters, and then the womans holy seede of the heavenly worlds substance, which, with the Word of Grace, mediated, *interceded*, and set it selfe in the Middle.

44. A much more excellent figure wee see in the Most wise King, *Salomon*, who stood just in the figure of *Judah*, as *Judah* was the sonne of *Jacob*, who received and embraced the Promise; and *Jacob* stood wholly in the figure of *Christ*: so *David* also received and embraced the renewing of the Covenant of the first Promise; and *David* begat this *Salomon* also of an *unrighteous* Marriage, though he tooke her to wife, yet the *unrighteousnesse* and *Murder* \* stood behinde the Doore.

45. This *Salomon* was indued with high Divine wisdom, and the Line of the Covenant pressed and passed through him, but at length he became such an *unsatiable* & Luxurious Person, that the Scripture sayth of him, he had *seven hundred Concubines*, and \* *Three hundred Wives*, and mixed himselfe with the daughters of Heathenish Kings, and took them to wife, and allowed his Heathenish Women to set up their *Idolls* Images for Idolatry in the high places at *Jerusalem*.

46. In this eminent figure, the Spirit signifieth, that Man is fallen away from God, and meerly *Idolatrous*; that *Adam* and all his children in their own Nature, are such a beastiall adulterous and Idolatrous Generation: and in this King *Salomon*, represents the Line of the Covenant subjoynd with these heathenish Idolatrous adulterous Concubines, who in their own nature were but an abomination in the presence of God,

\* Lay under the  
greene lease.

+ Uxorious;  
Luster after  
women; Le-  
cherous per-  
son.

|| 700. Concu-  
bines.

\* 300 Wives.

to signifie, that Christ out of this Line of the Covenant should set himselfe in the middest amongst the *Heathen*, and teare Idolatry out of their Hearts, and Convert them *all* to Christ.

47. Also to signifie, that God did beare with the wise Heathens under the Patience of the figure of Christ, and that he did represent by the *Jewes* onely a *presfiguration* or Type of the Temple of Christ; and that the *Jewes* in their *Nature* were but Idolatrous adulterers as well as the Heathens, onely that in their *Law* they had the Type and presfiguration of Christ in their Sacrifices and Offerings, at which the Covenant had respect, shewing, how God would *redeeme* and purifie both *Jewes* and Heathens, from *Adams* abominations and Idolatry, and that the one people in his sight were as the other, & no whit better, but every one of them were the *evill* Adam; Therefore the Spirit represents them perspicuously in the figure of *Salomon* in the Line of the Covenant, \* that he may have mercy and compassion upon all for Christs sake, who should fullfill and accomplish this Line.

\* Rom. II. 32.

48. And heereby is signified to the Teachers in *Babell*, part of whom account *Salomon* damned in regard of those Heathenish Idolls; that they themselves lye under the vayle, as the *Jewes* did under the Type of Christ, and doe really understand the Scripture as little as the *Jewes*, and stand in Contentious Idolatrous whoredome in the presence of God, as *Salomon* with his *Concubines* did, and the *Jewes*.

49. For *Salomon* had the Law, but at length with his heart he committed whoredome with the Heathenish Womens Idolls; and so doth *Babell*, who calleth her selfe a pure childe, pretending the Name of Christ, and striveth zealously and vehemently about it in Opinions, and all the Opinions about which shee contendeth are *Salomons* Heathenish Women and Idolls, and no Polemick or Contentious Opinion is any whit better.

50. For, Christ sticketh in no Contentious Opinion, but in the Line of his Grace he is entered, into the midst amongst us, and if wee receive him, then he taketh us also in it to himselfe, and there needs no strife or Opinion about it, but this one thing he requireth of us, that we continue in him, and then he will continue in us, and that we love our selves in him, as he loveth us in himselfe, that all of us may be clesed from the wrath of God in his Love, and that his Grace and Love may wash all of us that come to him from our sinnes and Idolatrous abominations, and make of *Judah*, *Thamar*, *David*, *Salomon*, and all the children of the *Jewes*, Heathens, and Christians, a pure Virgin, prepared for himselfe by his love in his Blood, which he hath bestowed upon us in his Grace, that we may acknowledge and put on him in that love, and be one Spirit and body with him, and then *Adam* is helped and restored againe.

† Gen. 38. 24, 25, 26.

51. The Spirit of *Moses* in the Text sayth further thus. † After three Moneths it was told *Judah*, saying, *Thamar* thy Daughter in Law, hath playd the Harlot; moreover, behold shee is with childe by whoredome; and *Judah* sayd, bring her hither that shee may be burned; and when they brought her forth, shee sent to her Father in Law, and sayd; from the Man whose these are I am with childe, and sayd; Doeft thou know whose this Ring, these Braceletts and this staffe is? *Judah* acknowledged it and sayd; shee is more righteous then I; for I gave her not my sonne *Selah*, yet he lay with her no more. This is a power-

full

full figure, shewing, that *whoredome* is an Abomination in Gods sight, and how God sets mans finnes before his eyes, and here it signifieth his to us, that the Adamicall whoredome and Abomination are *manifest* before this Covenant of Grace, and that, Man in such abominations is guilty of *Hell fire*, as *Judah* judged his Daughter in Law *Thamar* to be condemned to the fire, and knew not that he himselfe was the whoremonger, who stood in the *like* condemnation.

52. And heere in this figure the Spirit presenteth Mens false Judgement, that they even doe the *same* thing which they condemne, as heere *Judah* condemned the whoredome of *Thamar* to the fire, and saw not his fall, that he *himselfe* was guilty, to signifie, that Christ also had set *himselfe* in the Judgement of the world in this Line of the Covenant, as a righteous Judge, who would seperate right from wrong and condemne the whoredome and Idolatry of the world: But on the other side, we see in this figure, how *Thamar* presented the pledge, *viz.* the Ring, Bracelett and staffe before the Judgement, and before the severe sentence of *Judah*, and therewith did overthrow *Judahs* determinate sentence, and still his wrath, that he must take compassion on her, and *justifie* her.

53. Thus also stood this figure before God in the *Inward* Ground in *Judah* and *Thamar*, with *Adam* and *Eve*; for *Adam* had brought himselfe into fleshly earthly Lust, and committed whoredome with his *feminine* property through his Imagination in a beastiall manner, and had forsaken the *heavenly* Magick way of the divine wedlock: therefore also the heavenly woman dyed as to him, and in the stead thereof the earthly beastiall one awaked, with whom he *now* useth the beastiall manner in whoredome. This God presents in him, *viz.* in *Adam* himselfe, in his Judgement, and would condemne *Adam* to Death, as indeed Gods righteousness then condemned him.

54. But the re-incorporated *Eve* in the Covenant of Grace, which hath incorporated it selfe in *Eve*, *viz.* in the faded seede of the Woman from the heavenly worlds substance, presented it selfe before the severe Judgement of God, and sayd to Gods righteousness; behold I am with childe from the Man whose these are; that is, behold, *I have taken Adams* Soule, Spirit, and Body, for a pledge, when I joyned my selfe with him, and am *betrothed* to him, and have received the Fathers Nature in the awakened anger into my Love, and am *now* with childe of the Humane Nature, and shall bring forth a God-Man.

55. And when the Fathers Property in the Soules Nature in the Anger knew, that the Father had sown himselfe againe into the Grace, *viz.* into the New *Eve* in the Covenant, then sayd the Anger of the Father in the Soule, when this Grace went to meet it, to this new *Eve*; Thou art more righteous then I, for I have caused *Adams* impurity, that he is become *earthly*, and hath committed whoredome before me, and I have not given *selah* for a husband to the New *Eve*, that is, I have not given the Word of the New Regeneration by and in the Law; therefore hath *Thamar*, that is, the New *Eve*, under the time of the Law, layne and Copulated with *Judah* and his children, for and about the soulish or *animale* and *humane* Nature; and left, *selah*, *viz.* the Law standing in the figure; and the Grace of the New *Eve* in the Covenant, hath alwayes joyned and mixed it selfe with Gods children, as is to be seene in the



486 *Gen. 38. Of Judah and Thamar, &c.* CHAP. 65.

*Saints*, especially in the Prophets, who outwardly lived under the Law, and exercised themselves therein, and yet alwayes joyned and mixed themselves with the New *Eve* in the *Grace*, and yet lived not to the Law, but to *Grace*.

56. And this is the powerfull figure in this place, shewing, how the Covenant of Promise in *Judah*, and the awakening of the Covenant in the Womans seede stand *alwayes* set one opposite to the other, and lye and Copulate one with the other in the Love, pointing at the future manifestation in the flesh, in Christ.

57. For this figure of *Judah* and *Thamar* in the inward Ground, is nothing else but this, that *outwardly* the adulterous evill *Adam* with his fleshly *Eve*, is represented in the figure, *viz.* outwardly the Man of sinne with a sinfull figure, and *inwardly* the betrothing of the New *Eve* in Re-generation.

\* *Gen. 38. 27,*  
[28, 29, 30.]

† *Pharez.*

‡ *Zarah.*

58. And the Spirit speaketh further in *Moses*, and sayth; \* *And when Thamar was about to bring forth: behold Twinnes were found in her womb, and as shee was upon the Birth, one of them put forth a hand: then the Midwife tooke a Red Thrid and tied about it and sayd: This is the first that cometh forth; but when he pulled back his hand his brother came forth, and shee sayd; Wherefore hast thou for thy will made this breach, and his name was called † Pharez: Afterwards his brother came forth, who had the Red Thrid about his hand, and his Name was called ‡ Serah.*

59. O thou wonderfull great God, who art so high and deep: how simply, and to the capacity of a childe, dost thou modellize thy wisdom to us? What is all Art and Witt of humane Greatnesse before thee, who dost so very much condescend, bow downe, and humble thy selfe, and presentest thy deepest wisdom and highest profundity in a childish simplicity, which may justly shame all humane State and selfe-wit, when they see so great Mysteries of God stand in such Childishnesse.

60. O World, how foolish art thou? that thou Elevatest thy selfe in a blinde life, and still cleavest to the husk, and seekest not what thou art, and understandest not the Divine Simplicity, and then how wilt thou apprehend the Divine Depth? O leave off thy witt, and cleave to simplicity, that thou mayst yet obtain a chilles understanding, and be not accounted in the sight of God *more unwise* then the Beasts, which remaine in their cloathing and condition, as God hath Created them; O thou World, why sleepest thou in the Devills Armes, who succles and dandles thee in himselfe, and bringeth thee to his will and life by his might. O doe but see it.

61. This potent figure in these Twinnes, one of which put forth the hand, which the Midwife bound a red Thrid about, and thought it would be the first, but it drew the hand back againe, and his brother came forth: prefigureth *this* to us; how Christ in this Line of the Covenant assumed the humane Nature, and so the humane Nature according to *Adams* right and selfe-will, in this world, first puts forth, and manifests it selfe, about which Adamicall Nature in the humanity of Christ, must this red Thrid, with the shedding of his Bloud, be bound.

62. When this is done, then must the humane Nature with its right, draw back againe, that is, *Adams* will that was gone forth, must againe returne into the Mothers womb, *viz.* be turned in to the Word, and then cometh

cometh the inward New Adam forth, after which followeth the Adamical Nature with the Red Thrid; then sayth the Mother to the New Adam in Christ, why hast thou *for thy will* made this Breach, for thy will sayth the Mother, *not* for thy will *fake*, but for the sake of *that* which *driveth* thy will forth, and Adams will goes back; thus hath the will in the Covenant of Grace powerfully broken through the strong Barre & enclosure of the first Principle, viz. of the Kingdome of Gods Anger; for, the Good Will in Adam was *shut up* in Death, and in Hell, and in Christ, he rent that powerfull Rent, and *brake through* Death and Hell back againe into the Kingdome of the Eternall Nature, and turned it selfe forth againe into the Naturall Life, so that the Kingdome of God was againe manifested in the Humane Life.

63. This the Spirit represents by *Thamar* in the Line of the Covenant, and modelizeth Christs *breach* through Death and Hell, how that should be; and by this premodelling was the whorish will of *Thamar* and *Judah* healed, and their children of whoredome in the Line of Christ were Espoused into the Covenant of Grace.

64. In *Esa* and *Jacob* stood the figure, how according to Nature Adam had the right of the Kingdome, and how he squandered it, and is therefore in his Naturall Will *thrust out* from the Kingdome of God, and how Christ came to help him. Here now stands the figure, shewing how *Christ* hath gotten the Kingdome, and turned *Adam* back againe, and in *Adam* turned himselfe forth, so that now *Adam* is called *Christ*, and presents himselfe very excellently in the figure of *Joseph*, and this standeth fitly and rightly *between*, in the intervale of *Josephs* history.

65. For *Joseph* is the figure of a *Christian*; and this of *Judah* and *Thamar* is a figure, shewing how a *Christian* springeth out of *Adams* Nature, and how *Adams* Nature is turned in againe, and *Christ* turned forth, and how this Image of a *Christian* Man in this world, is covered outwardly with the Earthly *Adam*, so that men cannot know it; also how thus *Christ* in *Adam* tooke his Guilt upon him, and how *Adam* must be marked with this Red Thrid, which Mark is rightly the Pledge that *Judah* gave to *Thamar*; And I would have the Reader of this admonished in Love, *not to reject* our Exposition of this Text, but to consider it and looke narrowly and perspicuously into it, and then he will well perceive who was the Expolitour, if he be worthy of it.

## CHAP. LXVI.

The Most Excellent History of Joseph: how he was sold to Potiphar; what befell Joseph, and of Josephs Chastity, and feare of God.

Upon the 39 Chapter of Genesis.

Joseph was brought downe into Egypt, and Potiphar an Egyptian, Pharaohs Officer, Captaine of his Guard, bought him of the Ismaelites, who brought him thither; and the Lord was with Joseph, and he was a prosperous Man, and

Gen. XXXIX.  
1, 2, 3, 4, 5, 6.

was in his Masters the Egyptians house; and his Master saw that the Lord was with him; and that the Lord made all that he did to prosper in his hand, so that he found Grace and favour in the sight of his Master, and was his Servant which he set over his house, and all that he had, he put under his hand; and from the time that he set him over his house, and over all his Goods, the Lord blessed the Egyptians house for Josephs sake; and the blessing of the Lord was every way upon all that he had in the house, and in the field, therefore he left all that he had under the hands of Joseph, and he medled with nothing while he had him, but what he did eat and drinke, and Joseph was a goodly person and faire of feature.

2. The History prefigureth to us a true Christian Man, what he is, and how he is, in this world, and what his Office is, that is, when Christ is manifested in him, he is no more his owne, to doe what he will, also in this world he hath nothing for his owne, of which he can in truth say, this is mine, or I, I am he, that hath it, I possesse it, it is mine own, I may doe therewith what my flesh and my owne will listeth, I may use it for my honour and pleasure, that I may thereby be \* aloft in the world: No, a true Christian hath none of that in his power.

\* Or, high.

3. He indeed ruleth of right over that which he hath and possesseth with truth and righteousness, but yet as a servant of his Lord Christ. For a Christian is a Christian in Christ, and is bought to a Christian Life, and to the obedience of Faith, by the blood of Christ, with Christs † thirty pieces of silver: whereof his Lord Christ hath committed to him, Josephs \* twenty pieces of silver, and set him as a Steward over it, that he may trade therewith and employ it, till he make it come to thirty pieces of silver, which he should weare in him and about him as a Mark or Badg of his Lord Christ, as a Treasure of his Christianity.

† Thirty pieces of silver.

\* Twenty pieces of silver.

4. But seing his Lord Christ was sold and betrayed to Death for thirty pieces of silver, and Joseph was sold by his Brethren to be a † Bondslave for twenty pieces of silver; in both these numbers standeth the figure of a Christian, viz. Christ when he is manifested in a Man, sheweth him the thirty pieces of silver, for which he was sold to Suffering and Death, and this his suffering and Death he putteth upon him, in which is founded the figure of the thirty pieces of silver, viz. that he was sold and betrayed: and therein man becomes such a Christian as is founded, implanted, † ingraven upon, and into Christs sufferings and Death; and therein a Man becometh a Christian in Christs sufferings and Death, and standeth in the figure of Christ, and looseth the right of his naturall selfe-will, as also the kingdome of this world.

† Over whom the Master hath power of Life, and all he hath.

† Eingatezed Etching of plates with Aqua fortis.

5. For in Christs Death, as to his inward spirituall Man, he dieth from this world, and according to that inward Man, is no more in this world, but in Christ in God, viz. in the Kingdome of God, as it is written; \* The Kingdome of God is inwardly within you: Also; † Examine your selves, whether Christ have gotten a forme in you; Also, || Ye are the Temple of the Holy Ghost who dwelleth in you. Also, \* Ye are the servants of Christ, and † should eat the flesh of the Son of Man, and so \* he abideth in you and you in him: and † without him ye have no Life; as an hearb or grasse, and all earthly things, without the power and vertue of the Sunne, have no life, growth or vegetation and operation in them; so Man, without the Divine Suane, which through Christ hath manifested it selfe in his Christians, hath no life or happinesse or salvation without Christ in him.

6. And

\* Luk. 17. 21.

† Gal. 4. 19.

|| 1 Cor. 3. 16.

\* Col. 4. 12.

† Job. 6. 53.

\* Job. 15. 7.

† Job. 6. 53.



# CH. 66. How Joseph was sold to Potiphar. Gen: 39. 489

6. And as Christ was sold for thirty pieces of silver, to suffering and death, which thirty pieces of silver signifie the *thirty yeares of Christ before his Baptisme*, ere he entred into his Office and divine Government, according to the *humanity*, when he gave up his humane Will to God, and the Creaturely selfe-will ceased in him: so also must a *Christian*, when he is in truth in his owne naturall will, sold for twenty pieces of the thirty pieces of silver, to be a servant of God in Christ, to be a *Minister* or *Officer*, and Obedient to his Lord who liveth in him; then his *by past yeares* of the Adamicall Naturall time of this world, are sold, in and with Christ, for twenty pieces of silver; and so the Adamicall time of his naturall will, in this being sold, *ceaseth* in Christs suffering & Death; and he is, by his Lord, (who is arisen from Death in him, and ruleth and raigneth over Death; set to be an Officer over Christs Goods) to *dispose* of them through the Spirit of Christ, *viz.* in the power and vertue of his Lord, who is in him, *in this world* \* according to the Kingdome of Christ.

+ Luk 3. 23.

\* As to the Dominion of Christ.

7. As Joseph was taken away from his Fathers house, and was first cast into the *Pit*, wherein he should have perished, and was afterwards sold by his brethren for twenty pieces of silver, to serve as a *Bondslave*; so also a *Christian*, is first taken away from his Fathers house, *viz.* from the Adamicall Nature, and is cast into the *Pit*, *viz.* into Christs suffering and Death, and then looseth the Adamicall inheritance of the Kingdome of this world, and is with his Will and Minde brought away from it, then he must yeeld up his Fathers house, *viz.* all his *selfehood*, together with his *naturall Life*, to his brethren in his fathers house, that is, to the power of God in the *Government* of this world, and suffer himselfe to be cast into the *Pit* of the Death of his Naturall will, and therein give up himselfe to the Death of Christ, and willingly *die* to the will of this world, *viz.* to his owne Adamicall house, and willingly *suffer* all whatsoever his brethren of this world doe to him.

8. And then if he thus lye in the *Pit* or *Grave* of Christ, and hath given himselfe up to the *Death* of Christ, that he willingly would *forsake* all for Christs sake, and dye the death of his owne will, then Christ his Lord putteth on him, *his resurrection* from the Dead, and maketh him living with his power, and draweth him with Joseph out of the *Pit* and *Grave* of Death, and bringeth him into his service, as Joseph into the service of *Pharaohs* Captaine of the Guard, and then all goeth prosperously in and with him, for the Divine power ruleth him, and *now* he attaineth Divine understanding and wisdom, and knowes how to mannage his Masters Goods, that, in the *Christian* figure, is as much as to say.

9. When a man is thus a *Christian* in such a processe and way, then he hath *given up* all whatsoever he hath of Temporall Goods, or is able to doe, as also his own will, to God, who bringeth him first into Christs Image, and maketh him *conformable to Christ*, and taketh nothing away from him of that which he had before of naturall right, *viz.* the disposal of Temporary Goods, but he taketh away the authority and power of his *owne Nature*, *viz.* his *evill selfe will*, which *Adam* had brought away from God, and introduced into a Creaturely selfenesse of his *owne* willing and working, in earthly things, whereby *Adam* bereaved God his

Lord

Lord of the Government in him, and made the *Effence* and things of this world his owne; as if he had made it, and would not be Gods servant therein, and be his fellow-Branches *Guardian*, and Nourisher, and give them his vertue, will, *Effence*, and substance, but sayth; it is *Mine*, that is, it is mine owne, I will keepe it *onely for my selfe*, and it shall remaine with mee, and would not work therewith in the Life of his brethren, and give them also of his life and power; and *bereave* them also (through that appropriation of it to be *Mine*,) of the *power* in the Kingdome of Nature, *viz.* of the growth and fruits of the Earth, which God gave in Common, and would onely fill his owne Body, and thereby be accounted *Great*, and a Lord of his miserable despised fellow-branches, whom he wickedly bereaveth of the sap, wherewith they should *strengthen* their life, and bringeth it into a propriety, calling it *Mine*; this authority God taketh away from a Christian, and maketh him a Guardian and Nourisher of his brethren againe, *viz.* a Steward of his Lord: Hee *lets him possesse* the Temporary Goods which he had, so far as he possessed them in a Naturall right with righteousnesse and Truth, and maketh him a *Joseph* therein.

10. This *Joseph* now sayth *not*, this is *Mine*, that Village, Citie, Country, Principality, Kingdome, Empire; Also that Houfe, Land, Feild, Money, those Goods, those Cattell, that Woman, that Childe is mine; but he sayth with his whole heart & *Conscience* from a New good Christian will, it is *all my Gods* and *his Childrens*; he hath set mee as a Ruler, disposer, and *Steward* of it: that I should manage it to that purpose which he will have mee, I should sustein my selfe and his children, the needy, with it, and I should be their Curatour, or Guardian, and give them also my power, vertue, and *understanding* of the Divine Gift, and instruct, tutour, or take care of them for their good: and as God Governeth mee with his Spirit, so also should I that am *his Officer* in this world, with my understanding and Office, governe my fellow-members in *such* power and vertue, and take care of them, for all that I rule over, is not mine, but *Gods* and *theirs*, but I should doe to them as God doth to mee.

11. To such a one God giveth *Josephs* understanding and wisdom, and governeth the house of this world by him, be he in what state and condition soever, therein he sits in the Office of God, he is onely a servant or Minister of the Office, and a Guardian, over Divine Creatures; For the right Christian Government of his will, is in Heaven, his conversation is alike in Heaven and on Earth; as the Scripture sayth; \* *Phil. 3. 20.* \* *Our conversation is in heaven*: for according to the inward ground of his Soule and Spirit he is in Christ in God: *viz.* in the Eternall Speaking Word, from which *Adams* will had turned it selfe away, and turned it selfe out *into* this world, which *will*, Christ hath turned in againe into the Eternall Word; and so now he governeth with that re-inturned will through and in the outward Substance and Matters of this world, *viz.* in the formed outspoken or expressed Word, as a Servant, *Minister*, and Instrument, of the Eternall Speaking Word in its secret Mysterie of wisdom, *viz.* in the visible Creaturely Word.

12. Therefore to thee, O thou *Governour* in the Office of the *Joseph* of this world, in *every* state, condition, and degree, this is told thee, and set before thy Eyes; that though thou callest thy selfe a *Joseph*, thou dost

not

not yet Gouverne as a *Joseph*, that is, not as a Christian, but as a childe of the Starres and Elements, thou governeest no otherwise then the *brethren* of *Joseph*, who will not, that God should choose *Joseph* for a Governour; they will be Governours themselves, and will rather kill *Joseph*, then waite to try what God would doe with *Josephs* Dreame or Vision; they would not suffer that *Joseph* should tell their injurie to his father; but would doe what they thought fit: for they sayd among themselves, wee are the *Elders*, and should Gouverne, what will the least and youngest perswade us to? wee possesse the Government in a *just* way by the right of Nature; the power and authority is ours, wee will dispatch *Joseph* out of the way, and cast him into the Pit, and then wee shall doe what wee will.

13. Thus doest thou also, thou governeest Christendom in all states & degrees; The Starres & the Evill averted *Adam* in his own will governeth through thee in *Gods* Office in the Kingdome of this world, thou hast onely cast the Mantle of Christ over it, that men should not know thee, that thou art the Evill *Adam*, and Governeest with the Starry Witt and Ingenuity, and through the Subtlety and Policy of the Devill, in meere selfe-willed wayes of thine owne, to advance thy owne Ostentation, Pomp, Might, Authority, and stately proud Glory.

14. O hearken! art thou a Christian? then art thou *dead* with Christ to the wicked false will of *Adam*, and of the Devills Pride; but if thy Will and Life be *heathenish*, why doest thou then boast thy selfe to be a Christian? why doest thou make Warres, for Lands, Countries, Cities and Villages; If thou beest not with *Joseph* called and instituted of God to be a Governour? Why doest thou in Christs Kingdome *enslave* the Country, if thou art a Prince and Minister in Gods Office, and serveest him?

15. Art thou thy Owne Lord upon Earth, and doest what thy owne will *listeth*? then thou doest not what God will, also thou Governeest not from Heaven, but from the world, and with the worlds Might; but whence hast thou that in *Christs* Kingdome, and from what Power and Authority, that thou in Gods Office drawest to thy selfe the sweate of the poore and miserable, and takest away his strength and vertue, and lettest him *starve* in want? Also, that thou squeezeest or crushest him downe with thy burthen, that thou mayest but possesse much riches, and heape up much for thy selfe, with which thou makeest thy selfe *potent*; and liftest up thy minde into Pride: whence hast thou that in Christs Kingdome, that thou wilt be *better* then the Members of thy owne body, and whereas in Christ wee are one, *viz.* one Tree with many twiggs and Branches, and Christ alone is our sap and vertue, and taketh care for us all in *common*, for the Officer as well as the Branch; no otherwise then the Twig upon which the fruit groweth.

16. Thou Potentate in Gods Office, doest thou not know that in thy Office, thou art a Branch in the Tree of Christ, and that fruit should grow upon thy Twigs; now if thou withdrawest thy sap from the Twiggs, and with thy rubbing breakest them off, what fruit can they beare to thee? they must needs wither *in thee*, and bring forth no fruit, of which thou art guilty, that the Branch, thou being in Gods Office, standeth without fruit; What doest thou profit thy Lord, who hath planted thee?



\* Mat. 3. 10.  
Luk. 3. 9.

thee? shalt thou not be \* *hewen downe, and cast into the fire* of Gods Anger, as a dry piece of wood? Are ye not the Great Tree in the feild of the world, standing in your Twigs without fruit? What fruit doe you beare? nothing but leaves, which fall off by the winde, and rott and goe to the Earth againe *without fruit*; and now what profit to Life is a Tree without fruit? no other but for the fire, or for the building of an habitation.

17. Thus also thou art onely in thy Office a *building* and habitation, wherein Gods children are to dwell; but they grow not out of thy stock, thou art onely an Officer of or belonging unto a Constellation and *Asterisme*, and servest the Kingdome of seperation in Evill and Good; as that pulleth downe and buildeth up, so doest thou also; what one Officer buildeth up, another teareth downe to the ground; but he that serveth in Christs Spirit in this Office, he worketh with *Joseph*, the Blessing is every where in his Office, so that his Twigs *bring forth* much fruit in Christs Kingdome.

18. Yee Nobles and Potentates under the Name of Christ; whence cometh it to you in Christs Kingdome, that ye are such, under a Christian Name? *your Office is Gods*, if ye gouerne therein as a *Joseph*, as a Minister of Christ, then it is right, and *pleasing* to God; But whence comes it in the Kingdome of Christ, that there is Nobility and slavery? Is not that *Heathenish*? wherein stands the Ground thereof? it proceeds from nothing else but from the Pride of the Devill and selfe-will.

19. Who planted you in the beginning? your Princes and Kings, whom ye have served; *to what end* are they? That Pride might be arrayed in brave apparell, and that men might *not* say of the high Offices of God; they are clothed with common apparell, but that they might be distinguished from the *lowly* and simple; and that was even Lucifers Fall.

\* Mat. 8. 20.

20. \* *But Christ on Earth had not whereon to lay his head*, neither house, nor any thing else; so also a Christian hath nothing for his owne, but what he hath, he hath it for his *Office sake*, and serveth his Lord therein; but he that serveth otherwise, he serveth the Adamicall *selfe*, and *not* Christ; and is no Christian, but a meere Titulary Christian; but he is a childe of Nature, of the Kingdome of this world, in whose inward Ground *Hell* standeth, and serverth the Kingdome of *Darknesse*: Outwardly he serveth indeed the Type of God according to Love and Anger, where all things together stand in strife, till the day of seperation, and the *Restoration* of that which was before such doings.

21. For in this world all goes on in free will, *that which hath no Law, hath also no Judgement*; but that which hath a Law, that hath its Judgement in it selfe: therefore seeing Man, especially a Christian, hath a Law, *viz.* that he is no more his owne, in that he is given up to another, *viz.* to Christ, and yet will not be subject to him, then is the *Judgement* in the Law, and Condemneth the owne will and selfe.

22. Wee doe *not disallow* of the Offices, which are Gods, as also the Officers are Gods Servants, we *distinguish* only what a Minister of Christ is, and what a Minister of Nature in humane selfhood is: if any one be in a Noble Office in the Kingdome of Christ, then is his *Office Noble*; but he is a Minister or Servant under this Noble Office, and is justly honoured

noured in respect of the Office, wee detract not from his honour, which his Office *deserveth*; but all selfhood in the Kingdome of Christ is the Evill Adamicall Nature, which is departed from God; for in Christ there is no Nobility, but wee are all onely Children and Ministers or Servants.

23. Our Adamicall Nobility is lost in *Adam*, but who Ever in this world in the Kingdome of Christ, is Noble, he is Noble in respect of his Office; as a King and Prince is Noble in respect of his Office, in which he *serveth*; but if he serveth not Christ therein, but onely the Nobility of his Office, and his selfhood, and sayth, the Power and the Kingdome is mine, he bereaveth God of his Power, and maketh it appropriate to himselfe, and becometh a *Lucifer* under the Office of God.

24. Even as Lucifer, who also was a Prince of a Throne, and a King in Gods Office, but when he appropriated the Office to selfe, then he *was thrust out*, and another got the Office which he had in the Kingdome of God: but he remained indeed a Prince in his *owne* Office, but not in Gods Love, but in his wrath, wherein he must now also serve him: as also is to be understood concerning the Offices in *this* world.

† Isa. 14. 19.

25. For a *wicked* Prince and Noble Man, remaineth indeed in the Office, but he serveth not Gods Love, but his Anger, as is done at present; where the Princes serve the Anger of God with murdering and wasting Countreys and People, as in *vengeance*, and in the power of selfhood, wherein Gods Anger also becometh Creatutely: but they doe *not* that to Christ in Christs Office, but to the Anger of God, who thereby *punisheth* the false and wicked Titulary Christendome with his Office of Anger.

26. For in Christs Office there is onely Love and righteousnesse, as also Humility and feare of God in selfe; But the Office hath the power to seporate the Evill from the Good as a *Minister* of God, yet with righteousnesse, and not with selfe-will; Hee who sayth, *Thou shalt not kill*, sayth also to the Officer, that without the Authority of his Office he should kill none, neither should he doe injury to any, though by vertue of his Office.

\* Diaconissa  
Ministresse.

27. For the Office requireth a *just Judgement*, and then the Office killeth the *wickednesse*, and severs it from the Good, and the Officer is free from the Commandment of Death; but if he hath any evill intent in his will, there the Judgement passeth upon *the Officer himselfe*.

† Wicked thing  
or substance.

28. In Potiphar Pharaohs Officer, wee have a powerfull figure; who set Joseph over his whole House, and gave him full power to rule in his Government; shewing how God hath sett his Officers in his house of this world, that they should doe and direct, Judge and manage things in a Creaturely manner, as God doth in them after a Spirituall manner.

29. For Potiphar tooke upon him no disposall of any thing, but let Joseph manage the Government; thus also are all Officers instituted in the Kingdome of this world, that they should *outwardly* manage Gods Government; as Christ giveth a Similitude or Parable of *¶ Stewards*, whom a Lord appointed over all his Goods, and went into a far Country, and after a long time returned againe to require an account of his Stewards, where he distributed to the Officers, and gave one of them five Talents, and the other foure Talents, to the third three Talents, to the fourth two, to the fift, one Talent, where-

¶ Matth 24.  
from the 14  
to the 31.  
Luk. 19. from  
the 12. to  
the 28.

X x x

with

with every one should trade and get gaine; and then when he that had but one Talent had gained nothing, he commanded him to be bound hand and foote, and to be cast out into Darknesse; and commanded also to destroy those murthers, and to burne their Cities, who after their Lord was gone away, and had committed his goods to them, and they presently in his house began to fight, and beate their fellow-servants, and to be drunken, and play, and kill his Messengers, which he sent to them. All which are Similitudes and Parables concerning his Officers in the house of this world, shewing how he will punish the evill Householders with hell fire, and burne their Cities, viz. their Kingdome which they have built, in their own voluptuousnesse to their owne glory and honour, and shut them out from his face for Ever:

\* Luk. 19. 17. \* But the other who were faithfull in his Ministry and service, he gave full power over his house, and gave them also the Government † and Talent of him that had buryed it in the Earth, and would not execute his office that was appointed him.

30. Thus all Potentates and Magistrates in Offices ought well to Consider this, that they ought to work in Gods office, and have a care of his house, and not think onely to look after Nobility and High Estate, and think how to fill their Belly, and satisfie their pleasures with gurmundizing and gussling, Gluttony and Drunkenesse, and to wrest the sweat of the miserable with unrighteousnesse, and lay it out upon their Pride and bravery, and constraine and presse upon the miserable and inferiour with power. All these, one with another, are the evill and wicked Officers, and the Murthers, which the Lord commandeth to be destroyed, and their Cities to be burned with the fire of Gods Anger.

31. But at present the world is full of such Officers, to whom the Lord cleerly for a long time sent many Messengers, but they have vilified and contemned them; therefore now is the time of the Lords Coming; for they have even now \* also killed his sonne, viz. the plaine Truth of his Word, and turned it into meere selfe-lust and wantonnesse; therefore these householders must † give an accompt of their Offices.

32. Moses speaketh further concerning Joseph, & sayth; || And it came to passe after this was done, that his Masters wife cast her Eyes upon Joseph, and sayd, Lye with mee. But he refused and sayd to her: Behold my Master taketh no notice what is with mee in the House; and whatsoever he hath, he hath committed it under my hand and charge; and there is nothing so great in the House which he hath withholden from mee but thee, because thou art his wife; how should I then doe so great an Evill and sin against God; and shee pressed such words upon Joseph dayly, but he obeyed her not to lye with her, or to be neere about her. This is now the mighty \* Type, shewing how it goeth with the children of God, when they have attained the Divine Government in the New Regeneration, in that they must now converse in this house of flesh and Adamicall Prison, with their holy blessed Government; Also how the soule hath taken in Marriage this unchast whorish-woman in the Spirit of this World in the beastiall desire in flesh and blood; which whorish-Woman now sets upon the chaste Joseph, and continually would urge and draw him to her amorous lust, that the New Virgin child might lye with the beastiall whore againe, as Adam did, from which lustfull bed the Earthly Eve proceeded, with whom afterwards he copulated in his Lust, as all Beasts doe.



33. This Lecherous *Eve* sticketh yet to the children of God in flesh and blood, and it is the *Animall Soule*, viz. the *Mortall Spirit*, full of Evill Lust and Impurity, whereinto the Devill hath yet stuck his Serpents-sting; for which cause the *Body* must dye, and *rott*, also this beastiall Spirit must be \* destroyed, and goe quite into its mother againe, out of which it proceeded in the beginning. \* Or, corrupt.

34. In this whore, the Devill assaulteth the Noble Virgin-childe, Dayly, viz. the chaste *Joseph* in *Christs Spirit*, encompassed with heavenly Spirituall corporeity, viz. with *Christs flesh and blood*. This virgin childe is † the woman in the || *Apocalyps*, that standeth upon the *Moone*, viz. † *Revel 12.1.* upon this earthly whore, and hath Twelve Starres in the Crowne upon her head, which woman the \* *Dragon* in the Earthly whore would continually devour, when shee bringeth forth the holy childe, viz. the Noble *Joseph*, viz. || Or, Revelations. the chaste and divine purity, which causeth woe to the *Dragon* in flesh and blood, that it must resigne its Kingdome, and in that respect || power- \* Verse 4. eth forth the Great † *Deluge* of Earthlinesse upon her, to slay the Childe together with its Mother. † 15 Verse. † *Flood or water fireame.*

35. \* But the Earth cometh to help this woman, that is, the Earthly desire in flesh and blood, openeth its Throate wide and swalloweth this *Dragons* flood into its selfe, seeing it is its like, that it may not hurt the *Virgin Childe*; as *Potiphars* wives unchaste *Dragons* whorish floods and streames, did not hurt *Joseph*, in that he fled from her, and did not yeeld his will to her. \* 16 Verse.

36. And this is first, the most powerfull *Proba* or Tryall of the children of God; that as soone as they attaine the New Birth, then the Devill comes and stirreth up the fleshly whore in flesh and blood, and all false and wicked desires and Imaginations, and then injecteth and frameth in this whore, the Honour and Glory of the world; also Riches and the pleasure of this Life; also he modelleth and represents the Great misery and desolation, wherein the poore soule, in this world, must stand in shame and scorne; also, the great unworthinesse of the soule; also he represents Covetousnesse, to think, all temporall good things and necessities will fayle, and so it should come into great Misery.

37. To the Potent and Rich, the Devill modelleth and represents in this their fleshly Serpentine whore, their Nobility and Highnesse, their Great Honour, Might, and Power; also voluptuous eating and drinking of dainty fare, and how they may acquire it with power and suttile policy; also he represents unchastity and wantonnesse: and to think, that if they should walke in humility and lowlinesse, they should loose the respect and reputation of the world; for who would feare and honour them, if they did not put themselves forward with ostentation?

38. All these are the words of *Potiphars* whore in flesh and blood, which the Devill stirreth up in the Serpents insinuated poyson, with his Imagination, wherewith he plagueth the poore imprisoned soule in flesh and blood, and provoketh it to such and the like unchastity and sinnes: and this whore in the flesh sayth continually to the soule, lye with mee, copulate with mee, thou wilt be blessed, happy, and saved well enough, use thy lust with mee; and this shee doth dayly, that shee might bring *Joseph* into Lust, viz. the New childe, that the soule might bite at that bait, and defile the New childe, and its faire Crowne.

39. For, this whore is ashamed before this New childe, shee resembleth a *dirty Swine* compared with the Sunne : when shee heareth mention made of the wantonnesse of the world, shee *rejoyceth* at it, but when Men speak of such chastity and purity, shee is *ashamed* of it, and then bespattereth or sullyeth the Speech of the *holy* childe, with the abovesaid abominations, and despiseth it ; for shee knoweth, that if *Joseph* holdeth the Government, shee must dye.

40. But honest, vertuous, and chaste *Joseph* ; viz. the inward New Man ; sayth to this whore ; behold, my Lord and Master hath *trusted* mee with all his Eternall Goods and the whole Kingdome of Christ, how shall I then doe so evilly before him, I will not lye with thee, thou art thy Lords *wife*, viz. the wife of the Spirit of this world, I will not lye with thee, nor be neere thee.

\* Gen. 39. 11,  
12, 13, 14, 15.

41. And *Moses* sayth further : \* *It came to passe on a Day, that Joseph went into the House to doe his employment, and there was none of the people in the House, and shee caught him by his Garment, and sayd, lye with mee, but he left the Garment in her hand and fled, and ran forth out of the House : but when shee perceived that he left his Garment in her hand and was fled forth, shee called the People of the House and sayd ; behold, he hath brought in an Hebrew Man to us to defame us ; he came in unto mee and would have lyen with mee, but I cryed with a lowd voyce, and when he heard that I cryed out, and called, he left his Garment with mee, and fled and ran forth.* This now is the figure, shewing, how the Devill through this whorish Woman *strongly* sets upon the soule, especially when the Devill observeth that the soule is *alone*, that the Spirit of God stirreth not in it, then he falls a storming of it, and layeth hold of it in its *lifes* Essence, and will force it in such whoredome, that the Pretious Virgin-childe might be *defiled*, and that shee might with the Serpents power copulate with the soule.

42. This also is a powerfull figure of the whorish and *unchast* world, shewing, how the faire Daughters of *Eve*, in the instigation of the Devill run after the tender Youths, and *allure* them with flattering hypocriticall *behaviour*, with wicked burning Lust, which *trimme* and adorne themselves, as if an *Angell* late under *their* dresse ; and have drawne many an honest vertuous childe, that never desired it, to themselves, and bound them with the Devills chaines, and have bereaved them of their honour and chastity.

43. And if there were an honest and chaste *Joseph*, who would not goe into these Hogsstyes and Jakes of the Devill, they cry out against such a one, and *accuse him* of unchastity, as willing to betray him and rob him of his honour, and yet are even the lustfull Panders, which strow sugar, and give Gall to Eate, which strange people strow sugar so long, as he hath *money* in his Purse, till they bereave him of his *livelybood*, honour, and Goods, that he have no more to give them, and then they scorne him and leave him *without* a Garment, as *Potiphars* wife did *Joseph*, as he was going out of the house ; so the Devill hath the soule, and the whore the Garment for a Pledge ; in which whore, nothing else governeth, but the Serpent with its brood of young ones, and he that joynes himselfe unto them, is *poysoned* by the Serpent : for the Serpent sheds its spawne into body and soule, and poysoneth him so exceedingly, that his heart cleaveth to the whore, and runneth after her, as if he were fast tied to her.

44. At present the world is full of these vermine, among high and low, and therefore also at present the *Serpent* it selfe is pregnant and will shed forth its spawne, which the Zeale of God will consume: for *Joseph* with his Governing Office lyeth as yet in Prison, and *Potiphars* wife governeth in her burning Lust, which shee bare to *Joseph*: but since shee could not betray *Joseph*, shee set her selfe in *Josephs* Government, and governeth the house of *this world*, and accordingly hath generated many Bastards, which now governe in her stead; and therefore the Judgement cometh upon her whoredome, and breaketh her to pieces; that men will say; † *Shee is fallen, shee is fallen; Babel the Mother of the Great Whoredome, and is become a habitation of all Devills and uncleane Spirits, shee is for Ever sealed up in the Abyffe.*

45. On the Contrary, wee heere see in this Image and Type, also the great Chastity and Purity of *Joseph*, who when he was drawne and held with power, yet fled from this whore, and had rather leave his Garment and good Name at Stake, that he might but keepe a good Conscience.

The Holy Figure standeth thus:

46. When this chaste New virgin childe in the Spirit of Christ, seeth this whore in flesh and bloud draw neere it, that her desire layeth hold on this Chastity, then it flyeth out of the house, that is, this virgin childe hideth it selfe in its owne Principle, and may not come neere the soule, seeing the soule is defiled by this whores Poyson, so that it is brought into Lust; thus strongly the divine purity shields it selfe from the Devills vanity.

47. For, in *this* New childe there standeth the faire Carbuncle-Stone of the highest Love of God in the Name J E S U S, which suffers it selfe to be sullied no more, for it once passed through Death & Hell in Man, it will be pure and possesse the Throne of God, whereupon the Scripture speaketh strongly, that, \* *Whosoever hath once tasted the sweetnesse of the world to come, and departeth from it againe, that this soule hath no forgivenesse more for Ever*; that is no other, then where the Noble Virgin childe is borne a new againe out of the soule in its substance that faded in *Adam*, and the soule departeth quite from it againe, and severeth it selfe from it with its will, so that it faded againe once more; there is no remedy for it more Eternally: For in the Birth of this virgin childe, the foretast of the Eternall Joy is given to the soule, and that is done in the Wedding of the Lamb; knowne to \* our School-fellowes.

48. Therefore, this Noble Virgin with her faire † Stone hideth it selfe frequently from the soule, but shee breaketh not off from the Marriage, except the soule breaketh it selfe off from her; and there is great weeping and lamentation towards the soule, if it defile it selfe againe, as in the little booke of Repentance is set forth, and cannot easily befall *Joseph*; for the soule is hugged, Embraced and kept in Christs Armes, as it is *John 10.* \* *My sheepe are in my hand.*

49. This wee understand in this figure, how very chaste modest and pure hearts are given to the children of God in their inward Ground, and how they must be strongly proved and tryed, before the Government of Divine Vision will be given them, to be able to see the *Mysterium Magnum*, the Great Mysterie.

50. And

\* Heb. 6. 4, 5.

\* Those of our society.

† Or, Starre.

\* Job. 10. 28.



498 *Gen. 39. Of Josephs chastity & feare of God. CH. 66.*

† *Gen. 39. 16.*  
17.

50. And *Moses* sayth further: † And *Potiphars* wife layd up his Garment by her untill his Master came home, and told him those very words. Wee see in this figure the perfidious treacherous dealings of the world, how wickedly they recompence and reward their Christian faithfull Servants and Ministers: *Joseph* carried himselfe faithfully in the sight of their whole house, and all succeeded happily that went through his hand: but when he would not lye with this whore, to pollute himselfe with her, then shee persecuteth him in his Body and Life, and studyeth how to steale away his honour from him by falshood and wickednesse; when shee cannot take it away with subtilty and devillish plotts.

51. This now is a figure, shewing, how grievous Enemies a true Christian hath, and that he is every where encompassed with Enemies; and though perhaps he standeth in temporall felicity, and have the favour and good will of many Men, yet he ought not to be secure; for the Devill continually hunteth after him to finde how to make him fall; for, what the Devill cannot doe by himselfe, to Gods children in flesh and blood, that he attempts by his instruments, falsly to betray the children of God, and that even for their feare of God, their honesty and vertue.

52. For, if the New heavenly *Eve* be borne in Gods Children, then the Devill in the Earthly *Eve* will not enaure it; for a whore and a modest Virgin will very ill stand together.

53. And thus the children of God, have no greater danger, then when they are exalted to worldly honour, for the Devill is a Spirit of Pride, and sets himselfe with his Lust in worldly highnesse and magnificence, in \* *High Offices*: for, he will alwayes still be a † *Prince of this world*, as Christ also calleth him; and he is so indeed according to the property of vanity, falshood, and wickednesse, and alwayes sets his Throne and stoole readily there, where Great Offices and Honour are, where Might, Power, and Authority is administred and put in Execution, there he involves himselfe, so that he might be sure to sit for one in the Government of the world.

54. Therefore he will not readily endure that a *Joseph* should sit neere him, but those that are Rich, Noble, lofty, and stately, honouring themselves, which hunt onely after worldly honour, pleasure, and voluptuousnesse, who fill their Bellies dayly, and are bold, stout, furious, and full with plenty, and hunt onely after suttlety and Policy, seeking how they may wrest from the miserable his sweate, and convert it into pride, who trimme and set themselves forward in every place, taking pleasure in themselves in such Dressses and Ornaments, giving one another great Complements, and Courtship, and ascribe great titles of honour to them; where the house is stuck full of such trimmed dressed whores under a modest and chaste shew & appearance, there is the Devill a frolick Guest, for it goeth according to his \* owne hearts desire and will.

55. But if God send a *Joseph* thither, who would faine live and doe according to the will of God, then it happeneth to him as to *Joseph*; and to *Daniell*, whom they wickedly and with falshood brought to the Lyons Den; and *Joseph* they brought into Prison; but in the End the Devills Kingdome is put to shame, as in *Joseph* and *Daniell*.

56. Therefore if any will be a *Joseph*, and also sit in worldly Offices and

\* Or, High  
Places.  
Eph. 6. 12.  
† Job. 14. 30.

|| Insinuates or  
wraps up him-  
selfe.

\* Property and  
condition.

and honour, he must doe it with great earnest sincerity and *humility* of his heart, and *resist* the Devill, that he may not be able with his stoole of Pride to dwell with him; if not, let him stay without it, or else he will fall to the ground in such Offices. If *Joseph* be not armed with Christ, who hath overcome the Devill, let him let the high Offices *alone*; for the Devill will not endure him in it, while he is against him: He must either be a right *Joseph* and *Daniell*, or must have the Minde of the world, if he will governe the world.

57. For, this world hath a Twofold Office, viz. *Gods* and *Sathans* Office; the one in Gods Love, the other in Gods Wrath, viz. according to the property of Light, and of Darknesse, which in the Nature of this world rule neere and in one another, and are two Kingdomes, as the one is *Christs* Kingdome, the other is *Sathans*.

58. Therefore if thou art not armed and *wholly resigned* to God, that thou canst upon occasion, with *Joseph* leave thy *Garment*, also thy honour and *wellfare*, for the sake of God, and for righteousnesse, and overcome the Devill with *Divine* power and strength; if not, presse into no Office except thou beest rightly, duely, and orderly called thereunto, and then also thou standest *either* in the Throne of *Joseph* or of the world.

59. Thou must in an Office, either serve God or the Devill, for thou canst not serve two Masters alike; for selfe and Resignation are two *distinct*; he that serves God is Resigned up into him, and in all things hath respect to *Truth* and *Righteousnesse*, and will promote that; But he that serves Selfe, hath respect to *favour*, and the Highnesse and *Magnificence* of the World, that he may have it all at his disposing; This Officer is in the Ministry and Service, of the Evill, *Adam*, in whom the Devill hath his Throne, & helpeth him to pronounce the Sentence of Justice.

60. O thou worldly Judge, relie not thou upon the Tower of *Babell*, upon *worldly* Determinations, Ordinances, and Conclusions, upon humane Institutions, Statutes, Lawes and Decrees: the Top thereof reacheth not into heaven; that is onely the height of the Confusion of Strife, and a \* *mils*-understanding: God seeth thee in thy very heart, he proverth and tryeth thy will and desire; the Law pleads not for thee before God, though thou orderest thy selfe according to that, when thy heart knoweth it ought to be quite otherwise; and then think no otherwise with thy selfe, but that thou pronouncest the sentence of Justice for the Devill, and *servest him* under an *hypocriticall* Mantle or Cloake; The Justice and right is Gods, and it is *God himselfe*, but † *wrong* is the Devills, and it is the *Devill himselfe*: that Master which thou servest, is he that will reward thee and pay thee thy wages, he *himselfe* will be thy wages; and this, thou art to expect in thy Office.

\* Or, *Mistake*

† Or, *unrighteousnesse*.

61. And *Moses* sayth further; || *Then his Master tooke him and put him into Prison, where the Kings Prisoners lay: and he lay there in Prison; but the Lord was with him, and vouchsafed protection towards him, and caused him to finde favour in the Eyes of the Officer of the Prison, that he committed all the Prisoners in the Prison, under his hand, that whatsoever was done there must be done by him; for the Officer of the Prison tooke not any thing upon him: for the Lord was with Joseph, and what he did the Lord made it successfull: In this figure wee see the finall and last prooffe and Triall of Gods Children, how they must leave their honour and wellfare, and also put their life*

|| Gen. 39. 20, 21, 22, 23.

in

in hazzard, and resigne themselves wholly to God, to doe whatsoever he will with them, for they must forsake all for Gods sake and *leave the World*, and be as a Prisoner who expecteth Death, and relyeth no more upon any Man; and knoweth not how to get any Comfort from any Creature, but relyeth barely and meerely upon God and his *Grace*, and then is a Man passed through all proofes and Trialls, and now stands waiting the Commands of his Lord, what he will have him to be.

\* Or, be famished.

62. For, he sayth very inwardly to God: Lord, wilt thou have mee in Prison and in misery, that I shall sit in Darknesse, then I will willingly dwell there; if thou bringest mee into *Hell*, I will goe along; for thou art my *heaven*; If I have but thee, I enquire not after heaven and earth, and if body and soule should \*faile, yet thou art my Comfort; let mee be where I will, yet I am *in thee* and thou *in mee*, I have fully enough when I have thee, use mee for what thou wilt.

63. In this last prooffe and Triall Man becomes the Image of God againe, for all things become one and the same, and are alike to him; Hee is *all one* with prosperity and adversity, with poverty and Riches, with Joy and sorrow, with Light and darknes, with Life and Death; Hee is as *nothing* to himselfe, for in his will he is dead to all things, and he standeth in a figure, representing how God is in and through all, and yet is as a Nothing to all things, for they comprehend not him, and yet all is Manifested by him; and he himselfe is all, and yet hath Nothing, for any thing is to him in the apprehension of it even as nothing, for it comprehends him not; Hee is as it were *dead* to all things, and yet himselfe is the Life of all things; He is ONE and yet NOTHING and ALL: thus also a Man becomes according to his resigned will, when he yeelds himselfe wholly to God, and then his will falls againe into the unsearchable will of God, out of which he came in the *beginning*, and then standeth in the forme as an Image of the unsearchable will of God, wherein God dwelleth and willerh.

64. For, if the Creature willeth no more then what God willeth through it, then it is *dead* to it selfe, and standeth againe in the first Image, *viz.* in that wherein God formed it in a Life; for, what is the life of the Creature? nothing else but a *spark* of the will of God, which Creature now standeth still to the will of God, whose Life and will is Gods, who driveth and governeth it.

\* Rom. 9. 16.

65. But that which \*willeth and runneth of it selfe, that rendeth it selfe from the intire will of God, and bringeth it selfe into selfehood, wherein yet there is no rest, for it must live and run on in selfe will, and is a meere unquietness; for unquietness is the life of selfe-will; for, when the will willeth it selfe no more, then *nothing* can torment it more, its willing is its owne Life; and whatsoever †willeth in and with God, that is one Life with God.

† Willeth or desireth that which God willeth or desireth.

\* Or, Sensitive

† Creatures. Have a longing desire, and yet cannot attaine the least satisfaction.

Representations in their thoughts.

66. It is better to know nothing, then to will according to selfe; for that which knoweth nothing, the will of that passeth away with the Creaturely Life, and its Strife hath an *End*, and hath no more source or torment, as wee may understand in \*irrationall Creatures.

67. For it is the Source and Torment of all the Damned that they are wishing and *woulding*, *viz.* they would that which is selfe, and in their woulding they generate || Idea's, Species, and Formations, *viz.*

Contrary



## CH. 66. Of Josephs chastity & feare of God. Gen: 39. 501

*Contrary wills and desires*, the will being at strife, so that one thing is Manifested in Multiplicity, wherein it is at Enmity with it selfe, but when it is one with the Eternall One, then can *no Enmity* be therein, and there is also *no* possibility of Enmity therein.

68. Therefore it is Mans Last prooffe or tryall, when he standeth still to God in all things; then in him, light proceeds out of Darknesse, life out of Death, and Joy out of Sorrow; for *God is in* and with *him* in all things, and blesteth him; as was done to *Joseph* in the Prison, his Prison became Joy to him: for he became also a Governour over the Prison in the Prison; he was as a Prisoner, and yet as a Master of the Prisoners, he governed the Prison, and the Prisoners, and was a *Patron*, Fosterer, and *Guardian* to the distressed, his Master tooke nothing upon him, and was well pleased with what *Joseph* did, for all was very pleasing and right in his sight.

69. Thus, understand us here according to its precious worth; when Man is *intirely* resigned to God, then, is God, his will, and God takes nothing upon him, about what Man doth, nothing is against him: for *Gods will* doth it in him selfe, and all sinne ceaseth, and although Gods will of Anger stirreth in him, and bringeth fire from heaven from the Lord; as was done by *Elias*; yet all is right in the sight of God, for the party doth it not, but God *through* him, he is the Instrument through which God speaketh and acteth.

70. Now as God, in so much as he is God, can will *nothing but* that which is *Good*, or else he were not God, if he him selfe would any thing that were Evill; so also there can be nothing in such a Mans will but blessing onely, and the will of God; as was sayd of *Joseph*, God was with him in all his doings, and blessed all things through his hand; thus to the *honest* and *vertuous*, a light ariseth in the darknesse, and the Night is turned into Day to him; and adversity is turned into prosperity, and the *Curse*, wickednesse, and malice of the world is turned into *Paradise*; and it is with him as Saint *Paul* sayth; \* *All things must serve to the best to them that love God.*

\* Rom. 8. 28.

71. For *Josephs Prison* brought him before King *Pharaoh*, and set him upon the Throne over that Land and People; and made him Lord over his Father and brethren, and to be a † *Guardian*, and Officer, of the King, and to be *Gods Regent* and Governour, through whom God ruled great Countries and Kingdomes, as the like may be seene also in *Daniell*.

† Steward.

72. Therefore a Christian should learne to beare the || *Temptation*, when God casteth him into *Josephs Pit* and Prison, and relye upon God in all his doings, and entirely resigne him selfe into God; and then *God* would be more potent in him, then the world and hell is; for all those, would at length, after he hath stood out all the tryalls, be put to scorne, in him.

|| Agitation.

Y y y

CHAP.

## C H A P. L X V I I.

How Joseph in Prison Expounded King Pharaohs Chiefe  
Butlers and Bakers Dreame to each of them;  
and what is to be understood thereby.

Upon the 40 Chapter of Genesis.

Genesis XL.

|| By an Astro-  
nomical figure  
of the outward  
Heavens, in a  
Scheme thus,



and a judgment  
of the Effects  
by Astrology:  
predicting be-  
fore the Starres  
be in that po-  
sure in the  
Heavens, or be-  
fore the Effect  
be wrought by  
the Starres.

† Or, in.  
\* As Orion, the  
Pleades, A-  
mos 5. 8.

Mazzaroth,  
the 12 signes.

Or, Arcturus  
Job 38. 31, 32

Ursa Minor or  
Ursa Major, or

any other Con-  
stellation that

consisteth of  
many Starres

together Or a  
figure of the

whole Heavens  
erected upon a

point of Time.  
† Inanimate.

|| Animale Bo-  
dy.

\* Or, Spirit of  
the Soule.

† Or, From  
Phanſie.

IN this Chapter the Spirit representeth a figure, shewing how the Spirit of God seeth through Mans Spirit, and bringeth Mans Spirit into his seeing, or vision, so that it can understand hidden secret things; for, to Expound Dreames, is nothing else, but to see and understand the figure, how the *Spiritus Mundi*, the Spirit of the World in the Constellation of Man, frameth it selfe into a figure, with those things, which in the humane Life are cleerly in working, or indeed are framed in a figure in the Constellation by a Great Conjunction, the working not being yet begun, & yet is Modell'd Naturally, where the Spirit of Man, by divine power knoweth in the prefiguration, what working and effect it hath; also it may be underhood by the diligent consideration of || Astronomie † according to Astrologie; wherein the Naturall effect and working is prefigured, what naturally is wrought and represented by this power.

2. But while Joseph was a childe, and did not outwardly buisie himselfe in this Art, therefore it is to be understood, that the Spirit of God with his seeing or vision brought him into the Image or Idea of the Dreame, and that the Spirit of God explained the Dreame through the Spirit of Joseph; as was done also by Daniell; for, to expound Dreames, is nothing else but to understand a Magick Image or representation of the Astrum, Aspect, or Constellation in the humane property.

3. For, every Man beareth the Image of his Constellation, viz, a Magick \* Asterisme in himselfe, and when the Time cometh, that such Magick Image, of the superiour Constellation is kindled, then it entereth upon its working; and then the Astrall Spirit beholds it selfe in the Elements, and seeth what figure it hath.

4. But the Elements being † voyd of understanding, and affording onely a || Beastiall Body in their figure, therefore the Astrall Spirit can discern nothing else, but the forme of some such earthly Creature; except the \* soulish Spirit be concomitant in the working of the Astrall Spirit, then is it premodelled in a humane forme, and in a true naturall way, and manner of figure; for the soule onely hath true humane Eyes, but the Astrall Spirit hath onely a beastiall appearance, and seeth after the manner of a Beast.

5. Yet seeing there is a great difference between a false and wicked soule, ( which dayly Imagineth in a Beastiall manner of figure, and wil- leth and desireth beastiall things ) and a pious divine soule, wherein the Spirit of God is manifest; so also are the Magicall Imaginations and representations in the Astrall Spirit, different; for a Beast, Dreameth † according to Phanſie, and so doth a Beastiall or animall Man, though in- deed

CHAP. 67. *and the Bakers Dreame.* Gen: 40. 503

deed the \* Image or Idea of the Constellation doth certainly co-model-  
life it selfe, whether in Evill or in Good, according as the Astrall Spirit  
eagerly longeth or lusteth in it selfe, when it so vieweth what stands na-  
turally as a *working* in it; but seeing it is a Beast, therefore it introdu-  
ceth in its Image with its desire commonly, the Modell † of a *Phantastick*  
Image; and turneth it from Joy to sorrow, from sorrow to Joy, but the  
soule is faint and sick in such a Spectacle or Glasse and prefiguration,  
whence oftentimes there ariseth great unquietnesse to the Body.

\* Or, figure,  
the Schema  
Cæli.

† Or, in.

6. But where a true Vision is scene in Man, that is done by the soules  
modellising, when it co-Imageth or co-modelleth it selfe in the figure  
through its *Imagination*; then the Image or representation standeth in  
the right humane *understanding*, though indeed the Astrall Spirit con-  
tinually Imageth or frameth it selfe in *Earthly* formes, so that very *sel-*  
*dome* an entire perfect vision appeareth as the work or *effect* in it selfe  
shall be; also Mans owne Imagination it selfe doth often alter it, what  
a Man thinks or Imagineth in the day, viz. that Magick forme, makes it  
so, that the figure is according to his Imagination.

7. Yet the right visions are, when Mans will *resteth* in God, and then  
is Gods will manifest in Mans will, and then the soule seeth with *Gods*  
*Eyes* from its most inward Ground, where it stands in the word of God,  
and then the Speaking Word goeth with the Soules, into the Magick  
Image of the Constellation, and then the Astrall Spirit cannot Image or  
fashion it selfe in the Phantasie, but must stand in the Image in the figure  
as the Constellation is, and then the soule seeth what the Most High  
hath prefigured, and what shall come to passe: and then the Word of  
God, viz. the ground of the soule expresseth the figure in the soule, so  
that the soule *understandeth* it; as heere Joseph and also Daniell Expres-  
sed and Expounded; As soone, now, as the figure of the vision was told be-  
fore Joseph, the Spirit of God was together in the voyce of the relatour,  
and in Joseph Expounded the vision, for so also are the Magick visions  
of all the Prophets.

8. For, after God hath once appeared to a Prophet in an audible  
voyce, and called them to be Prophets, as to \* *Samuell*; then afterwards  
he appeared to them in Magick visions, and answered them upon their  
*Questions*.

\* 1 Sam. 3. 4.  
6. 8. 10.

9. The right Prophetick Ground of the Magicall seeing and under-  
standing is thus; Every Prophet is a limitt wherein a Time is inclu-  
ded, or an Age Comprehended; and he is the Mouth of that Kingdome  
or *Dominion*, that is, when that Kingdome, hath awakened and genera-  
ted the *Turba* in it, then is he the Mouth of the Inward Ground, which  
declareth and expresseth the vanity in the *Turba*, and also the *Grace* of  
God, which hath taken compassion on the humane misery, and oppo-  
sed the wrath of the *Turba*, and reproveth that Kingdome for their va-  
nity and Idolatrie, and comforteth them with the introverted Grace  
again.

10. For, his Spirit standeth in the figure, in the Eternall Speaking  
Word of God, from which the *Life* was expresseed or Spokenforth, and  
became a Creature, introverted againe as an Instrument of the Spirit of  
God, whereby the *Spirit of God* speaketh and intimateth; for the Pro-  
phetick Spirit could not in its *owne* might and power declare future



hidden things, if the Spirit of God did not see *through* it, and that the Word of God did also goe together through his Word into the Magick figure which the Prophet *seeth*.

11. For, the Prophet knoweth *not* any thing beforehand in his owne power and authority, which he declareth, but when the Word modelleth it selfe together in the figure, then the Prophetick Spirit seeth through *Gods seeing*, how the Word of God goeth also together upon the figure: and then the Word expresseth, declareth, and Expoundeth the figure through the Prophetick Spirit, as heere was done by *Joseph*; when the Kings Officers told their Dreames, then the Word set the figure in *Josephs* understanding how it should come to passe, so that *Joseph* knew what their visions meant.

\* Re-introverted  
the the  
word.

12. But he knew it not beforehand; but in the telling of the Dreame, the word of understanding modelled it selfe in *Josephs* understanding, that he knew it; for *Josephs* Spirit stood in a Magick figure, \* introverted againe into the Word, after the manner, as the New Birth in the Spirit of Christ standeth introverted againe: so also the other Prophets through whose Mouth, Gods Word, Expounded and expressest from the Inward Ground, through their Mouth, the Wonders of God in Nature, viz. in the formed Creaturely Word.

13. By this figure of *Joseph*, in that he obtained Divine knowledge and skill, and could expound hidden things; we see, how the introverted Spirit of Man resigned up into God, when he forsaketh all that is his owne, doth attaine the Divine Eye to see and understand; so that he gets much more againe then he forsooke, and that he is much richer, then when he enjoyed his owne; for in his owne will he had and possessed onely a Particular; but in the Resignation he gets into the Totall, viz. into the *univerfall*, into All; for A L L is, from the Word of God.

14. Therefore if he cometh into that, he cometh into the Ground, wherein all lyeth in the Eternity, and from being poore becomes rich, as *Josephs* figure declareth, that a poore Prisoner became a Prince, and that onely by the Divine Word, that had manifested it selfe in him, when the Word in his submissive dereliction and forsaking all, Expressest or spake forth it selfe againe, and so spake or pronounced *Joseph* into a Regall Government, and Dominion, through whom the Word of God would rule in *Ægypt*, and give the understanding for such a Kingly Government.

\* Rom. 8. 28.

15. Wee see further in this figure of *Joseph*, \* How at the length all must serve for the best to Gods Children, all the wrong they must suffer, that will turne to meere Joy in the Issue; for in trouble and affliction they learne to know what they are, how very weake and miserable they are in their owne selves, and how neere Death and Misery attend them, and how all the Trust, confidence, and expectation they have of Men, in that they will relie upon Man, and trust to the favour of Man, is a very fickle uncertain thing; also how Man should turne his Hope towards God, when he expecteth to be delivered out of trouble by the favour of Man, yet so at length the favour and Councell of Man \* must stand him in stead.

\* Must.

16. But if a Man will expect the favour and Councell of Man, he must set his hope upon God, and looke whether God will give him comfort,

by

## CHAP. 68. *and the Bakers Dreame.* Gen 41. 505

by humane meanes, and release him from misery, and not set his hope upon the favour of Man, but looke upon God, to see what he will worke by meanes; and though it seeme as if God had forgotten, as heere with Joseph, who must remaine Two yeares in Prison, then he must consider with himselfe that God will have him heere, but if he will through meanes have him in another Place, then he will afford meanes for it, and send it in due time, as is to be seene heere.

17. The mishap, of the Kings Officers, in that they were put into Prison to Joseph, was a meanes whereby God would bring Joseph before the King; but it was not done suddenly, because Joseph hoped the Kings Butler would speake a Good word for him to the King, and tell his Innocency; but the Butler forgot him, & left Joseph lying in the Dungeon, that Joseph might wholly despaire of humane meanes, and flie to God, and when he doth that, and despaire of all humane meanes, and barely relyeth on God, then must even that meanes, in which Joseph had hoped, and yet also had long despaired of any helpe from it, break forth againe, and stand him in stead.

18. By this, a childe of God should learne, that all which he prayeth to God for, that it should stand him in stead by Man, that he should not set his hope upon Man, but upon God, then at length every thing is done which he hath prayd to God for, that should stand him in stead, by humane meanes, when the Minde despaire of humane meanes, and diueth downe into God againe, then Gods helpe breaks forth through humane meanes. Thus the Minde is instructed, to learne to trust in God.

## CHAP. LXVIII.

*Of the Dreames of King Pharaoh; how Joseph is fetcht out of Prison, and presented before the King, and Cometh to Great Honour.*

*Upon the 41 of Genesis.*

Moses sayth; After Two yeares Pharaoh had a Dreame, that he stood by the water, and saw seaven faire fatt Kine arise out of the water; and went to feede in the Meadow; after this he saw other seaven Kine arise out of the water, which were ill favoured, leane, and Meager, and drew neere the Kine that were by the water side, and the leane Meager and ill favoured devoured the seaven faire fatt Kine; then Pharaoh awaked: and he slept againe, and dreamed once more, and saw seaven Eares grow out of one stalke, full and thicke; But afterwards he saw seaven thinne blasted Eares spring up, and the seaven thinne and blacke Eares devoured the seaven full and thicke Eares: then Pharaoh awaked and observed that it was a Dreame; and when it was Morning, his Spirit was troubled, and he sent forth to call all the \* Magicians of Egypt, and all the Wise men, and related to them his Dreames: but there was none that could interpret them to Pharaoh.

Gen. XLI.  
1, 2, 3, 4, 5,  
6, 7, 8.

\* Truth-sellers,  
Sooth-sayers.

2. These Dreames of Pharaoh were represented to him from God, there-

† Skilfull in  
Nature.

therefore no *Magus*, and † Naturalist could interpret them; for, the Naturall *Magus* hath power onely in Nature, onely in that which Nature frameth in its working; he cannot apprehend that, nor advise in that, which the word of God modelleth & frameth; but a Prophet hath power to interpret that; for he is a *Divine Magus*, as heere *Joseph*.

3. With the *Egyptians* the Magick Art and skill was *Common*; but when it was *misused* to Witchcraft, it was extirpate, although it remained among the Heathen till the Kingdome of Christ, till the *Divine Magia* sprung up, then the Naturall *Magia* was suppressed among the Christians, which in the *beginning* was well that it was suppressed, for the Heathenish\* Faith was thereby allayed and quenched; and the Magick Images of Nature, which they honoured for Gods, were rooted out of Mens hearts.

\* Or, Religion.

4. But when the *Christian Faith* was common, then came other *Magi* up, viz. the Sects in Christendome, which they set up for Gods instead of the Images of Heathen Idolls, and drive on greater *Delusions*, then the Heathen with their Magick Idolls.

5. For, the Heathen looked upon the Ground of the possibility and working of Nature: but these set themselves *above* the ground of Nature, meerely in an Historicall Faith, and say that men ought to *believe* that which they contrive.

6. As at this very Day Titulary Christendome is full of such *Magi*, as have no Naturall understanding, either of God or of Nature more among them, but onely an *Empty* Babbling of a supernaturall Magick Ground, wherein they have set up themselves for Idoll-Gods, and understand neither the Divine nor Naturall *Magia*, so that the world is made stock-blind by them, whence the Contention and Strife in Faith and Religion is arisen, that men *talke* much of Faith, one drawing this way another that way, and make a multitude of Opinions, which are altogether *worse* then the Heathenish Images, which indeed had their ground and foundation in Nature; but these Images have no ground either in Nature, or in the supernaturall Divine Faith, but are *dumb* Idolls, and their Ministers are *Beasts* Ministers.

7. And as it was highly necessary and good, that the Naturall *Magia* was discontinued amongst the Christians, where the Faith of Christ was manifest: so now at present it is much *more* necessary that the Naturall *Magia* were *again* manifest, that indeed Titulary Christendomes Idolls which it maketh to it selfe, might through Nature be made manifest and *knowne*, that Man might know in Nature the Outspoken or expressed formed Word of God, as also the New Regeneration, and also the Fall and Perdition, that thereby the Contrived supernaturall Idolls might be suppressed, that men might at length in Nature learne to understand the *Scriptures*, seeing Men will not confide in the Spirit of God in the Divine *Magia* of true Faith, but lay their foundation upon the Tower of *Babell*, in the Contention and Contrived Idoll Opinions, viz. in the Edicts and Traditions of Men.

8. I do not say that Men should seeke and preach the Heathenish *Magia* againe, and take up Heathen Idolls againe, but that it is needfull to learne to searce the Ground of Nature, viz. the formed Word of God in Love and Anger, with its re-expression, that Men might not be so blinde concerning the Essence of all Essences.

9. For



9. For the Fathers of the first Faith, were not so blinde concerning the Kingdome and *Dominion* of Nature, but did know in and by Nature, that there was a *hidden* God, who had made himselfe visible, by the Word of his Exhalation and Information of the Created World, and have *knowne* Gods Word by the Creation, which is now at present much the more necessary, that the Opinion Idolls might come to light and be knowne; that Man might at length see, what *Faith* is, that it is not an Opinion and Conceit, but a Divine \* *Substance* or Essence, which Substance or Essence in the visible Man, is hidden to outward Eyes, as the Invisible God is hidden in the visible substance of this World.

\* Heb. 11. 1.

10. But that the *Magi Naturales*, the Naturall Magicians, could not Expound *Pharaohs* Dreames, this was the cause, *Pharaohs* Dreames sprang from the Centre of Nature, which the Heathenish Magicians understood not; for their Magick Ground in their understanding, was onely in the working and † *Figure* of the Constellation or Asterisme, and in the Elements; they understood not the Ground of the *Eternall Nature*, out of which the Nature of this world had its Originall, and wherein it standeth: but the Dreames of *Pharaoh* had their Originall out of the Eternall Nature, and were represented in a visible Image in the outward Nature of Time, and in the outward figure \* of Man.

† Or, Scheme.



\* Or, representation of the outward Man.

† 7 full Kine.

‖ 7 Holy Properties.

\* 7 leane Kine

† 7 wraithfull properties.

\* 7 full Eares.

‖ 7 blasted Eares.

\* Condition, qualitie, or propertie.

11. For the † seaven fat Kine in the Pasture, signifie, in the inward Ground, the ‖ seaven properties of the Eternall Nature, in the Holy good Substance or Essence; viz. in the Kingdome of Heaven, where the Divine power is Substantiall; and the \* seaven leane ill favoured meager Kine, signifie, in the inward Ground, the † seaven properties of the Eternall Nature, in the wrath of God, viz. in the Kingdome of Hunger and Thirst, where Nature is without the Divine Substance of the Good Power of God; and the ‖ seaven thick fatt and full Eares, and also the \* seaven drie blasted Eares, signifie the same also.

12. But that this Dreame appeared twofold to *Pharaoh*, it signifieth in this figure, first the ground of the Eternall Nature in its seaven properties, what God would shew thereby; Secondly, as to the second appearance, it signifieth the humane Ground, which in its Substance hath its Creaturely Originall out of the seaven properties; Moreover it denotes the twofold Man, according to the Outward Body, and the outward Spirit, and then according to the Inward Soulish or animall Spirit, and according to the inward holy Substance of the Divine Substantiall power; and standeth in the \* figure of a Holy Divine Man, who is faire and full of divine power and vertue, who walketh and feedeth in the true heavenly Pasture of the Substance of the Substantiall wisdom of God.

13. And it denoteth secondly, a wicked and ungodly Man, who is withered, meager, leane, and ill-favoured as to that Divine Substance, and yet is even the same Natures property as the Divine is: but he is withered and corrupted as to its good Substance; the Wrath of the Eternall Nature in the seaven properties hath consumed its Substance, so that it is now as a hungry fire Spirit.

14. Thus the great God representeth before *Pharaoh*, what at this time stood in the figure of the *Egyptians*, for he would visite them: first, he sheweth them his great Grace, in giving them *Joseph* a Prophet and

and wise Prince to Govern them: also he sheweth them in this vision, that in his Grace in the Kingdome of the inward and outward Nature in the seaven properties, there is meere *Blessing* and good things; if they would walke therein, they would be as the seaven fatt Kine and Eares.

15. But if not, then his wrath would come upon them, and *consume* their good things in Body and Soule, and make them leane, dry, and withered; as was done to the Devills, when of Angells they became Devills, then their good things, *viz.* the Substantiall Divine Wildome in them, faded, and *their* seaven properties of the Eternall Nature became so ill-favoured leane and dry, as the seaven withered Kine, and the seaven blasted Eares, wherein was no more power and vertue.

16. And as the seaven withered Kine, and the seaven dry Eares devoured the good fatt Kine and Eares, and were yet more leane and ill-favoured then before, that a man could not discern that they had devoured them: Thereby the great God also signifieth, that the *wicked* Man with his seaven properties of Nature enkindled in the Anger of God, devoureth the Good and faire *Image* of God in him, by introducing himselfe into selfe-desire, in which selfe and *wicked desire*, Nature becomes painfull, and falls into unquietnesse and disturbance of its peace, and yet afterwards is still ill-favoured, abominable, loathsome, and drie; as a Covetous churlish hungry Dogge, though he devour much, his *Covetous Nature* in his Envy consumeth him, even his flesh, so that he hath not that which he will not afford to other Dogges.

17. Thus the great God represents by this, before the *Aegyptians*, seaven *Good* fatt *yeares* and seaven dry barren *yeares* which devoured the other seaven, so that a Man could not know the good any more, under which yet very powerfull things are prefigured, as shall be mentioned heereafter.

18. But that *Pharaoh* was troubled at this vision, and yet understood it not, *neither* could his wise Men interpret it; this signifieth, that *God* himselfe would interpret it by his power and vertue in *Joseph*, and that the Time of this visitation was at hand, *therefore* was *Pharaoh* so mooved in himselfe that he would faine know it.

19. But that the Wise-Men in the Light of Nature, could not interpret it, signifieth, that the *Workes* of God are hidden to the Naturall Man without Grace, and that he knoweth or understandeth nothing of the wayes of God, unlesse *God* reveale, or manifest them thereby, in and through him, for this was a Motion of the Eternall Nature through the outward Nature, therefore the Naturall Wise-Men *could not* understand it.

20. And when none could interpret it to the King, the Kings Butler thought on *Joseph*, that he had interpreted his Dreames for him, and told it to *Pharaoh*; And heere in this vision of *Pharaohs*, *God* called *Joseph*, and that which he had desired two yeares agoe through mans helpe was fulfilled and granted unto him.

Gen. 41. 14,  
35, 16.

21. Then *Pharaoh* sent and commanded *Joseph* to be called, and they brought him speedily out of the Dungeon, and he was shaven and put on other Garments, and came in to *Pharaoh*; Then sayd *Pharaoh* to him, I have dreamed a *Dream*, and there is none that can interpret it; but I have heard of thee, that when thou hearest

## CHAP. 68. Joseph fetched out of Prison. Gen: 41. 509

hearest a Dreame, thou canst interpret it: and Joseph answered Pharaoh and sayd, that is not \* of mee, yet God will prophesse good to Pharaoh, and Pharaoh related his Dreame to him. \* In my power.

22. This figure, that Joseph put on other Garments and was shaved, when he was to enter in before Pharaoh, signifieth this to us, that God at present had put off the Garment of his Misery, and had now put on him the Garment of Wisdom, and would have him now in another place then he was in before; and set him before Pharaoh with the Garment of Wisdom, and would give him for a Guardian to Pharaoh; for the Spirit of Moses setteth downe the figure Excellently accurately and properly, as if he had a great desire to play and delight himselfe therein.

23. And wee see further, that Joseph sayd to the King, that it stood not in his naturall power and Might, to know such hidden things, but that God alone gave him to know it, so that he needed neither Art nor Magick Images about it, but God would interpret good to Pharaoh through him.

24. Therefore should a Magus give up his will to God, and fix his Magick Faith, ( wherewith he will search the figure of Nature in its formes and † Conditions,) in God, that he may apprehend the Word of God, and introduce it into the figure of Nature, and then he is a right true Divine Magus, and may master the inward Ground with Divine power and vertue, and bring Nature into a \* figure; he that practiseth otherwise heerein, he is a false and wicked Magus, as the Devill and his Witches are. † Or, qualities. \* Type or representation.

25. And it is no way to be thought, as if a Christian ought not to dare to meddle with the ground of Nature, but that he must be a Clod and Dumb Image, in the knowledge and skill of the secret Mysteries of Nature; as Babel sayth, Man ought not to dare to search and know it, it were sinne; which all of them one and other understand as much of the Ground of sinne, as the Pott doth of the Potter.

26. When they should tell how sinne is sinne, and how Man doth cause God to be Angry and in wrath, then they have no other way to turne themselves to evade it, but Images or conceits of Opinions, which shutt up the Conscience in such Images and Conceits, so that the Conscience is affraid of their Images, and the Ground of sinne, according to the seaven Properties of Nature; ( how their fatt Kine are made leane and drie ) they know not.

27. O ye Makers of Images, how doth the Anger of God in the inward Ground of your owne Nature, threaten you with the seaven barren Kine and Eares: Joseph is out of Prison, and declareth the Councell of God to Pharaoh.

28. The time is even at hand, wherein the figure of Pharaoh shall be brought to Effect, your Images of false and wicked Magick shall be manifested to the whole world by Josephs Exposition of the Vision; break off from the Images, and pray to God, that he would give you the understanding of Pharaohs visions, and then you may be partakers of the seaven good Kine and Eares within you.

29. If not, then must all your Images of false and wicked Magick be turned into such Barren Kine and Eares, as they are indeed for the



most part already in the inward ground, and outwardly *at present* are devouring, and alwayes devoure the Good times and yeares; for they have almost quite devoured and swallowed up into the *Abyss*, all Love, Faith, Truth, Righteousnesse, Humility, and feare of God; and at present also they devoure all outward food and *sustenance*: they have devoured the Silver, and there is nothing left but meager and base Copper, and yet they are so hungry and *greedy*, that they lye gnawing at the Copper, as a Dog at a hard Bone, and would faine have more to devour, and yet there is no more for them.

30. Therefore they are so hungry, that they themselves worry and devour *one another* for hunger, and bring their Land and Country into dearth and famine; But heereby they are made *Bondslaves* to the Anger of God in the seven properties of Nature, as the whole Land of *Ægypt* was made King *Pharaohs* owne in the Deate time of *Joseph*.

31. This Anger of God will *heereafter* give you seede, that you must sow Images and Idolls, and devour them againe your selves, as you have cleerly done for a long time, and must be its boneslave servants, as *Ægypt* was to *Pharaoh*.

32. Let this be told thee, O *Ægypt* of Christendome, by *Josephs* interpretation in the Spirit of Wonder of the *sixt* Number of the Seales: it concernes thee, awake and behold, the great famine of body and soule is at hand, or else thou must be *famished*.

\* Or, Resemblance.

33. Thou standest at present in no other \*figure in the sight of God, but that of the seven ill-favoured, hungry, withered, leane Kine and Eares: the *Blessing* of God in Body and Soule is departed from thee, that now thou *huntest* after Good things and temporall sustenance, and yet art not satisfied with it: and the more that thou dost hunger and suck upon bones, thou wilt be still the more hungry, till thou hast *devoured* all thy good Kine in Conscience, both in Body and Soule, as also *Land* and *People*, and thy forme and feature is so ill-favoured, that the Princes of the inward and the outward *Heaven* cannot endure to behold thee, but helpe to judge thee to the damnation of Death, sayth the Spirit of Wonders in *Josephs* interpretation.

† Powers, virtues, and abilities.

34. Behold thy selfe now aright, art thou not *thus* ill-favoured and hungry, consider all thy || faculties, thou art *raving blinde* with great hunger, for thou hast swallowed that up into the *Abyss* which should blesse thee and make thee happy, and set up the Hypocrisie of *thy Idol Ministers* in stead thereof; Righteousnesse, Truth, Love, Faith, Humility, Chastity, & the feare of God *were* thy Blessing by which thou wouldest become satt againe, but thou hast swallowed up all these properties, and sett *thine Idolls* in their stead, and covered them with Christs purple Mantle, and now the Evill hungry forme feature and properties of a Devourer are awakened in thee.

35. The first devouring Property Covered with Christs Mantle is *Pride*, viz. a Desire of Selfe-Might, under the lowly humble Mantle of Christ, resolving to be potent and splendid, as *Lucifer* under his black Hood, who yet alwayes supposeth he is the most potent, when yet in the presence of God he is but a Lord in *Phantasie*.

36. The second property of thy hunger Covered with Christs Mantle, is *Covetousnesse*, viz. the Devourer, who devoureth himselfe, and getteth

## CHAP. 68. Joseph fetched out of Prison. Gen: 41. 511

getteth from others their sweate and flesh from their bones and devoureth it, and yet hath nothing, but alwayes lyeth like Poyson sucking out it selfe: this hath devoured all Truth, Righteousnesse, Patience, Love, Hope, Faith, and the feare of God, and yet is but a meere hunger: at present it hath eaten all Silver from the Copper, and yet looketh as if it had devoured nothing, for nothing is to be seene in it; but that it is hungrier then before; it hath devoured all good times into it selfe, and still alwayes devoureth all provisions, which God of his Grace bestoweth, and yet is every day hungrier with devouring, and though he could devoure Heaven, he would devoure Hell also, and yet remaineth a meere hunger still.

37. The Third property of this Hunger Covered with Christs Mantle, is *Envy*, viz. the sonne of Covetousnesse, and Pride is his Grand-father, this stingeth and pricketh and rageth in the hunger, as poyson in the flesh, it stingeth in words and works, and poysoneth all, it lyeth and cheateth, and is never quiet: the more greedy Covetousnesse is to devoure, the greater is this its sonne *Envy*, it will possesse all alone to it selfe, and yet hath no place of rest, either in Heaven, this world, or Hell: It can remaine neither in Heaven, nor in Hell, it standeth onely in the hunger of Covetousnesse, and is the life of Covetousnesse.

38. The Fourth property of Hunger Covered under Christs Mantle, is *Anger*, which is the sonne of Envy, and Covetousnesse is its Grand-father, what Envy cannot sting to death, that will Anger strike and fell to death: It is so evill and wicked that it breaks and shatters the Bones to pieces: It alwayes thirsteth after Murther, onely that its Father and Grand-father, viz. Covetousnesse, Envy and Pride may have roome enough, it destroyeth body and soule in their kinde of *fattnes*, and wasteth Country and Citie, and is further so wicked that it would destroy Heaven and Hell, and yet hath no where any rest.

39. These are the *four Elements* of Hunger which devoure and swallow up the seaven fatt Kine and Eares of *Pharaoh*, and yet are as they were before, and at present *Joseph* hath seene and manifested them in *Pharaohs* Dreame, so that they are become manifest in the World, and are set before the Eyes of the Watchmen who sit in Councell for Judgement, what is to be done more with these dry ill-favoured Kine, for God hath given them the seaven fatt Kine of the Manifestation of his Grace, but they devoure all, and yet are so very hungry, that Hell dwelleth in their *four Elements*, and the Kingdome of the Devill \* standeth in their figure.

\* Consisteth in that with their posture, condition or qualitie doth represent and expresse.

40. O *Aegypt* of Christendome, thou hopest for Good, and yet desirest onely to worke wickednesse; No Good shall come to thee; except thou dyest from this Hunger, thou wilt burst thy selfe asunder in this Hunger: whence shall good be interpreted to thee by *Joseph*, when thou thus hungerest the more? Nature generateth in thee such a thing as thy hunger and desire is, thou oughtest to hope for nothing, except thou convertest and puttest on *Josephs* New Garment, and then the Lord will give thee his Spirit, so that thou wilt see and understand thy Images, and put them away, and stand with *Joseph* before the Face of God, as *Joseph* before the Face of *Pharaoh*, and wilt be able to see and interpret the Wonders of God.

41. And then the Lord will set thee with *Joseph* over the Kingdome of his *Mysteries*, that thou wilt *rightly* understand the Magick ground of *Faith*, and wilt search no more in the Images of the outward Natural Magick, as thou hast done for a long time; but thou wilt see the inward Ground, and with *Joseph* rule over *Egypt*, that is, over the *Mysteries*, and wilt therein prayse the Lord, and draw in his fountaine, and drinke water of Life.

† Rom. 10. 8.  
Deut. 30. 14.

42. For † the Word which thou shalt now learne and understand, *is nigh thee, namely in thy Mouth and heart*, thou art Gods formed Word, thou must learne to reade *thy owne Booke*, which is thy selfe, and then thou wilt be free from all Images, and thou seest the Place, of which it is sayd, \* *The Lord is heere*: and then thou wilt attaine the Life of power and vertue againe, and become farr, and put away the Mantle of Christ, and say; Heere is the Man that will walke in the footsteps of Christ, and will follow and imitate him, and be like and || *Conformable to him* in his Life and Image.

\* Gen. 28. 16.

|| Phil. 3. 10.

43. This whole Historie of the Dreames of *Pharaoh* are an Image, whereby the Spirit under an outward Action, pourtrayeth and Typifieth the *humane* Ground, how Good, God Created him, and set him in his fittnes, and how he is thus destroyed by *Sathans* Envy and Poyson, and changed into so ill-favoured an Image.

44. But in *Joseph* the Spirit representeth a figure, shewing, how a Man must againe spring up through the New Birth out of this Poyson, and how he should be set before God againe, and how God giveth him his Spirit, and maketh him *Ruler* in his House, how he shall gather in heavenly fruits in *Faith* and a good Conscience against the time of Temptation, when the Dearth or Famine, viz. Gods Anger sitteth the soule.

45. In which sitting then, that fruit which is for foode, which stands by the soule in *Repentance*, and in which its little Pearle-Plant with its branches groweth, it takes along, and beareth good fruit.

\* Gen. 41. 33.  
to the 36.

† Or, Condition  
of such a Man:  
the Man Christ,  
or a Christian  
Man.  
|| Exod. 18. 21.

46. Those fruits are then *Josephs* interpretation; as he declared Gods Counsell and taught it to *Pharaoh*; so the New Birth bringeth forth such good fruit and doctrine, which makes knowne the way of God to *Mankind*, and standeth before him with wisdom, as *Joseph* before *Pharaoh*; And this we see in *Josephs* Council, after he had interpreted his Dreame, he sayd to *Pharaoh*; \* *Let the King looke out for a wise and prudent Man, who may build Granaries for Pharaoh, where proviſion may be layd up, that Men may have Necessary sustenance in the Famine*; which the Spirit secretly represents in the † figure of Man, that a Man should looke out for || *Wise Men fearing God*, which should help to gather in the Divine Treasury and provision with wisdom and understanding, with Doctrine, life, and prayer; that thereby the *Divine Treasure* and provision might be gathered in.

\* 1000 Gene-  
rations.  
Exod. 20. 6.

47. And then when the time of triall, sitting, and hunger cometh, that Gods Anger might be thereby kept back and prevented, and not so suddenly make both body and soule Land and people leane, and devour them, but that there may be something for *Proviſion*; Concerning which God sayth, he will doe well to them that feare God unto a \* *Thousand Generations*; and this Proviſion shall continue to a *Thousand Generations*.



# CHAP. 68. Joseph fetched out of Prison. Gen 41.

319

48. And Moses sayth further; † This saying of Joseph pleased Pharaoh, and all his servants well; and Pharaoh sayd to his servants; how can wee finde such a Man, in whom the Spirit of God is, and sayd to Joseph; seeing God hath made all this knowne to thee, there is none so understanding and wise as thou, thou shalt be over my house, and all my People shall be obedient to thy Word, onely in the Regall Throne I will be higher then thee. And further Pharaoh sayd to Joseph, behold I have set thee over the whole Land of Egypt, and tooke his Ring off his owne hand, and gave it to Joseph into his hand, and cloathed him with white silke Garments, and hung a Golden Chaine upon his Neck, and caused him to goe in his second Chariot, and caused it to be proclaimed before him, this is the father of the Land, and set him over the whole Land of Egypt; and Pharaoh sayd to Joseph; I am Pharaoh, and without thy will shall no Man stirre his hand or his foote in the whole Land of Egypt, and he called him his secret Counsell, and gave him a wife named Asnath the Daughter of Potiphar Priest of ON.

† Gen. 41. 37.  
38, 39, 40;  
41, 42, 43;  
44, 45.

49. This now is the Most excellent figure in the whole Bible, that there is no where the like to it of any Man, and he standeth in the figure of an approved tryed Christian, who hath out-stood all tryalls: whom the Spirit of Christ hath lead with himselfe quite through his sufferings, Death, Hell, Prison, and Misery, as the Onely God, viz. the Great King set him before him, and tryed his wisdom, which he had received in the processe or imitation of Christ, when he received him with Joy, and giveth this Testimony of him; there is none so wise as thou, who would so hiddenly introduce his Life in Patience, through Death and Hell, to God, as thou.

50. And as God giveth him full power over his Kingdome, and in his Love maketh him his helper and assistant, as a Counsell of a King helpeth and assisteth a King to governe his Kingdome; so also God sets him in his Kingdome, and ruleth by him, and giveth him his Seale Ring, viz. the humanity and Deity, in the Love of Jesus Christ, to his soule, and causeth him to ride in the second Chariot after him, that is, where Gods Spirit goeth, there alwayes goeth such a Man after it, and the Devill, Death, and Hell dare not touch him any more, for thus he getteth power over the Devill, Death, and Hell, and also over his mortall flesh and Bloud, as Joseph over the Land of Egypt.

51. And as Joseph quickly withdrew and built the King Granaries to lay up provisions; so also such a Man, who according to his inward Ground sitteth in the Kingdome of God, buildeth for God his Lord, many such Humane-Houses, viz. Mens soules, in which he layes up in store the Divine overplus, which God giveth him in Christ Jesus, viz. the Divine knowledge and wisdom, with good Instruction, Doctrine, and Life, so that his Doctrine spreadeth abroad and multiplieth as sands in the Sea; so innumerable spreading branches his Pearle-Plant putteth forth, that many hundred thousand soules Eate thereof; as of Josephs provision in the Famine.

52. And then Potiphars Daughter, that is, the Daughter of the Priest of ON, viz. the true Christianity is given him for a Spouse, which he is to cherish and Love, and \* begetteth of her these Two Sonnes, as alwayes travailling in this way, and then they walke with washed hearts; as Joseph before the time of the Famine in Egypt begate of his wife, Manasseh and

\* Gen. 41. 50.

and Ephraim ; and so it was represented to him with these Names, how God had in the house of his misery caused him to grow great and gave him much.

33. And then also a childe of God *sets open* his Chists of Treasure, when the famine cometh, that the Anger of God sitteth the world, as Joseph did his *Gravaries*, and imparted to his fellow Twiggs therewith out of his Chists of Treasure, that they perish not in that Famine.

## CHAP. LXIX.

*How this Famine went through all Lands, and how Jacob sent his sonnes into the Land of Egypt for Corne, and how they came before Joseph, and how he shewed himselfe to them. What is thereby to be understood.*

*Upon the 42 of Genesis.*

Gen. XLII.

**T**His fowrty second Chapter of *Genesis*, concerning Joseph and his brethren, is a figure, shewing how *such* a Converted Christian, which hath already entered with Christ into his proceffe, and hath now *overcome*, in the end also forgiveth and rewardeth his Enemies with bounty, who have brought him into Christs proceffe with their persecution and wicked devices and Councell, and how also *their finnes* are set before them, and how they are brought into Anxiety and Necessity, and how in the End, of Meere Grace they are released from paine and punishment, and how God is so gracious to them upon their conversion, that he not onely *releaseth* the punishment, but *blesseth* them with his Gifts and Benefits, as heere Joseph did to his Brethren.

2. But then next is also represented in this figure, how Earnestly and *severely* God sheweth himselfe against sinne, as heere Joseph against his brethren, and yet God is not earnest to punish the repenting sinner according to the sharpest *severity*, but he setteth himselfe strictly against the soule in its Conscience, that sinne may awake and be acknowledged, and that Repentance may be the greater, that Man in such terrour may be *humbled* for sinne, and quite depart from sinne, and be angry with it, and utterly hate it; when he knoweth, that sinne hath so terrible a Judgement in it.

The Historie sayth thus.

\* Gen. 42. 1,  
2, 3, 4.

† 10 Brethren.

3. \* But when Jacob saw, that there was plenty of Corne in Egypt, he sayd to his sonnes, Why doe you looke so long about you, behold I heare, there is plenty of Corne in Egypt, goe downe thither, and buy us Corne, that wee may live and not dye: Then the † Ten Brethren of Joseph went downe, that they might buy Corne in Egypt; But Jacob would not suffer Josephs brother Benjamin to goe; for he sayd, some mishap may befall him.

4. Now

4. Now this is a figure, first, shewing, that when Man findeth himselfe in the *Divine Anger* in this Famine, that as to Righteousnesse he is in want, as *Jacob* and his children in the Famine; then the Father sayth in the Conscience to the Soule; why *lingerest* thou so long looking about thee? Goe downe into Repentance, where there is plenty of Righteousnesse in the Death of Christ, where Christ giveth righteousness for and instead of thy sinnes, if thou heartily turnest to him: And thus the Father bestoweth his will and introduceth it into the Sinners Repentance and Conversation.

5. But *Benjamin*, *Josephs* Brother, that is, the humanity of Christ, he giveth *not* to it presently therewith; Hee first bestoweth upon it its sinfull Brethren, that is, He giveth it first his *terrors* into its Conscience, and hideth his Comfort in his Grace, viz. the true *Benjamin*, *Josephs* brother, from the \* properties of sinnes, and sendeth the properties of sinnes, viz. *those*, wherein sinnes have been wrought and Committed after Grace, to buy this Corne of *Joseph*, viz. of Christ.

\* Sinfull afflictions.

6. The sinner must *himselfe* enter upon it, and with Earnestnesse enter into the Suffering and Death of Christ, and dye from his sinnes in the presence of Grace, in the Prison of Gods Anger, and cast himselfe upon *Josephs*, viz. Christs *Mercy* and *Grace*, and not stay without and say: with Christ there is plenty of Grace, and so tickle and comfort himselfe with Grace: No, that quickneth not the poore soule, thou must goe downe into *Ægypt* to thy *injured* brother, whom thou hast cast into the Pit, by thy sinnes *within* thee, and must in great humility come into his presence, though thou wilt *not suddenly know it*, till he in his Mercy shall give thee to know it, and then thou must in Christs Power, Might and Glory, which he gat in his resurrection, buy Corne for the poore soule, that it may live and not dye; as *Jacob* sayd to his Children.

7. And *Moses* sayth further; \* *Ihus the Children of Israell and others with them came to buy Corne; for the Famine was also in Canaan; but Joseph was the Ruler of the Land, and sold Corne to all the people in the Land; Now when his Brethren came to him, they fell downe with their faces to the Earth before him, and he saw them and knew them, and carried himselfe strangely towards them, and spake roughly with them, and sayd to them; Whence come yee? They sayd, out of the Land of Canaan to buy foode: but though he knew them, they knew not him yet.*

\* Gen. 42. 5, 6, 7, 8.

8. This now is the first state and Condition of the poore soule when it turneth to Christ, to fetch foode from him, then he looketh upon the soule in its will, totally in its Essence, to see whether the free-will had sett it selfe towards him, and now if the soule be Converted, then he knoweth it, but first he *terrifieth* the Conscience, and setteth himselfe roughly, and seemeth strange towards the soule, as he did towards \* the *Cananitish woman*, and hideth his Grace from the soule, till it shed forth its Repentance, and boweth its face in the presence of Christ, and acknowledge its transgressions, and totally bow downe it selfe to the Pit of Judgement, and yeeld it selfe into Gods Anger and punishment, and to the *Dying* of it selfe.

\* Mat. 23. 26.

9. And then Christ looketh into it, and layeth fast hold upon it with the strict hand of Gods Anger, but his Love and Grace *hideth* it selfe therein, and that is it, which stirreth up the sinnes of the poore soule, and



516 *Ge. 42. Jacob sendeth his sonnes into Egypt. C. 69.*

and disturbeth them, so that it is terrified and afraid in the presence of God; when the soule standeth and cryeth to God, then sayth Christ in the Conscience, who art thou? behold thy selfe now, whether thou art worthy of me? as Joseph did heere, when he sayd, who are yee, and set himselfe roughly and strangely towards them.

\* Gen. 42. 9.

10. \* And Joseph thought on the Dreame, which he had dreamed concerning them, and sayd to them: ye are spies, and are come to see where the Land is open; that is, Christ thinketh on his Mercy, and on his bitter Passion and Death, and sayth to the soule; thou art a spie, and comest to mee, onely to see, where the Gate of my Grace is open: but that shall not helpe thee, thou must doe otherwise, thou must first Enter into the Gate of my Suffering and Death, or else thou art but a spie, and wilt see the Gate of my Grace stand open, that thou mayst cover thy selfe with it as with a Mantle; thou must be in Earnest, or else thou wilt be but treacherous to mee, and take my Grace into thy Month.

\* Gen. 42. 10.

11.

11. \* And Josephs Brethren answered him and sayd, No, my Lord, thy servants are come to buy foode; wee are all one Mans sonnes, wee are honest and true Men, wee thy servants were never spies: That is thus much in the Figure, before the properties of the soule in their vanity rightly know themselves when the Anger of God is presented before their Eyes, viz. passeth into their Essence, then the soule thinketh, it is wrong that is done to it, for it thinketh, if it comfort it selfe with the Merits of Jesus Christ, and beleiveth on Christ, that he is the Son of God, and hath satisfied for the soule, then it ought not to be blamed for a Divine spie and unrighteous Hypocrite, it is righteous through the Justification of Christ, seeing it beleeveth the same, that it is applied to it for its benefit.

† Gen. 42. 12.

12. But, as † Joseph sayd to his Brethren: No; but yee are come to see where the Land is Open: thus also the Spirit of Christ blameth the Essences of the soule; for it proveth them, that they are not yet broken, and have still selfe-desires in them, and will instantly lay hold on Grace, viz. the Open Gate, which availeth not the soule, it must first enter into Christs suffering and Death, and put them on first through earnest repentance and conversion of its will, and then it may enter through the Open Gate, through Christs wounds and Death, into his Resurrection.

\* Gen. 42. 13,

14, 15, 16, 17.

† 12 Brethren.

13. Further, \* Josephs Brethren say, wee thy servants, are † Twelve brethren, sonnes of one Man in the Land of Canaan, and the youngest is still with our Father, but one is not in Being: Joseph sayd to them; that is it which I told you; yee are spies: in this will I prove you by the Life of Pharaoh: Tee shall not goe from hence except your youngest brother come hither, send one of you hence, that may fetch your brother, but yee shall be prisoners: so will I prove your saying, whether your wayes be in truth or not; for if not then are ye spies by the Life of Pharaoh, and they put them together in Ward for the space of Three Dayes.

The inward precious Figure standeth thus.

14. When the soule doth thus draw neere to Christ, and will instantly put on his Resurrection, then sayth the Spirit of Christ in the Soules Essence, this is that which I told thee, thy Essences are spies by the Life of God, in this will I prove them whether they come to mee in a faith-

C.69. Jacob sendeth his Sons into Ægypt. Gen:42. 517

a faithfull and right Path, and whether they bring with them to mee their youngest brother, viz. the true Josephs brother, that is, the Incorporated line of the Covenant of Grace, in their, in Adam, faded heavenly Substantiality, viz. the Incorporated ground of Grace which was effected in Paradise, so that the Soules Essences with their most inward Ground, turne in, to mee, and in mee, else they come but as Hypocrites and spies of the Gate of Grace.

15. This is rightly called fetching the youngest brother, for, that same Incorporated Grace in the Promise, Effected in Paradise, is the soules youngest brother, which it hides and covereth with *sinne*, and in the beginning of its Repentance it leaves him at home † by the Life of God. † Or, with.

16. Therefore sayth the Text of Moses very secretly; Hee will prove them by the Life of Pharaoh, which is as much as to say in the figure, by the Life of God, with whom this youngest son stayed behinde, him must the repenting Man bring along with him to the Port of Grace, or else he must lye \* Three Dayes shut up in Prison, till he bring him, as Josephs brethren did; that is, else must the † Three Principles in Man lye so long in Prison in the Anger of God, and cannot buy divine food, unlesse they have this their youngest brother, with them; that is, the Gate, wherein Christ in Man, in that same Image, of the heavenly worlds substance which faded in Adam, ariseth from Death, wherein he may have his dwelling place. \* 3 Dayes. † 3 Principles.

17. Thus a Man is proved by the Life of God, when he turneth to God, to try whether he turne wholly and altogether to him, and bring this incorporated ground of Grace with him, wherein Christ will and shall manifest himselfe; If not, then sayth Joseph, that is, Christ, to the soules Essences, yee are but spies to the Life of God, and search onely for the Justification of Man from the sufferings and Merits of Christ, that is, yee learne onely the Historie, and take the precious Covenant of God in your Mouths, and flatter your selves with Christs satisfaction, and remaine still onely as spies of Grace; but that shall nothing avayle you or helpe you, though likely you may spie out the Kingdome of Christ, my Anger and Righteousnesse in my Zeale and Jealousie, shall yet hold you in Prison with all the Three Principles, as long as you bring not the most inward ground of your Substance along with you, (this is called, setting all the Twelve sonnes of Jacob before Joseph, that is, before Jesus,) and fall at his feete with body and soule, inwardly and outwardly with all your faculties and powers, and yeeld them up into his Grace.

18. For it is not sayd that they can take the Grace, but that they should sink downe into Grace, that Grace may give it selfe to them; for Mans ability to take it, is lost, selfe-will is rent off from God, it must wholly sinck downe into God, and leave off willing, that God may receive it againe into his Grace.

19. O Babel! how home doth this hitt thee? Thou art by or before the Life of God, with thy hypocrisie but a spie of the Grace of God, thou dost but seeke for the Gate of Grace, and how thou mightest with thy owne will without thy inward Benjamin enter into the Kingdome of Christ, yes thou wilt be outwardly an adopted childe of Grace, whose

finnes are forgiven through the Merits of Christ, and yet continuest to be *Bahell* and a Fable, and wilt not be a Christian in Christ, thou wilt needes passe into Heaven, but that will not avayle thee; *Joseph*, that is, Christ holdeth thee imprisoned in the Anger of God both in *Body* and *Soule*, unlesse thou givest him *Eenjamin*, viz. thy inward Ground, and then Heaven goeth into thee, and Christ standeth up in thee out of the Grave, so that thy selfe art risen from Death, and then thy spying and prying, bath an End.

20. O yee high Schooles, and Universities, and all yee that will be accounted the Ministers of God, and to teach the way of God, and contend and dispute about it; what are yee? look upon your selves in this Figure; you appeare to be no other then *Spies*, you alwayes search, and yet you lye still in Prison; God will have it so *no more*; for hee himselfe tryeth the Thoughts of Man, and is himselfe present in all things, his is the *understanding*, his is the knowledge of the Kingdome of God, without him yee know nothing.

21. Your spying and knowing helps you not into the Kingdome of God, you cannot enter therein, except, *that* goe forth in your Life, that is, except it be manifested in your Life, that yee are Gods children in Christ, in his Sufferings, Death, and Resurrection, in himselfe, not through an acquired Historicall *seeming* Faith, but *Essentially* as a Branch on the Vine, yee must be a Twig on the Tree, you must have Christs Life flesh & Bloud operatively and substantially in the *Inward Ground* in you, and you must become Christ, else yee are all one and other but spies searchers and historicall Christians, and *no better* then Jewes Turks and Heathens.

22. O ye simple Men, let it be made knowne to you; goe but forth from the Towre of the Confounded Languages, then may you *soone* come to the right, seeke \* Christ at the right hand of God within you, *be sitteth there*, unlock your wills, that is, give them up to him, and he will unlock them well enough, your *repentance* must be earnest, or else ye are all one and other, but Spies.

23. Gaze about no more, it is high Time; *the time* is truly borne, or at hand, || your Redemption draweth neere: \* The Bridegroom calleth his Bride; you must indeed into the Prison of *Joseph* in this Famine, if you will not [bring your inward ground of your hearts into Repentance with you] Amen, be it so.

24. And *Moses* sayth further: But on the Third Day he sayd to them, if you will live then doe thus, for I feare God; if you be honest and true Men, let one of your brethren lie captive in your Prison, but as for you goe your wayes and carry home, what ye have bought for your hunger; and bring your youngest brother to mee; and so I shall beleve your words, that ye may not die, and they did so.

The Figure standeth thus.

25. When the soule draweth neere to God and will *work* repentance, and that its inward Ground, is yet *wholly* shut up in vanity, so that the Minde is still hanging to selfe, yet if it will not give over Repentance, and for all that cannot be free from the Earthly desires, but continueth in Prayer, then indeed God the Father letteth the Soules *Essences* out of the

\* Mat. 26. 64.  
A. 7. 55, 56.  
Col. 3. 1.

† Rev. 1. 3.  
22. 10.  
|| Luk. 21. 28.  
\* Rev. 21. 2.

Gen. 42. 18,  
19, 20.



C.69. Jacob sendeth his Sons into Egypt. Gen: 41. 319

the Prison of his Anger, that the Minde is well eased againe, like one that is released out of Prison, then sayth the Minde thus; I am very well eased in my Prayer in this Repentance.

26. For, Gods Anger hath released Nature out of its Prison, that it should with greater labour and industry presse in to God, for in its Prison it cannot doe so, for it is in anguish, and beholdeth only its committed sinnes which continually drive it back, that it is affraid & ashamed & daunted in the presence of God, but when the Anger lets it loose, then it gets power and vertue of Prayer, and the work of Repentance.

27. But the Anger of God holdeth it continually with one Band; as Joseph held one Brother in Prison, till they brought the last brother also; and thus must the poore soule remaine tied with one band of the Prison of Death, till it shed forth the last brother, viz. the inward ground, and come before God and say; Lord I will forsake all for Christs and my salvations sake, and give up my will wholly to thee, cast mee into Death or into Life, into derision or scorne, into poverty or misery, as thou wilt, I will cleave to thee, I will not play the hypocrite before thee, and give thee but halfe my will any more, as I have done.

28. And then if the Earnestnes proceed to practice, that God perceiveth that it is in Earnest, then will also the last brother be let loose, that is, then will also the last Band of the Anger of God be loosed: but in the meane time, ere it thus come to passe, the soule must lye captive in one Band.

29. But neverthelesse God sayth to the other released \* formes of Life: Now goe your way with that which you have at present in this Repentance bought or gotten of mee, and carry it home, that is, desile it not againe, live of it, and partake of this present Grace bestowed, and carry it in, to the Honour of God, that it may come before God with the Operation of it.

30. Moses sayth further; But they sayd one among another, wee trespassed against our Brother, that wee saw the anguish of his Soule, when he wept to us, and wee would not heare him, therefore now this Trouble cometh upon us; Reuben answered them and sayd, did I not tell you so much when I sayd; Sinne not against the Lad, and yee would not heare; and now is his bloud required; but they knew not that Joseph understood it; for he spake to them by an Interpreter, and he turned himselfe from them and wept, and when he turned himselfe to them againe, and spake with them, he tooke Simeon from among them and bound him before their Eyes.

31. This Figure now is the Earnestnes of Repentance, when Man in his repentance standeth before God, when he seeketh to God, & weepeth to him, when his Conscience and sinnes awake, as heere the brethren of Joseph did, then he sayth in himselfe, this I have merited and deserved by my sinnes, that I have helped to deride, scorne, and Crucifie Christ within mee, and without mee in my fellow-Members, and have not regarded the entreaties and beseechings in my fellow-Christians, but have scorned, derided, and judged them to damnation, at present it toucheth mee home, when I will turne to God by Repentance, now his fobbs and Teares withhold mee, in that I have driven him away, for my voluptuousnesse, jesting, sport, and wantonnesse, now I stand heere, and the Heaven in mee in my Conscience is become as Iron.

A a a a a

32. Then

32. Then sayth God in the Conscience, hast thou not knowne well enough, moreover have I not caused my Word to be told unto thee, thou *knewest* well that thou diddest wrong, but thy evill stubborne selfe will must *reigne*; and now thou wouldst have Grace; and the Devil sayth; it is to no purpose, Grace is gone, Heaven is *shut* up, Hell is *open*, leave off, thou wilt not attaine it.

33. But the great Mercifullnes in the Grace of Christ in the inward Ground, presseth in with his Pity, and great *Compassion*, although at present, he still hideth his countenance of Love from it, that the soule dorth not know it, and maketh the troubled soule full of misery, that in selfe it *beseecheth* and weepeth before God, and accompteth it selfe *guilty* of all Evill and wickedness, and beginneth in such kindled Lamentation, bitterly to complaine of its finnes, and to be sorry, and is also so full of shame in the presence of Christ, that it *hideth* its countenance before God, and knoweth not what to doe for Lamentation; For it seeth in it selfe with its owne Eyes, that the *severe* righteousness of God, holdeth and bindeth it in its *Life*, as the Brethren of *Joseph* must see, that their Brother was bound for their finnes before their Eyes.

34. For though Christ be stirring in the Soules Essence in the inward ground of the *Incorporated* Grace, and shattereth it, that it seeth and bewaileth its finnes, yet he setteth himselfe very strangely against the soule, and will not touch it with any *Beame* of Love; as *Joseph* sett himselfe strangely, as if he understood not their Speech, and spake to them by an Interpreter.

Note, Note,  
the ability of  
the Soule to  
attaine Grace.

35. This same *Interpreter* is even that which bringeth the soule into such Repentance, which otherwise could not be; for it hath nothing more in its owne power but *this*, that it may turne its abyssall unfathomable *supernaturall* will towards God, viz. that, out of which it is proceeded, and there stand still, which yet is very hard for it, and yet possible; unlesse its will have quite broken off it selfe, from the incorporated Gate of Grace, and given it selfe up to the Poyson and *infection* of the Devil, so that the will of the Abyss of the soule, is entered into \* a Figure of a false or wicked *Thistle*, and be wholly poysonous, then it is hard, for then it asketh not after repentance, at all, but is careless and negligent, and *obdurate*, and desireth at no time to Convert, neither is it sorry for any evill or wickednesse, but taketh delight therein and rejoyceth at it, so long as it carreth the *Body* about it; and then it is quite lost: but where there is yet a little spark of divine desire left, there is Remedy.

\* The condition,  
posture, and  
qualitie.

† Gen. 42. 25,  
26, 27, 28.

36. And *Moses* sayth further: † And *Joseph* commanded to fill their Sacks with Corne, and to put every ones Money into their Sack againe, also Provision for their Journey, and they did so to them. And they Laded their burthens upon their Asses, and went their way; but when one of them opened his Sack to give his Ass provender in the Inne, he perceived his Money that lay uppermost in the Sack, and sayd to his Brethren, my Money is restored to mee, see, it is in my Sack; then their hearts sayled them, and they were affaid, one with another, and sayd; Wherefore hath God done this unto us?

37. This now is the Most Lovely rich figure, shewing, how God taketh nothing away from the Repentant Sinner, when he in his will giveth up all, & resolveth to cleave stedfastly to God, he taketh no reward

# C.69. Jacob sendeth his Sons into Egypt. Gen 42. 521

or bounty from him, or any thing else; neither doth he take away his *temporall* Good things, when he doth yeeld up all to God, and forsaketh selfishnes; and then God filleth his sack and restoreth him all that Money which he giveth to the poore and miserable, in his blessing againe, and layeth it aloft in his provision, that the Man seeth, that God hath afforded it to him againe in his wonderfull *Blessing*.

38. At which a Man often wondereth how it cometh to passe, that *Temporall Maintenance* befallerh him in such a wonderfull manner, when he hath not sought it, or knowne any thing of it, and likely stands amazed at it, questioning whether he should receive it or no, and thinketh verily, it is done for a Temptation to him, as heere *Josephs* brethren thought that *Joseph* tempted them thus, that he might have an *occasion* against them.

39. And this signifieth the inward Bounty of Christ, that when the poore sinner powereth forth his *heart* before God, for payment to the Grace, and returneth what he hath to God, then God filleth the sack of his *heart* full with the Grace of Christ, and giveth him still good Provision, viz. *understanding* and wisdom in the way of his Pilgrimage, wherein he is to Journey through this valley of Misery home againe into his Fathers Country.

40. But by this Journey and Pilgrimage, wherein the Adamicall Mans sack is filled with heavenly good things, the Kingdome of Gods Anger, as also the *Earthlinesse* is robbed of that which they have in Man, as is to be seene in this Figure.

41. For \* *when Jacobs sonnes came home to their Father and told him how it happened to them, and powered out their sacks and found the Money againe, and would have Benjamin also into Egypt: then sayd Jacob yee have robbed mee of my children, Joseph is no more in being, nor Simcon is not, and you would take away Benjamin, all this goeth against mee.* \* Gen. 42. 35; 36.

42. Heere Jacob their Father standeth in the figure of the outward Natures selfe, shewing how Nature complaineth, when it is bereaved and robbed of its right, and of that which it hath begotten and brought to light; and standeth very excellently in the figure; for the outward Nature sayth, when it seeth the *Divine Gifts* in it selfe, whereby it looseth the right of its selfehood. I am bereaved of my might and strength; *Joseph*, viz. the *inward ground* of the Kingdome of Heaven, which I had in Paradise, that is no more, and so will also these Gifts of my Power and authority, viz. my children, that is, the *properties* of my Nature, be taken away, it all goeth against mee, I must suffer my selfe to be bereaved.

43. \* *But Reuben sayd to his Father; If I bring not Benjamin to thee againe, then slay my 2 Two Sonnes, give him into my hand, I will bring him to thee againe; that is, God Comforteth Nature and sayth; Give mee thy formes, Qualitie, and Condition, viz. thy Children, into my hand, I will but bring them to Joseph, that is, to Jesus, and will give them to thee againe, thou shalt loose nothing, if I doe not, then slay my two sonnes with thee, that is, slay the first and second Principle.* \* Gen. 42. 37. † 2 Sonnes.

44. Which is even done, if Nature be bereaved of its formes and Condition, then must cease in the Nature of Man, the Kingdome of God in Love, and also the Kingdome of God in the *might* of the fire, so very secretly doth the Spirit of God delight to play in the figure of *Regeneration*;



522 **Gen. 43. How Jacobs Sons went into Egypt. C. 70.**

ration; which Exposition will seeme strange to Reason, but wee know what wee write heere, which is *understood* by those of our Society.

\* Gen. 42. 38.

45. \* And Jacob sayd, my sonne Benjamin shall not goe downe with you, for his Brother is dead, and he is left alone, if any mishap befall him in the way that you travaile, yee will bring my Grey hages with sorrow of heart into the Grave; That is, Nature is faint, when it must enter into the Death of Christ, and is affraid of *Dying*, and will by no meanes come to it; it excuseth it selfe concerning its heavenly Joseph which it had, viz. the heavenly Image, which while it cannot comprehend it, it sayth, it is Dead; now when these my formes and qualities of Life in this way shall get mishap againe, then must I perish with sorrow of heart, and my Life hath an End.

C H A P. L X X.

*How Jacobs Sonnes went into Egypt againe because of the  
Famine, to Joseph to buy Corne, and take Benjamin with  
them; How Joseph caused them to be brought  
into his House, and to Eate at his Table.  
What is thereby to be understood.*

*Upon the 43 of Genesis.*

Gen. XLIII.

NOW this whole Chapter prefigureth to us, the most excellent Image, representing, how first the *outward Nature*, in this processe, when it shall give up its will thereinto, that its *Lifes Essences* shall goe into Egypt, that is, into the Death of Christ; is very *fearefull*, timorous, abashed and daunted, and yet in the End is *willing* and ready, that all its formes and Conditions of Life might enter into the dying of Selfe, viz. into the true Egypt, upon divine confidence, that it bringeth the will of God with it thereinto.

\* Powers or  
Faculties.

2. And then secondly, how the formes and \* Conditions of Life are afrayd before Joseph, that is, before the Face of God, seeing they seele in them an Evill Conscience, as Jacobs sonnes were affraid before Joseph, for they thought continually God would punish them for Josephs sake, at which they trembled.

3. And thirdly, how God, with the formes of the soulish Nature carrieth himselfe first so friendly, and first giveth them heavenly bread of his owne substance, and yet but in a strange forme; as Joseph invited his brethren for Guests, and fed them at his Table, that they eate and drank plentifully, and were merry, and afterwards let them goe in Peace, but presently after came with a terrible Triall, in that he caused his Cup to be layd into Benjamins sack, and pursued after them and fetched them back againe, all which standeth powerfully in the figure of a repenting sinner, shewing, how it goeth with him, till God in his Love giveth him to know him.

4. Moses

C. 70. How Jac: Sons went into Egypt again. Ge 43. 523

4. Moses words follow thus; \* *This Famine was sore in the Land, and when the Corne was spent which they had brought out of Egypt, their father sayd to them; goe againe and buy us a little food: then Judah answered and sayd: The Man obliged and charged us strictly and sayd: Tee shall not see my face, except your Brother be with you: Now if thou wilt send our brother with us, then wee will goe downe and buy for thee to Eate: but if thou sendest him not, wee will not goe downe, for the Man hath sayd to us, yee shall not see my Face, unlesse your brother be with you.*

\* Gen. 43. 1, 2, 3, 4, 5.

This figure standeth thus.

5. The Soule of Man standeth in *Three Principles*; viz. in the Eternall fires Nature, and in the Eternall Lights Nature, viz. in the Love-fire, which extinguished in *Adam*, for which cause at present the *Strife* is: and thirdly it standeth in *Spiritu Mundi*, in the Spirit of the World, in the Kingdome of this world, viz. in *Mortality* and *Restoration*.

6. Therefore now understand us aright thus, when the Inward Soule-ith Ground, viz. the Eternall Soule from the Fathers Property of the Word of God, turneth back againe, and lookes about after its Little Pearle, viz. after the Second Principle of the Angelicall worlds property, then it will perceive that it was lost in *Adam*; from whence ariseth its Misery and Returne againe, and as soone as it returneth againe, God giveth his *Grace* into it againe, but unknowne and not understood by it, and \* he desireth, that the Inward fire-soule, viz. the Centre of the Eternall Nature, should, with the voyce of Grace inspoken or inspired in Paradise which was wholly incorporated, turne to God againe.

\* Gods

7. In which *Divine desire*, this great unquietnesse ariseth in the soule, that it thus goeth into Repentance, when it seeth that it hath lost its ability, neither may nor shall nor can it, in any other way againe attaine its first Pearle which is had, and come to divine *salvation*, unless it turne with its fires-might wholly againe into the Ground of the incorporated *Grace*, and give it selfe up thereto.

8. And now when the outward *Mortall Soule*, viz. the Nature of the third Principle of the Kingdome of this world, seeth this, then it is afraid, as *Jacob* was of his children, and alwayes thinketh they will loose body and Life, Goods and Honour, and their formes or faculties of Life will be bereaved of their outward Might and Authority, which they have in this world.

9. And then also the inward fiery soule cannot stirre up its inward Ground, viz. the true *Benjamin*, and bring it along with it into *Egypt*, into the presence of *Joseph*, into Earnest Repentance, into the presence of *Jesus*: unlesse the Outward Soule from the Spirit of the world be brought downe and quite tamed and overwhelmed, that it also may in the End willingly submit to it, that the fiery inward great soule might thus move it selfe in all the Three Principles, and stirre up the most inward ground, viz. *Josephs Brother*, viz. the incorporated Gate of *Grace*, together with all outward Essences or faculties of the outward soule, and bring them along into the work of Repentance, into the presence of the right *Joseph* or *Jesus*.

10. For, the fiery Soule is threatned by *Joseph*, that is, by *Jesus*, that if,

if, in its drawing neere, it bring not along with it the most inward ground, viz. the brother of Joseph or Christ, which in its Manifestation becometh the Temple of Christ, then shall its Band of Gods Anger not be loosed, its brother *Simcon* shall remaine in Prison, till it also stirre up and bring with it Josephs Brother, viz. the most inward Ground.

\* Rev. 2: 17.

11. Neither shall its Sack be filled with \* *Heavenly Manna* for its food, that is, its Faiths desire shall remaine hungry and Empty, and not be filled with *divine power* and vertue, unlesse it bring the Temple of Christ, viz. the right Sack with it, whereinto the heavenly Joseph filleth his Food.

12. This now in the Text stands in a figure, shewing, how the Old *Adamicall* Man, viz. the Old *Jacob*, thinketh it to be very hard, that he should let all the powers of his *Life* be carried along into *Egypt*, that is, into *Repentance*, into the presence of Joseph or Jesus; especially when he seeth that he must breake his will, and part with all *temporall* things for it; as Old *Jacob* must part with all his children for this foode.

13. It went hard with him, and yet the famine and hunger did so presse upon him that in the end he must yeeld and be willing that all his sonnes should goe into *Egypt*, and his youngest sonne went along, and he was alone as one who had no children: so wholly must the Outward Nature leave whatsoever it hath or is in it selfe; as having no more power and ability as to *Earthly* things, and give up the *selfehood* of its inward soule, which standeth in the Drawing of God, that the inward soule may take the outward soules will along with it into Conversion, and then the Old *Jacob*, that is, the Old earthly *Adamicall* Body remaineth alone in its house of Sorrow, and knoweth not now what will become of it, when its Spirit must goe along into conversion, then thinketh the *Earthly Lucifer* in it, viz. the fleshly desire; heereby thou wilt loose temporall honour and good things, and be the *foole* of the world; this will not serve thy turne and Lust.

14. But the Great Famine, viz. *Sinne* presseth the poore life in all the Three Principles, that it must make ready and goe into *Egypt*, that is, into *Repentance*, and seeke divine foode, and pray for it and desire it, from the true householder Joseph or JESUS, and in such Prayer and desire fall on his face of great humility before Joseph or Jesus, and desire foode of him.

15. But that *Jacobs* sonnes must goe twice into *Egypt* for Corne, and at the first time receive Corne Enough, and yet they came into danger thereby, \* and were kept as a pledge, hath inwardly this figure: when Man at first turneth into repentance, then first the terrible figure or aspect of his sinnes standeth before him, for they rouse him up, and the Conscience standeth in the Anger of God.

\* Were kept in  
pawne, or Cu-  
stody.

16. As the Brethren of Joseph, stood the first time before Joseph, when he held them for spies: so also Man standeth before God as a Spie of Divine Grace; for he thinketh he will *this once* enter into Repentance, that his old sinnes may be forgiven him, but he hath not yet so strongly tamed his will, that the will should think all dayes of its life while the body lasteth, to remaine in such begun Repentance, but it thinketh onely for *once* thus to destroy Sinne in the Conscience, and to drowne the old sinnes in Repentance and Sorrow.



C. 70. Jacobs Sons went into Egypt again. Ge: 43. 525

17. And it cometh also to that passe, that his Conscience, though perhaps at first it be *terrified*, is in the End appeased and divine foode is given to him from the heavenly *Joseph*, into the Sack of his *desire*, so that the Anger of God letteth him goe; But the Anger of God in his righteousness, taketh a *pledge* from the Conscience, and keepeth it, to see whether Man would *continue* to rest satisfied with this burthen of food, if not, then the Anger of God hath its *first right* in soule and body.

18. As it happeneth to us poore Men, that wee very slightly and lavishly spend the *first foode* which the heavenly *Joseph* giveth us in Repentance, and come againe with great hunger, want and misery of Conscience, and must come to be poore againe, and even therefore, because we did not the first time bring along with us our *Benjamin*, viz. the most inward Ground; in that our will was not quite broken, and that wee suppose wee shall continue till our End; in Repentance, and divine Resignation: But if it were done in the first Repentance, then *could not* Gods righteousness in the Anger take any pledge, but must leave us quite *free*.

19. This figure now, that Jacobs children must goe downe into Egypt for foode *twice*, and at the *second time* Joseph was first manifested unto them, and the *third time* they tooke along with them their wives and children, and all that they had, together with their father; prefigureth; that when Man through sinne hath spent and *consumed* the first divine food, that he must hunger againe and be in want in his Conscience, so that his conscience *presseth* him & complaineth, as a hungry Belly complaineth for food, then he thinketh on the first repentance againe, how Grace happened to him *before*.

20. But his most inward Ground, viz. the Band of Gods Anger complaineth against him & *condemneth* him, that he did not preserve Grace, it blameth him for an unfaithfull perjured Man, who hath tasted Gods Grace, and how it was bestowed on him of *weere Mercy*, and that he hath for the *Lusts* sake of the flesh spoyled and lost all againe, and then he standeth as one that is not worthy of any thing, so much as to look up to Heaven, or that the Earth should beare him, that he hath for such *base Lusts* sake of the flesh squandered so *precious* a thing againe, and thinketh yet with the poore Publican and sinner, and with the lost sonne the keeper of swine, he will turne againe and come to the *salvation* of God; and then first it is in right true *Earnest*, and then goeth Jacobs sonnes all one and other the second time into Egypt into Repentance, to buy heavenly Corne, and then must the Old Adamical *Jacob*, viz. the *Body*, stay at home in Calamity.

21. In this Earnest it is, that *Benjamin*, viz. the inward Ground is *first* taken along; and now the first will is broken, and goeth no more in and with such a purpose as at the first time, and they come now *no more* as spies before *Joseph*, but as earnest hungry Men, viz. with an Earnest hungry Life, which from all its powers and vertues, hungereth after Gods *Mercy*, after the food of Jesus Christ.

22. Heere now beginneth the earnestnesse in feare and Trembling, and this is the true *going forth* after heavenly food, wherein the Conscience stands in anxiety, and Reason despaires of its owne ability, and thinketh, alas, God is angry with *me*: where shall I seeke for Grace, I

am not worthy of it; I have trampled it underfooote, I must stand *ashamed* before God; Into what Deepe shall I goe, where I may dare to lift up my face to God, and bewaile my wants to him.

23. Then comes the poore Conscience, in need, and with trembling, before God, and hath not *many* Confessions or words, for it accounteth it selfe too unworthy to speake one word before God, but setteth it selfe before his face, and boweth downe to the Ground, and thus in it selfe *demerseth* it selfe into the Most meere and deepest Mercy of God, into Christs wounds, suffering, and death, and beginneth from its most inward Ground, to *sigh*, and to fly into Grace, and wholly give up it selfe thereto, as *Josephs* brethren came thus the *second time* before *Joseph*, and fell downe before him.

24. And when *Joseph* saw them thus, that they were *all* there and stood so humbly before him, he had so great Compassion upon them, that *he* could not speake a word neither: but turned him and wept: And this is the state and condition, wherein the inward ground of the heavenly worlds *substance* which faded in *Adam*, into which God againe inspoke or inspired his Word of Grace in Paradise, for an Ensigne, Banner, Mark, and Limit, became living againe in this Compassion, wherein Christ is *assuredly* borne in Man in this ground, and now instantly ariseth through his sufferings; from Death in Man, and there *sitteth at the right hand of his Father*; which right hand, is the fiery soule from the Fathers property in the word of the Eternall Nature, and presenteth the soule in this ground before the Anger of God, and satisfieth and *filleth* it with Love.

\* Rom. 8. 1.

25. And heere a Christian *beginneth* to be a Christian, for he is one, in Christ, and is no more a spie and *verball* or Mouth-Christian, but that is in the most inward Ground; and heere *Simeon* is loosed, and *\* there is no more Condemnation to those that are thus in Christ Jesus*: although perhaps the Outward body is in this world and *subjected* to vanity, yet it hurteth it now no more, but every *sayling* which it now committeth, in the flesh, must turne to serve for the best to it; For now it beginneth to *kill* the works and contrivance of the flesh, and *continually* to Crucifie the Old *Adam*, for its whole life is now a meere repentance, and Christ *in it* doth help it to work repentance, and bringeth it now to his Glorious *feast* or Banquett, as *Joseph* did his brethren when they came againe to him, when he commanded to make ready and gave them of his Table.

† Rev. 19. 7. 9

26. *Thus* now Christ feedeth the Converted soule, with his flesh and bloud, and in this feast or Banquett is the *† Wedding of the Lamb*; who-soever hath been a *Guest* heere, he understandeth our sence and minde, and no other doth, they are *all* of them but Spies, though perhaps they *suppose* they understand it, yet there is no right understanding of this feast or Banquett in *any Man*, unlesse he hath been at it and tasted of it himselfe, for it is a very *impossible* thing for Reason to apprehend it without Christs spirit in himselfe, who is *himselfe* the food, at this feast or Banquet of *Joseph*.

27. And it is told thee *Babell*, in thy spying by *Josephs* feast or Banquett, that thou *deludest* Christendome; in that by this feast thou pointest them to the Resurrection of the Dead, thou Errest: a Christian must

\* eate

C. 70. How Jac: Sons went into Egypt again. Ge: 43. 527

\* *eate the flesh of the sonne of Man here, or he hath no life in him: † In the Resurrection God will be all in all. || Christ sitteth at the right hand of God in Man heere, and presenteth him with his Body and with his Innocent Blood that was shed, and that, he covereth the soule withall, and floweth into it with the same, when Gods Anger will stirre, being instigated by the desire of the flesh.*

\* John 6. 53.  
† 1 Cor. 15. 28  
|| Col. 3. 1.

28. O thou poore old *Jacob* of † *Spying Christendome*, let thy hungry sonnes, who are very *leane* for great hunger in the Conscience, goe to *Joseph*, keep them no longer back in thy feare: *what* I pray thee is thy feare? thou supposest, that if this Ground should come to light in the world, thou shouldst loose thy *sonnes* whom thou lovest; but *who* are thy sonnes? there is thy owne *honour*, in that thou thinkest to sit in the *stead* of Christ upon Earth; Also, there is thy *Lucifer* of *fleshy* honour, which thou takest care for, and thy countenance is dejected about it, if a man should require an Apostolique Life from thee, and seeke thee in the Proesse and *Imitation* of Christ; it pleaseth thee better, that thou livest in honour and voluptuousnesse of flesh, in *Spying*, and honourest thy *Belly*, and so bringest thy poore Christianity under a vayle.

† Or, *inspeeling*

29. O thou poore old *Jacob*, trouble not thy selfe so about temporall momentany things; see how it went with old *Jacob*, when he let all his sonnes goe from him to *Joseph*, how *Joseph* caused him to be fetched to him, and did so much *Good* to him and his children, and nourished them in the famine, and placed them in a better Land; and so it will goe also with thee, if thou wilt let thy sonnes goe to *Joseph*; but if thou wilt henceforth keepe them back longer, then thou must *starve*, thou and thy children, and be famished in Misery, sayth the Spirit of Wonders, by *Josephs feast* or Banquet.

30. O *Israell* Mark this Text very well, it concerneth thee, and hath cleerely concerned thee, but that thou art yet *blinde* in thy hungry misery, and waitest for the sword of the *Turba*, that shall awaken thee, since thou wilt needs *have it*.

31. Every one thinketh, if three parts of Men were destroyed, then I should have good dayes with those that *remain*, and then wee would be *honest* and vertuous, and leade an *upright* honest life: Also, men gaze about to see whence that Salvation will come, which is so much written off; and say and thinke, Salvation will enter into the Lust of the flesh *from without*, Men alwayes gape for an *Earthly Kingdome* of Christ.

32. O *Israell*, if thou knewest these present times wherein thou livest in blindnesse, thou wouldest *repent* in Sackcloath & Ashes; thou lookest for the \* *Signall Starre*, and it hath appeared, it shineth, whosoever hath Eyes may see it, it is indeed *as bigge* as the world is, and yet Men will be *blinde*. Enough to those that are Ours.

\* *Signall-Star*, such a Starre as lead the Wisemen to Christ. Matth. 2. 2.

33. And as *Jacobs* children spake much with their father concerning *Benjamin*, and promised to bring him againe, he sayd at last: \* *If it must be so, let it be so, and take of the best fruit of the Country, in your Sacks, and carry downe a Present to the Man, a little Balsam and Honey; and Spices and Mirrhe Dates and Almonds; take also other Money with you and the Money that was put above in your Sacks againe, carry with you, it may be it was done by mistake; moreover, take your brother, arise, goe againe to the Man, and the Almighty God give you Mercy, before the Man, that he may let your other bro-*

\* Gen. 43. 11, 12, 13, 14.



ther and Benjamin goe; but I must be as one quite bereft of his children.

34. This now is the figure that is above explained, and wee see a very Excellent cleere Type and *Image* therein, shewing, that *Jacob* commanded his sonnes to take with them of the most *precious* rich and costly fruit of the Land, and carry it with them to *Joseph*, in which the Spirit pourtrayeth in the figure, how the Christian Church, when it seeth it selfe in such Trouble, and spirituall Famine, hunger, and want; and now is on the way of Repentance, should carry these good fruits with it before God, viz. *Hope, Faith* and divine *affiance*, and not wilde fruit, as *Covetousnesse, Selfe-willed Lust, and Hypocrisie*, but a purpose and resolution towards Truth, Righteousnesse, *Chastity*, Love and *Meeknesse*.

35. Thus must the Old Man take a resolution, to goe in such a purpose to *Joseph*, that is, to *Christ*; and then hee yeeldeth up all his sonnes for the Journey of this Pilgrimage, and sayth; Now I am bereaved of all my Sonnes, I have nothing more in the desire of fleshly voluptuousnesse, I have yeelded them altogether into the will of God.

36. Also, wee see in this figure, how *Jacob* commanded them to take with them againe, the *unrighteous money*, that they had brought back in their Sacks, and restore it againe; thus also must a Man who will be or is a Christian, put away from him all *unrighteous things*; all that he hath gotten to himselfe by *subtilty, craft, and wrong*, that, he should repay againe, or, else indeed give it to the Poore.

37. For that which he giveth to the needy and miserable that suffer want, he giveth to the hungry brethren of *Joseph*, and the heavenly *Joseph* receiveth it in his hungry brethren and fellow-Members, and returneth it to him againe manifold, as *Josephs* Steward gave them againe the Money which they carried home in their Sacks the first time and brought it againe, and sayd, Peace be to you, your fathers God, hath bestowed Treasure on you.

38. A man must put away all unrighteousnesse from him, if he will enter in to the Wedding of Jesus Christ; *Hypocrisie* and flattery in comforting ones selfe, avayleth nothing; it must be Earnestnes; and this is that which keepeth Men back from the wayes of God, even their walking upon the wayes of *Hypocrisie*, and flattering themselves; whereas they should leave off and forsake unrighteousnesse and *Extortion*, and restore that which is gotten by falshood: thus they have cast the Purple Mantle of Christ over the *crafty* wretch, and covered him with the satisfaction and merits, onely that the *Theefe* may live under that Cloake.

39. O thou poore Christendome, how hath *Antichrist* deluded thee with this Cloake and Covering; O flee away from him it is time: The Covering will not avayle any wicked and unrighteous person, so long as any is *such* a one he is the Devills Servant.

40. A Christian is a New Creature in the Ground of his Heart, his Minde is bent onely to *well-doing*, nor to steale, Else were Christ [by Consequence accounted] a Theefe in Man. Let but the Mantle of Christ fall off, and restore what thou hast stolen, and gained and extorted with *unrighteousnesse* and injury, and cast away the old Quarrells, strivings, and \* *Litigations*, from thy soule, and goe naked and empty under the *Crosse*, to which Christ hangerth, and looke upon his fresh bleeding wounds,

\* Law-suits.

wounds, and take his blood into thy hungry soule; and then thou wilt be healed and redeemed and released from all waite, else no comfort of Satisfaction and Merit will helpe thee. All true Comfort is but this, that a Christian comforteth himselfe that he shall in this Repentance in Christ Jesus obtaine a Gracious God and that shall even be his Comfort that he may not despaire.

41. The satisfaction wherewith the unrighteous comforteth himselfe; and sayth, My works avayle nothing, Christ hath done all, I can doe nothing; and continueth under such Comfort in sinnes, that is the Devils fithhooke, whereby he catcheth his fish with Christs Mantle.

42. Christ had his Purple Mantle on him, when he was in his suffering; but when he hung on the Crosse, he had it no more, much lesse in his Resurrection: so also should a Man take this Mantle about him, onely when he goeth into Christs Suffering and Death in Repentance, in Repentance it is onely avaylable; and no way else, that a soule should wrap it selfe up in it when it is ashamed in its sinnes, before the face of God.

43. All that is taught and beleevved otherwise, is deceipt, a fable, and Babell. All teachers that teach otherwise, are but servants and slaves of the Belly, and the fishermen, and a Deceipt of the world, of these let Men beware: for he that will be a Teacher, must also be a true Christian, that so he may also thus live in Christ; Else \* he is a Theefe and a Murderer, that climeth up some other way into the sheepfold, of whom Christ speaketh.

\* John 10.

44. And Moses sayth further; Then they tooke their Present and the double money with them and Benjamin, and arose and went into Egypt, and presented themselves before Joseph; and when Joseph saw them with Benjamin, he sayd to his Steward, bring these Men to my House, and slay and make ready, for they shall eate with mee at Noone, and the Man did as Joseph sayd unto him, and brought the Men into Josephs house.

Gen. 43. 15,  
16, 17.

45. This now signifieth thus, that hee that hides himselfe under the Mantle must come forth, and bring his unrighteous wrong gotten Goods againe, and come before the face of the heavenly Joseph, and come naked and empty of his, I hood or owne ability, and bring the right Benjamin that is in him, along with him, then Joseph draweth neere him, and seeth him, and commandeth his Steward, viz. the spirit of Power, to bring these Men into his house, viz. into his Humanity; and then the Lamb of God shall be made ready, and these Men or the Lifes Essences of the right soule, shall eate at Josephs Table with him at Noone, (then it is Noone when the high Light of Grace, shineth as at Noone or Midday in the soule) and heere Josephs brethren are reconciled, when they eate with Joseph, that is, with Christ, of his Foode.

46. This Now is the Supper Apocalyps † 19. Heere a Man casts away the Mantle, and becometh a Brother of Joseph, and needs no more flattery or comforting of himselfe, but becometh a Christian in Christ, who is dead with Christ to his sinnes and is become living in him; and is risen againe in him, and liveth with him, eateth with him at his Table, and is no more a servant of sinne, who must feare againe, but who is \* a sonne in the House to whom the Inheritance belongeth, according to the Scriptures.

† Rev. 19. 9.

\* Gal. 4. 7.

Gen. 43. from  
17. to the 25.

47. And when Josephs Steward had brought them into Josephs house, they were still afraid, and spake to him before the doore concerning the Money, which they had found in their Sacks; but he comforted them and sayd, I found your money and have had it; your God hath bestowed Treasure in your Sacks; and he brought Simeon out to them, and brought them into Josephs house, and gave them water to wash their feete, and gave their Asses Provender, but they prepared their Present against Joseph should come at Noone; for they had heard that they should Eate bread there.

48. This now is the figure and representation of a Troubled Man, who now entereth into Josephs house, & giveth againe the unrighteous things, for he had done much unrighteousnesse and wrong, because he had nothing to give, he giveth it againe with his heart before the house of Joseph in true Confession and acknowledgement, and would faine give it back againe with his hand, if he were but able to doe it; to such a one sayth Josephs Steward, feare no more, I have cleerly received it in your Repentance, Christ hath payd and restored it for you in his blood, so that all is done away and nothing remaining, and you are in poverty and misery, therefore keepe that little which you have, to cherish your life, though indeed you have it of wrong, and should have nothing in this world for your owne, yet God hath given you Treasure; Take water and wash your feete; that is, cleanse the Conversation of your hands and feete, and doe evil, no more, keepe not that which is unrighteous, but onely that little, which you have of right, wherewith you cannot repay the wrong.

49. Not so to understand it, that he should not restore againe that which is of wrong, of his own which he hath rightly gotten besides Extortion, if he be able; we speak of the poore, which hath nothing but a peece of bread left to sustaine Life; no excuse awayleth before God, the Conscience must become pure, or else thou art a Theefe: for the figure heere addeth, that the Steward gave their Asses provender, which signifieth the Earthly Body; that Christ will by his Steward cause provender and food to be given to it.

50. These Stewards heere, are honest and vertuous people in the world, which shall help to take care of it, that it may live, and though he were formerly a wicked Man, if hee were now honest from his heart.

51. Not as the false wicked world judgeth, who know a fault in a Converted Man, which he hath had, and still alwayes upbraide him and condemne him for an unrighteous Man, which Devillishnes the world is full of, that if they see a Man, who is Converted, they cast all faylings and infirmities which every one hath in flesh and blood, upon him and judge him for it, and looke upon what he hath been, and not upon what he now is. Heere sayth Christ: \* Judge not, and then you shall not be judged.

\* Matth. 7. 1.

† Gen. 43. 26,  
27, 28.

52. † Now when Joseph entered into the house, they brought him the Present in their hands, and fell downe before him to the Earth; but he saluted them friendly and sayd; is it well with your father the old Man, whom ye told me of, doth he yet live; and they answered: it is well with thy servant our father, and he yet liveth: and so they bowed and fell downe before him.

53. This now is the State and Condition of the Soule when it cometh plainly before the Eyes of God, and hath wrapt its Present up in the Sufferings



## Ch. 70. Jacobs Sons went into Egypt again. Ge 43. 531

Sufferings and Death of Christ, and beareth it in its hands with the figure of the *Nayle-Prints* of Christ, in the presence of God : that is to say, the *will* to Righteousnesse, Truth, Chastity, Love, Patience, Hope, Faith, Meeknes; *these* are now in the will of the soule, and *these* the soule giveth to the heavenly *Joseph*, and falleth downe before him in *humility*.

54. But this *Joseph* Saluteth the soule, that is, he *speaketh* or *inspireth* his word of *Grace* into it, and *parlyeth* friendly in the Conscience with it, concerning the *old* Adamicall *Jacob* of its *Life*, and sayth : doth he yet live, that is, if he be *still living* and not quite dead, there shall well be a *Remedy* for him; at which the soule *rejoyceth* and sayth; it is well with thy servant my father, and he yet *Liveth*.

55. \* And *Joseph* lift up his Eyes and saw his brother *Benjamin*, his Mothers sonne and sayd; is that your youngest Brother that you have told mee of, and sayd further: God be grations to thee my sonne; and *Joseph* made hast away; for his heart burnt within him towards his brother, and sought where to weepe, so he went into his Chamber and wept there; and when he had washed his Face, he went forth and carried himselfe boldly and sayd: Set bread on the Table. Gen. 43. 29, 30, 31.

56. This now is that Excellent Type or Image, as is above-mentioned; when *Benjamin*, that is the *most Inward Ground*, wherein lye the *Grace-Gates* of *Paradise*, is manifested before the eyes of Christ, in whom the great *Compassion* kindleth it selfe; then God in Christ *Speaketh* in or *inspireth* the *Living Compassion*, as heere *Joseph* into *Benjamin* when he sayd; God be grations to thee my sonne: This weeping of the heavenly *Joseph*, kindleth this faded *Paradisicall Image* againe with this weeping *humility* of Christ, so that, from Christs weeping into this Image the *Eternall Joy* riseth up: and then Christ setteth Bread upon the Table, that this Image may *Eate* with him.

57. And *Moses* sayth further; And they served *Joseph* apart, and them apart; and the *Egyptians* that did *Eate* with him, apart also; for the *Egyptians* dare not *eate bread* with the *Hebrewes*, for it is an *Abomination* to them, and they placed them before him, the first according to his priority of Birth, and the youngest according to his youth, and they *Marvailed* amongst themselves, and they carried them + food from his Table: but *Benjamins* was five times as much as the other, and they drank and were merry in drinking plentifully with him. Gen. 43. 32.

58. This figure is now the *secretest* Ground and highest *Mystery* of all between God and Man, although it appeare outwardly as if *Joseph* would thus *hide* himselfe before his brethren, as if he were not an *Hebrew* of their Progenie; yet the Spirit hath heere set downe so deepe a *Mystery*, that no *Reason* can discerne it.

59. For *Joseph* in this place standeth in the figure of Christ, who hath food apart, \* whereof they know nothing; as it is to be seene at *Jacobs well*, when his Disciples called him to *Eate*; then sayd he; I have foode which you know nothing of, which is to doe the will of him that sent mee: for the *Heathen* *Womans Faith* was his Foode. \* John 4. 32. 34.

60. Christ according to the *Eternall Word* of the Deity eateth not of the substance of Heaven, as a *Creature*, but of the humane Faith and earnest Prayer, and the soules of Men Praying God, are his Food, which the *Eternall Word* that became Man, eateth, as apart, which appertaineth

eth to no Man or any other Creature, neither can they eate it, and when he eateth the Faith and Prayer, together with the prayse of God, from our soules, then the Humane Faith together with the Prayer and praying God, becomes *Substantiall* in the word of power, and is of one and the same Substance with the Substance of the heavenly corporeity of Christ, all alike to the onely *Body* of Christ, God and Substance, viz. God, Man, and Substance, all one.

61. This Substance, (which is one and the same Substance with the assumed, humanity, from us, wherein he hath shed his Bloud, which is alike of a *Divine and humane* Substantiality, viz. *Supernaturall* flesh and Bloud, and then also of the humane *Creatures* flesh and Bloud except the *Earthlines* of our humanity) he giveth this now to the humane Faith againe to be eaten and drunk.

62. For, Faith in the *desire* of its hunger, is the Mouth, which sucketh and receiveth it in, in which impression catching and receiving, Faith eateth and drinketh Christs flesh and Bloud, which eating and drinking is apprehended and kept in the *inward* Paradisicall Image, which faded in *Adam*, and became living againe in Christ, wherein the humane Paradisicall Substance and Christs flesh and Bloud, are *entirely* one Substance, and continueth so *Eternally*; which inward Man, is now no more called *Adam*, but *Christ*, viz. being a Member of the Body and Substance of Christ, wherein is the Temple of the *Holy Ghost*, and Gods holy *Word* is therein Substantially, and it is a \* forme or Image of the Imagelesse Deity; viz. the Imaged Word of God, an † Expreffe reflex Image of God.

\* Resemblance of the unconceivable or non-imagible Deity.  
† Answering exactly as a Mans face doth in a Glasse.

63. And this now is the signification of the figure, that they served *Joseph* apart, and his brethren also apart; that still there is a difference between Christ and his Eating, and Man and his Eating, the difference is not as to the Creaturely humanity of Christ from us, but *between* the un-formed Eternall Word in him, wherein the Totall God is operatively and generatively, not shut up and seperated, but Expreffive in full Omnipotence, not creaturely but Divine.

64. But in us Men, so far as Man in his *participation* hath any thing of God and Christ in his owne Substance, the Word is formed and Substantiall, and this formed Substantiall Word eateth againe of the formed word of God, viz. of Christs flesh and Bloud, \* wherein yet also the un-formed Word together with the whole fullnesse of the Deity dwelleth.

\* Col. 2. 9.

65. But the humane Creature, hath it not in his *owne* participation or possession of selfe, as it is in Christ Jesus, but as a vessell and habitation of God, after that manner by way of similitude, as fire possesseth Iron and † illustrateth it, that it come to be *all of a fire*, and yet it hath not the Fire in its owne power or authority, for if the fire goe out, the Iron then remaineth to be *dark* Iron, or as the Sunne presseth and penetrateth through an hearb, and puts forth it selfe together in the hearb and becometh *Substantiall*, and yet the Sunnes Spirit remaineth to be onely a power and vertue in the hearb, and the *Corpus* or Body of the hearb, doth not come to be Sunne, thus also is it to be understood between God, and Man.

† Maketh it all of a light fire.

66. But that *Moses* sayth: And they served the *Egyptians* also apart, for

C.70. Jacobs Sons went into Egypt again. Ge:43. 533

for the Egyptians dare not eate Bread with the Hebrewes, hath also its figure; though it might well be so outwardly in it selfe, that they have not dared to Eate with them, which wee leave unquestionably in its owne worth, as also all other things, wee leave it standing in a History, but wee would onely cleere and explaine the meaning and understanding, wherefore the Spirit of God hath caused it to be deciphered so narrowly, curiously, exactly, and punctually.

67. Now when wee will search out this, wee must take into Consideration, a Naturall Adamicall Man, of what kinde Progenie or Name soever he is, whether Heathen, Turk, \* verball or Titulary Christian, or Jew, heere they are all alike and no otherwise: all these dare not Eate with a right true Christian, as, viz. with Josephs Brethren; But why? because they have not a Mouth to eate such foode withall, their Mouth is yet shut up to them, and they cannot eate the Foode of Christs Body, they are an Abomination to it, and have a loathing against it: as wee see that it is an Abomination to the Jewes, Turks & Heathens, that a Christian sayth; † Hee eateth Christs flesh and drinketh his Bloud.

\* Or Mouth-Christian.

† Job. 6. 53.

68. So also it is an abomination to the Titulary Christendome, one part of which beleeveth not the Substantiall participation and feeding upon the Body of Christ, but will have it meere Spirituall; The other part will have the Mouth of the Adamicall Mortall Man full of it, and therewith comprehend & receive it: And so there is no right knowledg or understanding in either part: and they sit at Table, but without knowing any thing as the Brethren of Joseph did, who knew not Joseph, where indeed their Faith feedeth, but their understanding knoweth not Joseph in his || feast or Banquett.

69. Now then sayth Reason: seeing the Jewes Turks and Ignorant unknowing Heathen have no Mouth to eate such foode with, and that Christ sayth: \* Whosoever Eateth not the flesh of the Sonne of Man, he hath no life in him; therefore they must all of them be Damned: O Israell, how blinde art thou heere, and knowest as little as they, or as Josephs Brethren knew of Joseph.

|| Or, Messe of foode.

\* Job. 6. 53.

70. The Turks Jewes and Strange Nations, whose desire and prayer goeth to the Onely God, have indeed a Mouth but not so as a Christian hath; for as the Desire, viz. the Mouth, is, such is also the Foode in the Mouth; They desire the Spirit of God, and such is also their Eating, in that manner as before Christs humanity, in the Father and the Sonne, viz. in the Word.

71. But a Christian hath an incarnate Mouth: for the \* Soules Desire, or much more the Substantiall Christ or Christus, viz. the Virgin Sophia hath a Mouth from the Substantiall Word; but the other have one from the un-substantiall Word; they desire † the property of God the Father, viz. of the Onely God, and they doe apprehend it also. But heere Grace is not manifest.

\* Or, Soulish.

† Or, to be like God the Father: our heavenly Father.

|| Job. 6. 37.

72. But seeing || the Father hath given Man to his Sonne Christ, as Christ sayth, and hath manifested the Grace in Christ, and invireth them all in Christ, and that there is no Salvation \* without Christ; therefore he giveth to them also the Earnest crying prayer, which Christ receiveth from his Father, and apprehendeth it in himselfe and eateth it, and filleth them with his Humanity, Suffering, Death, and shedding of his Bloud,

\* Or, out of him



and so they are with their spirit in Christ *Substantially*, but in themselves as *hidden* to them.

73. For they desire *not* any way the flesh of the Sonne of Man, and therefore they have not in their *Selfhood* any Mouth for Christs flesh and Blood, for they have no desire to it, but with their Spirit they are *Substantially* in Christ: But their inward in *Adam* faded Paradisicall Humanity, wherein the incorporated Grace in Paradise, lyeth, remaineth *hidden* in them and *without* a stirring Life.

74. For Christ dwelleth not *Substantially* therein, as in a true Christian: But their Faiths Substance is *hidden in Christ* to the Day of the Restoration of that which is lost in *Adam*, when their Paradisicall Image, which is not manifested in this Time, will put on their Faiths Substance, in Gods *bestowed* Grace, which proceedeth from one upon all, out of Christs Spirit; for that Incorporated Grace, *viz.* the inspoken or inspired Word standeth also in *them*, and panteth after Christs *Substantiality*.

75. But seeing their *Substantiality* is in the *Word*, without this place, state and Condition, in Christ, where Christ in *himselfe* fullfilleth their Faith to God, therefore also will their substantiall Faith in God put on that *incorporated* word in the Paradisicall Image, together with the same at the *Revelation* or Manifestation of Jesus Christ; and heerewith also the whole Man.

Note, how  
Salvation is not  
of our selves, but  
of Grace in us.  
\* Eph. 2. 8.

76. For the Scripture saith; \* *Of Grace are ye saved, and that not of your selves*, not by your knowing, but through Gods Mercy and Compassion. It lyeth not in knowing, as if the knowing could receive Christ, but it lyeth in the Gift, *viz.* in the *Grace*, which Christ giveth to the *unknowing* into their Faith in God, as well as to the knowing into their *Desire*, it is done to both, of *Grace*.

77. For *Adam* went forth from the Onely God into selfe, into ignorance, and lead us all with him into that *Ignorance*, but Grace came againe from that onely God, and offereth it selfe to *all* Ignorant unknowing persons, Heathens as well as Jewes.

78. Among the Jewes stood the Image or *Type* of Grace in the Figure, signifying, how Grace would receive Man againe. But now the Fathers of the figure, *viz.* the Jewes had no more part in the *Grace*, *viz.* those among whom the Image or *Type* had not *manifested* it selfe, for the prefiguration and *Type* pointed at *Christ*; The Jewes pressed with their Faith and Prayer, through the Prefiguration into the onely Grace, which was in God, which God bestowed upon *Adam* and his children; But the Heathen, which had not the Law, and yet *beleaved* without Circumcision, in the onely promised Grace of God, they pressed without the *Type* or Prefiguration into the *Grace*.

79. For the *Ability* was given to the one People as well as to the other, no People could of *themselves*, but the Grace tooke the *Will* for the Ability, and gave them ability and power alike, the Jewes and the faithfull Heathen: But *Infidelity* and *not willing* was both with the Jewes and Heathen, their *Damnation*, in that they withheld their wills in selfe and in *Hardning*, and went awhoring after other Gods: thus, the Circumcision and Sacrifices were *not* the Jewes Salvation, but *Grace*, which they represented in such figures pointing at the *Humanity of Christ*, when the  
Grace

Grace would *fullfill* the future; the future fullfilling was their Salvation.

80. Thus also at present the Christians have the *figure* of Grace under the Gospel in the fullfilling: *not* that they can receive the fullfilling in selfe-power and ability, but the fullfilling of the Grace *tendereth* it to them, if they will *give up* themselves thereinto, and the *Mouth* is given to them in the Grace.

81. But the other bend their wills towards the Grace of God, which is even the *same* Grace with the Christians, and no more; but the Substantiall Grace in the Image of the fullfilling, *they know not*; But the Grace taketh their willing with the desire into it, and giveth the desire in the Grace, a Mouth, which is *hidden* to the Creature, till the day of the Revelation of *JESUS Christ*.

82. Therefore there is no other difference between them, but the Substantiall Stirring in the Paradisicall Image, the Paradisicall Image *not* having yet put on Christ in Substance, *as it is* with the true Christians, and yet their Faith in the Grace of God in Christ, is Substantiall, yet not in the humane *owne possession* of selfe, but in God who fullfilleth all things, and *is* and dwelleth through all things; thus the Substantiall Grace is neere the faithfull or Beleeving Jewes and Turkes, and *in them*, but as to the Creature *not* apprehended.

83. They have Christ in them, but they apprehend him *not*, unlesse their will enter into the Substantiall Grace of Christ, and *then* Christ manifesteth himselfe in *their* Creature, as well as in Christians; But the Grace in Christ is *layd by* the faithfull beleeving Jewes and other People, for it moveth *through* them, and their will to God is *in it*, and *walketh* therein.

84. A Titulary Christian without the Divine Will is further from it, then a Beleeving Jew, Turk, and Heathen, or whosoever he be that putteth his trust in God, and *giveth up* his will to God; such a one is neerer, and will Condemne the Titulary Christian, in that he boasteth of knowing and comforteth himselfe with the Grace, but continueth in his *evill* will and *desire* without Grace, and will set the wicked man up in the Grace of God.

85. Thou sayst thus: The strange Nations are *not Baptized* into Christ, therefore they are not Children to the Grace of the Covenant, neither. Answer. If *Circumcision* were alone salvation, then were *Baptisme* so also, for the one is as the other, but God requireth that a Jew should be Circumcised inwardly *in Heart*. Circumcision was but the Type or Image, shewing how Christ would Cut off sinne, which Type Christ hath *fullfilled*: Thus also the Spirit of Christ \* Baptizeth with this Covenant in the Paradisicall Image, in the Incorporated Grace, and kindleth an Ember.

86. But it requirerh an *Ens* of Faith, which is capable of the *Baptisme*, which cometh from the Parents, and through the Earnest Prayer of those which are conversant about the worke, else the Covenant is *despised*, and there is no Circumcision of the Heart and Spirit: for the power and authority wherewith the Holy Ghost baptizeth consisteth *not in Man*, but in God; whosoever despiseth his Covenant and manageth it not with earnest and with Circumcised hearts, those he baptiseth

\* Batheth,  
Steepeth or  
soaketh into  
the Grace and  
quickneth a  
Sprout.  
+ Or, Steeping.

536 *Ge. 43. Jacobs Sons went into Egypt again. Ch. 70.*

into his Anger; as Saint Paul sayth concerning the Supper of Christ, that the wicked receive it to Judgement.

87. A wicked Priest hath not power and authority to Baptize with the Holy Ghost, he hath *only* the Water, and is himselfe *uncapable* of the Office; but the *Ens* of the Childe, and the Beleiving Parents, and those who require and promote the worke, their Earnestnesse and Prayer reach forth the Covenant with their Faiths desire to the Baptized Infant.

88. But the wicked Priest is no more profitable in it, then the *Funt-stone* that holdeth the Water; thus he bringeth only the Water and the *Ceremonies*, which a *Turk* can doe, without Faith or Beleiving.

89. But a stranger that hath not the Baptisme, and knoweth nothing thereof, becometh in his Faith, Circumcised *in Heart*, and the Holy Ghost soaketh into his Faiths desire, and baptizeth him unto the Revelation of *JESUS Christ*, when his Faith shall also put on the Substantiall Covenant in the Grace.

90. O *Babell*, how blind art thou? How have thy *Chrgy* or Men Ordained and in Orders sett themselves in Christs Stead; but they all serve not Christ, but themselves to their fleshly honour. O *Eabell* convert, the Doore is open, else thou wilt be *spewed* out; the Time is borne, else thou wilt be set before the Light and proved, and then thou wilt stand in shame before *all people*.

91. Further, the Spirit of God hath yet a powerfull figure in this Text, in that *Joseph* caused his brethren to be set before him according to the order of their Birth, and caused his Brother *Benjamin* to be served with *five* times more then the other. This prefigureth to us first, the difference in the Kingdome of Christ, shewing how they shall be unlike in the regeneration, as *S<sup>t</sup> Paul* sayth concerning it, \* *They shall Excel one another in* || *Glory, as the Sunne, Moone, and Starres* doe.

\* 1 Cor. 15. 41.  
|| Clariy.

92. For there it will avayle nothing to have been a King, Prince, Lord, Noble or Learned, but he that hath had the Greatest power and vertue in him, who shall have attained Grace in the Name of *Jesus* the Most cleerly in his *wrestling of Repentance*, he will be greatest there: for these Orders and Degrees, signifie to us, that they will be *unlike* in the Divine Exaltation, *viz.* in the power and vertue, as the Angells excell one another in power, vertue, beauty, and brightnesse.

93. But that *Benjamin* had five times more food served to him, pointeth in the figure at the *inward Man*, for *Benjamin* standeth in the Figure thereof, being he is *Josephs* Brother, and *Joseph* heere standeth in the figure of Christ: therefore it belongeth to the Inward Man to Eat of his brother Christs foode from his *five wounds*: this is that which this pretious figure signifieth heere, as may be seene.

94. But that the Spirit sayth, they drank and were all filled with drinking, signifieth that in the Kingdome of Christ there is an universal *Common participation* and Joy, and in that there is no difference, because in such difference they shall all rejoyce in *one God*; for their drinking fully signifieth heere, the *Eternall Joy*, where, in this Joy wee shall be as it were drunk, and then will the inward Man, drink and Eat of the sweete Grace which is manifested in Christs *five wounds*, and hereby give it into the fiery soule, which in its fiery Essence, will in this sweetnesse



# Ch. 71. How Joseph caused his Brethrens Ge 44. 537

ness awaken the Triumph of divine Joyfulness, and heerwith will the Noble \* Bride refresh its Bridegroom, viz. the soule.

\* Sophia. the  
divine wis-  
dome.

## CHAP. LXXI.

How Joseph caused his Brethrens Sacks to be filled, and the Money to be layd uppermost in their Sacks, as also his Cup in Benjamins Sack, and Caused them to be pursued and charged with Theft : What is thereby to be understood.

Upon the 44 Chapter of Genesis.

**M**oses sayth : And Joseph commanded his Steward and sayd, fill the Mens Sacks with foode, as much as they can carry, and lay every one his Money uppermost in his Sack, and lay my silver Cup uppermost in the Sack of the youngest, with the Money for the Corne : And the Steward did as Joseph had sayd unto him. On the morrow when it was light, he let the Men goe with their Asses, and when they were not come far out from the Cittie, Joseph sayd to his Steward, up and pursue after the Men, and when you have overtaken them, say thus unto them : Why have you requited Evil for Good, is it not that out of which my Lord drinketh, and wherewith he propheseth, Ye have done ill : and when he overtooke them, he spake such words to them.

Gen. XLIV.  
1, 2, 3, 4, 5, 6.

2. Now a Christian standeth in this figure, signifying, that when he is come to this in right Earnestnes into the Image in the Triall on the path of Christs Pilgrimage, in this world, how God exerciseth & purgeth him, for this is the way & procelle on the path of Christs Pilgrimage, & how God carrieth himselfe, & the world also, towards the Creaturely Reason of Man; for we see in this Image, how God, when the Repentant Man is in the true earnestnes, filleth his Sack, viz. the Minde, and Conscience in the lifes properties with his Grace, and layeth \* the Cup of salvation, viz. the true and right silver Cup, viz. the † Cup of Christ, out of which hee drank in his Suffering, uppermost in the Sack of the filled Grace, out of which a Christian must drink also, and follow Christ in his contempt.

\* P/al. 116. 13  
† John 18. 11.

3. For Josephs Cup, out of which he drank, with which he Propheseth or Divineth; is in this figure no other, but the Cup of the Testament of Christ before his suffering, of which he drank with his Disciples, and whereby he divined or prophecyed concerning his Eternall Kingdome, and that whosoever would drink of this Cup, should with him divine and prophesie \* to the Eternall Life.

\* Upon, into of  
concerning.

4. But this figure sheweth the Great Earnestnes signifying how this Cup should be bestowed upon Gods children, and what that Wine is, which they must drink of out of it; for first Joseph sendeth his Steward after them, and bids him tell them, they had stolen his Cup, and was churlish towards them, when as yet they were not Guilty: so also when a Christian hath his Sack filled with this food, then will Christs Cup be layd in for him; These now the wrath of God filleth in the humane Nature,

# 538 Gen. 44. How Joseph caused his Brethrens C. 71.

Nature, as to their soules and as to the *mortall* Body, and sayth to the Conscience; thou hast not rightly gotten this Cup, by the right of Nature; thou hast *stolen* it out of Gods house from his Grace and power;

\* *Mat. 11. 12.* \* *The Kingdome of Heaven suffereth violence* heerein, and thou hast done violence and gotten this Cup to thee into thy Sack, thou hast not Grace by the right of Nature, thou wilt needs walke back with this Cup in peace on these Paths.

5. But no, it will not avayle thee, if thou wilt take Christs Grace in thee along, then thou must take on thee also his Suffering, Dying, Scorne, Persecution and Misery, and suffer thy selfe to be continually reproached in the world for a false wicked man, and to suffer thy selfe to be accounted a \* wicked person by the Pharisaicall Hypocrisie, as one that hath stolen their Cup and taken it away by violence, in that he will no more kneele downe before the Great Babylonish Whore, who hath presented a Cup full of Hypocrisie and Blasphemy, and quasse of their Cup; and then reproach they him for a wicked person, who hath stolen their Cup and Authority from them, and runne after him and would murder him, and damne him to temporall and Eternall Death, and reproach him without ceasing for a treacherous person, who hath stolen their Cup.

6. That is, when a true Christian obtaineth the Cup of Christ, and drinketh out of it, then cometh the Anger of God in the fleshly Evill Nature, as also the Devill and the Evill world, and set upon him on every side, because he hath this Cup in his Habitation, and Prophesieth or Divineth against them, that they have the Cup of Whoredome and Abomination in them, and because he revealeth it, and will not quasse with them in their Cup of Hypocrisie and Blasphemy.

7. And then must a Christian lay downe his Sack of Gods Grace at their Feet, and suffer himselfe to be bound and captivated in their Scorning and Contemning, and then they oftentimes bereave him of Body and Life, honour and welfare, and set him with his Cup before their Judgement; and there a Christian must drink out of their Cup, the derision, Crosse, Suffering, and Death of Christ, and Imitate and follow Christ in this Cup, and not goe home againe so in Peace with his filled Sack of the Grace of Christ, through this world, into his Eternall \* Country of his Father, he must be † conformable to Christs Image, and follow him in his way which he hath walked in this world: this is powerfully prefigured in this figure.

8. For Josephs Brethren stood now in the figure of a Converted Christian, whom God hath clothed with Christ, and also, layd in the Cup of the Crosse, together with Grace and moreover uppermost, in the Sack; to signifie, that, when the Grace of Christ, which is bestowed on a Christian, shall work and bring forth fruit, that it is not done in standing still, in peace and quietnesse, but in the strife about this Cup, for it lyeth uppermost in the Sack of Grace, & the Strife about the Cup must alwayes be the forerunner of it.

9. For Christ sayth; \* *The Sonne of Man is not come to establish peace on the Earth, but strife and persecution, that one be against another and persecute him.* Also, † *He hath kindled a fire, and desireth it should Burne.* And this is it, that a true Christian must alwayes be spoken against, even ‖ *Those of his*

\* *Mat. 10. 34.*  
Luk. 12. 51.

† *Luk. 12. 49.*  
‖ *Mich. 7. 6.*

\* Or, Native Country.

† *Phil. 3. 10.*  
*Rom. 8. 29.*

his owne family in flesh and Bloud *must* be his *Enemies*, that the sowne and planted Tree of Pearle, may stirre and bring forth fruit.

10. As an Earthly Tree, must stand in Heate, Cold and Wind, and have great Stroakes & opposition, whereby the *sap* is drawne out of the Earth into the Tree, so that it blossometh and beareth fruit: thus also the poore soule, in such smitings & *opposition*, in scorne and misery must draw power and vertue into it selfe out of the bestowed and *entrusted* Grace, *viz.* out of the soyle and field of the word of God with earnest prayer and working, and thereby beare the fruit of *Faith*, *viz.* Good Doctrine, Instruction and Conversation.

11. For thereby the Soule feedeth the Spirit of Christ, and Christ feedeth the soule againe out of the Sack of the *Substantiall* Grace, *viz.* with his flesh of the Substantiall Wisdome of God; and thus they give themselves one to another, to a *perpetuall* working.

12. And wee see heerby, how even the wicked *must* serve God in the working of his Grace, for he is its stormy wind; and his Cursing and Blasphemy against Gods Children, is the heate & cold, wherewith God stirreth his little plant of Pearle in his Children, so that it hungrerth after heavenly Sap, and draweth it into it selfe and groweth; and this is that which Christ sayd, \**He came to set up Strife on the Earth*: for Christs Kingdome is a Strife against Hell and the Devill, Christ striverth without ceasing in his Children and Members, with Sathan, about the Kingdome.

\* Luk. 12. 49.

13. For in the Earthly Man lyeth yet the *Ground* of the Serpent, *viz.* a *Habitation* of Sathan, wherein Sathan withstandeth the Kingdome of Christ: So also on the Contrary the Kingdome of Christ in Grace withstandeth the Kingdome of Sathan; with the Cup of Christ, & this Strife continueth alwayes while the *Earthly* Body continueth.

14. For thus Gods Anger worketh in the Love, that the Love, *viz.* the Eternall One, and Eternall Good, might be distinguishable, *perceptible*, and discernible; for in Strife and opposite will, the Profundity or Abyss, *viz.* the Eternall One, which is without Nature and Creature, is *Manifest*.

15. And therefore God hath introduced himselfe with his holy Word of Powers into Nature and Creature, as also into Paine and Torment, into Light and Darknesse, that the Eternall power of his Word in the *Wisdome*, together with the Expressed Word, might be distinguishable and perceptible, that *knowledge* might be.

16. For without this, the knowledge of the Eternall One would not be manifest, neither would there be any *joy*; and though it were in being, yet it would *not* be manifest to it selfe; thus it manifesteth it selfe through the introduction into Nature, through the Seperability or Distinguishibility of the Speaking; whereby the Speaking bringeth it selfe into *properties*, and the properties into *opposition* or Contrariety of will, and so through the Opposition, the Eternall Good, which bringeth it selfe along in the Word of the Speaking, into distinguishibility, becometh distinguishable, Creaturely and \* *Conceivable*.

17. Else if the Evill in the contrary will were *not* profitable, God, *viz.* the Eternall only Good, would *not* endure it, but † annihilate it: but thus it serveth to the Manifestation of the Glory of God, and the Kingdome of rejoycing, and it is an *Instrument* of God, whereby he maketh his

Good

\* Imagible,  
Imaginable, or  
Comprehensible.

† Or, make it  
to be Nothing.



540 Gen. 44. How Joseph caused his Brethrens C. 71.

\* Imagible,  
[Representable,  
or discernable.

Good \* Conceivable, that the Good may be knowne: for if there were no Evil, then the Good would not be *knowne*.

18. If there were no Anger-Fire, there could be also no Light-Fire, and the Eternall Love would be *hidden*, for there would be nothing that could be Loved; thus the Love of God hath an occasion of Love, for it loveth the dereliction of that which is *forsaken*, viz. the weaknes; that it also might be Great.

† The Love is  
selfe.

19. For Gods Love cometh *onely* to help the weake, lowly, humble, destitute, forlorne, and forsaken, and not those that goe on in the might and strength of the Fire, not the Might of selfe, but the Impotency and that which is *forsaken*; whatsoever is lowly, disregarded, humble and destitute, in that, Love worketh and dwelleth therein.

20. For Love in its owne property is nothing else, but the *Divine humililty* out of the profundity or ground of the Eternall One; Love seeketh nor desireth any thing but the One, for it selfe is the *One*; viz. the Eternall Nothing, and yet is through All, and in All, but the appropriation of selfe-will, is a Nothing to it.

21. Therefore all is foolish and esteemed *evill* and base, in the sight of Gods Love, whatsoever willet in its *owne* selfe Ability: though it may wel be profitable, as whereby the willing of nothing manifesteth it selfe, yet it is in the sight of the willing of Nothing, *onely* a Phantasey, viz. a Sport of its owne driving on, and tormenting it selfe.

22. For that which willet nothing, but *onely* that out of which it is proceeded, that hath *no torment* in it selfe; for that, to it selfe, is Nothing, but is, *onely* to that, out of which it is proceeded, it standeth submissive to its Maker that made it, he may cause it to be Something or Nothing: and thus it is one and the same thing with the *Eternall One*: for it tormenteth not it selfe, it loveth not it selfe, it feeleth not it selfe in its owne will: for it hath no will of its owne, but is given up to the Totall or *universall*.

23. As wee see, that the foure Elements stand in such a will; they are *foure*, and yet but *one*; for the foure stand in one Ground, & the Ground is neither hot nor cold, neither moist nor drie: it is that One Element, an unperceptible Life: but thus it would not be manifested to it selfe; Therefore God hath stirred it up, and exhaled and unfolded it out of himselfe, that there might be *opposition* to it selfe, and might perpetually stand in strife, that the One might be *manifested* in Multiplicity.

24. But heerin neither of them destroyeth the other that it should cease to be, and be nothing, but that which is overpowered standeth *still* to that which hath overpowered it, the heate to the cold, or the cold to the heate, and there is *no selfe possession* or willing, but one Element willet the other, that the other may be manifest, and when it is manifest, then it giveth it selfe to the *strongest* in the Stirring, and so there is a strife, and yet the greatest Love between them: for, in regard of the *Love struggling*, it is, that the strife and willing or stirring ariseth.

25. Therefore Man in respect of his own willing, is an *Enemy* to himselfe: if he did give his will to God, and did yeeld to him, then God would will through him, and with him, and his willing were Gods willing: But seeing he loveth his owne willing, and not that which hath given him the willing; it is a twofold Injury.

26. One

C. 71. And the Cup layd in Benjamins Sack. Ge: 44. 541

26. One in respect of the *owne* willing, that he will not hold still to the Originall and Ground of his willing, and be one and the same thing with it, as the foure Elements doe all give up their willing into the Ground, out of which they proceed; and move, and will according to the same.

27. A second is, that he *breaketh off* his Love from the Love of the *Abyss*, and loveth himselfe, and forsaketh the Love that hath given him his Love; and himselfe willeth, goeth, runneth, careth, and looketh after many things, and breaketh himselfe off from the *Unity*: therefore he runneth on in his own will in the formes or qualities of Nature and the foure Elements; as also in the Multiplicity of the Essences of the \*Con-

\*Or, Postures  
of the Starres.

stellations in meere *unquietnes*.  
28. And the unquietnes bringeth into Anxiety, and the Anxiety standeth in the *desire* of his will, and the desire includeth and overshadoweth it selfe, so that it is *dark* in it selfe, and cannot see it selfe: therefore the selfe-will runneth on in meere dark Anxiety, and *vexeth* it selfe in the desire, and seeketh the Love in the Desire, and yet findeth nothing therein, but the † Image of the foure Elements which the desire it selfe maketh; thus the will serveth its *Images*, and loveth the Image in it selfe, and that is the greatest folly which Nature hath brought forth, and yet it is the Instrument, whereby the *highest* *Wisdome* is made Manifest.

† Forme, quality, or condition.

29. O ye Men, who count your selves wise, and receive honour one from another, in respect of your selfe-Love and your owne will; how *Mad* are ye in the sight of Heaven! your own honour which your selves seeke, is a *stinke* in the presence of the onely Love of God; But he that seeketh another and honoureth and loveth him, he is one thing with the *Total*: For when he seeketh and loveth his Brother, then he introduceth his love into the Members of his Body, and is Loved, sought, and found of him, who made the first Man out of his Word, and is but one Man with all Men, viz. with the *first Adam*, but one in all his Members; as also with the *second Adam*, Christ, but one.

30. For, God gave Man but one will, that he should will onely what God would; God would have the World and the Creatures to be, and that he would by and out of his Word, this should Man also will through that same Word, as that Word would have it, so also should Man also will to have it be; God Created all things in its own similitude or Image, by the Word and out of the Word; that one should love another; so should Man also love his likenes and similitude.

31. For All Men are but the *One Man Adam*, God Created onely him, and the other || creating, he left to Man, that he should leave his will to God, and with God, generate the other Men out of himselfe in *that likeness*; but when that was not done, God cursed the power that was given to Man, so that the will of the Creatures is opposite to him, seeing he would have them, to *misuse* them, and would no more be a Lord of the Creatures, but *mingleth* his Love also with them, whereupon the foure Elements *captivated* him, and made him also a Beast as to the Body: and thus now he runneth on in the will of the *Curse*.

|| Or, procreating which was farther to be done.

32. For he is Gods Image, but he \*fashioneth his will into a beastiall Image, and *disturbeth* the Order of God, from what it was in the word of

\* Imageth, modelleth, or figureth.

D d d d

Creation:

542 *Ge. 44. How Joseph caused his brethrens Ch. 71.*

Creation : he suppresseth the right true will of God, and setteth his own will in the place ; he is with his will, an Enemy to all Creatures, and all Creatures are *his Enemies*.

33. And therefore must the divine will in Man be now borne againe in such *anguish* in the Opposite will, and the right divine will of the New Birth must suffer it selfe to have the Enmity of all Creatures : and therefore, *because* Man beareth in his Body a Beastiall will, wherein the beastiall Opposite will, together with the Curse, is manifested ; and so now the Life in the *Curse*, is at Enmity with the Life in the *Peace*, and will not suffer it in it selfe.

34. But if the Beastiall will in the flesh could be wholly broken and *killed*, then the Curse would cease, and so no Creature could be at Enmity more.

35. But seeing this cannot be, therefore must Man stand in Strife, and endure much evill to will in him from without, and to will much evill out from himselfe, in and towards that which is without him, and so standeth in *strife* between evill and good, and in evill and good, and liveth in the Strife of the Elements, and also in the strife of his own willing that God gave him.

36. For he complaineth alwayes, that *wrong* is done him, and yet himselfe is a wrong will, and the right will which he obtaineth in the Regeneration, is *not* his owne naturall willing, but it is the willing of the Grace of God, which is *manifested* in his willing, which willing daily killeth his naturall willing, and blameth Man by Gods instrument, with the children of the Anger openly.

*\* Gen. 44. 7, 8, 9, 10.* 37. *Moses* speaketh further and sayth ; *\* They answered him, and sayd, Wherefore speaketh my Lord such words : It is far from thy servants to doe such a thing : Behold, the Money which we found aloft in the Sack wee have brought to thee againe out of the Land of Canaan, how should wee then have stolen out of thy Lords house either Silver or Gold ? Hee with whom it is found among us thy servants, let him be put to Death ; and moreover, wee will be the servants of my Lord : Hee sayd, let it be as ye have spoken ; He with whom it is found shall be my servant ; but ye shall be quit.*

38. This Figure now sheweth, how the Conscience desireth to *justifie* it selfe, when it is apprehended by the wrath of Gods Anger, that either, when God with his plagues in Nature, also many times in the *binding* of his Graces, or through the evill World, blameth it, and representeth it *unrighteous*, then it will alwayes Justifie it selfe, that wrong is done it.

39. For if it have once turned toward Grace, and broken it selfe off from *ungodly Courses*, then it thinketh no Evill at all shall happen, God is bound to *protect* it, and the world doth it wrong, when it reproacheth it as wicked, it ought no more to be subject to plagues and punishments, and it accounteth that honesty and Righteousnes, whereby it stealeth Grace from God, and reckoneth it for its owne, as if it were *no more* Guiltie of Sinnes.

40. Also it excuseth it selfe towards the world, when the world will impute Sinnes and Blasphemies to it, as if it were guilty, then it will needs dye, or be put to death, or the like, as *Josephs* brethren did, who knew nothing of the Theft, and did *not understand* neither, that all their unright-



unrighteousnes, and their stealing of *Joseph*, when they stole him from their Father and sold him, stood in the Sacks of *Josephs* gifts, viz. were manifest before the Eyes of *Joseph*, so that *Joseph* knew and understood their Theft, and therefore caused them to be held for Theeves, and caused them to be pursued as Theeves, and fetched them back againe, and set them before the *Judgement*.

41. But in stead of their Theevey of their committed Sinnes, where-by they had forfeited their Lives, *Joseph* caused his Silver Cup to be layd to the Gift in their Sack, and caused them to be blamed for the Cup: which they would not confesse.

The Figure standeth thus.

42. When a Man, as is above-mentioned, becometh a true *Christian*, so that God giveth him his Grace, then he layeth his Grace hiddenly in the Sack of his Body in the *Essences* of Life; and moreover layeth therein the Cup of the *Crosse*, and blameth it no more in Conscience in respect of its manifold committed sinnes, for he hath utterly destroyed them with the Grace of forgiveness, and filled the Sack of his sinnes with Grace for the hunger of the poore soule; but it layeth now the Cup of *Christ* to its Charge, that it is Guilty of that, viz. of *Christs* being scorned, also of his Suffering and Death, that he hath brought *Christ* to the *Crosse* with his sinnes, that it is verily Guilty of the Cup of *Christs* *Crosse*, and not wholly righteous.

43. For when God by his Grace forgiveth him the \* sinnes unto Death, then he causeth this Cup of *Christ* to be layd aloft in the Sack; seeing *Christ* himselfe hath the Guilt of these sinnes layd upon him, and hath taken them upon him, therefore now this Man is guilty of the Cup of *Christs* *Crosse*, (in which *Christ* must tast and drink out the Anger of God in Man) and Gods righteousness, requires of him, to enter into the suffering, scorne, & Death of *Christ*, that he should dye with *Christ*, and give himselfe up to his scorne, and suffer with *Christ*.

\* Morall, deadly, or killing sinnes.

44. But seeing he cannot doe that, and is too weake to enter into such sufferings in the Anger of God, therefore hath Grace put this Cup also into him, that he might drink of *Christs* victory, and Prophecie or Divine of *Christs* suffering and Death, and make them knowne.

45. But Gods righteousness, which now requireth Man to be in the processe of *Christ*, viz. in *Christs* Sufferings and Death, and yet findeth him not alwayes, in his Conversation, and Will, therein; accuseth him for a Theefe, who carrieth the Cup of *Christs* *Crosse* but as a Theefe in the Sack of his Lifes *Essences*, and chargeth him of Theft, if he walke otherwise then in the Processe and Imitation of *Christ*.

46. For *Christ* hath received Man into his Sufferings and Death, and turned away the righteousness of Gods Anger, and introduced him with his Guilt of Eternall Death, into his innocent Death; and is dead from the sinnes and wickednesse in himselfe, and in this dying of *Christ*, Gods righteousness in the Anger, requireth a *Christian* Man to be.

47. But if he walke out of this path and not in it, then sayth righteousness; thou art a Theefe, and hast wrongfully got this Cup of *Christ* in thy Sack, I will sett thee before my Judgement and Sentence, as *Joseph*

D d d d 2

did

did to his brethren, when he caused them to be fetched back to the sentence of his Judgement.

\* Novice.

48. Therefore hath a Christian who walketh under the Banner of Christs Crosse, *no Excuse*, when God by his Steward, *viz.* by the *Children of this world* causeth him to be layd hold on in the righteousnesse of his Anger, and chargeth him for a Theefe, and an unrighteous person; also for a Stranger, Innovator, \* Novellist, Enthusiast, Foole, and the like, when Men loade him with all his faults, and the *infirmities* of naturall sinfull flesh, and without ceasing blame him as wicked and *unrighteous*, and condemne him to the damnation of the temporall and Eternall Death; and though he is not in the sight of the world, nor as to the world, Guilty, yet he is *lyable* to beare the scorne, suffering, and death of Christ after him, as a Christian, & is lyable to take upon him the whole processe in the footsteps of Christ, and to *follow Christ* therein, and to suffer all, in Christ, and wholly to put on Christ in his derision, contempt, suffering, and death, and to beare his Crosse and scorne after him, that he may enter into Christs Kingdome, as a Member of the body of Christ, that hath suffered with him, and hath *dayly dyed* to the Anger of God in the Death of Christ, from his actuall finnes.

49. For, All Sinnes, Blasphemies, and *untruths*, which are imputed to him wrongfully from the world, which he is not outwardly Guilty of in the fact, that, he suffereth in the *processe* of Christ, as a Christian, and therein drinketh out of the Cup of Christs Crosse, who hath innocently suffered for his finnes.

\* Ground of his Nature and Heart.

50. For if he be not guilty of them in his Life, yet he is guilty of them in the *inherited sinne*, and hath inherited them also in the *seede* out of which he is proceeded, they lye in his \*Ground; he cannot excuse himselfe before God, in the processe of Christ, he is guilty of *all* Adamicall finnes.

51. But this is his Comfort that God *manifesteth* them by the children of his Anger in this world, and so, as a Curse, by the Children of Anger, *fastneth* them to the Crosse of Christ, and in this Manifestation *drowneth* them in him in the Bloud and Death of Christ, in that he still cleaveth to God, as Christ to his Father, and suffered himselfe to be accused of finnes which he *had not* committed, but had onely inherited them, and so they were taken from him, and given to the Anger of God in his Judgement that he might *condemne* them.

52. For thus also *Joseph* in this figure appeased his just Anger, towards his Brethren; they were all Guilty towards *him*, but he charged them not with their Guilt, but charged them onely with his *Cup*, for he had cleerly *forgiven* them all their Trespases: but onely concerning the Cup he would *not* hold them Guiltlesse, and yet of right they were *not* Guilty of it; but he had layd it in, as his bounty, and made them guilty of it.

53. Thus also hath God given us his *Grace* of meere Love, after that wee were cleerly guilty of Eternall Judgement, and hath layd *Christ* and *Grace* in the Sack of our Life, with his Suffering & Death, with his Cup of the Crosse, concerning which he doth *not* hold us *Guiltlesse*, wee are all Guilty thereof, and have not this by a Naturall right, but it is layd into us *without* our knowledge; therefore wee cannot release our selves

of

of it, except wee cast Christ wholly from us, and *give* our selves againe to the Anger of God, and then Death, Hell, and the Anger of God make us Guilty, and hold us *captive* in them; but at present Man may lay hold on which he will.

54. But that *Joseph* caused the Cup to be thrust into his Brother *Benjamins* Sack; it hath this figure; that Christ dwelleth in the *inward* Man, *viz.* in his Paradisicall brother, and hath this Cup of the Crosse in his Hand, out of which the *guilty* soule and the Body must drink, he thrusteth it into his brothers sack, for that inward ground is his Brother, but the other brethren must drink of it, this brother of Christ holdeth it in him, for he is *Christs* Member and habitation.

55. Therefore sayth *Josephs* Steward, by whomsoever the Cup is found, he shall be my servant, but ye shall be quitt; *viz.* the *inward* ground, the true *Josephs*, *viz.* Christs brother, hee is Christs servant, who serveth his Lord and brother, and must hold the Cup in his Sack: the *other* \* formes of Life of Nature are free, and cannot hold the Cup for Christ.

\* Conditions or qualities,

56. For they are not the right Sack to put it in, but the Ground of the *Heavenly* Worlds Substance is the Sack to which the Holy Cup of Christ doth belong, which powreth the Ground of Nature out of it: therefore must *Josephs* Brother be made guilty of the Cup, because he stood in the figure of the inward Man, wherein Christ would *manifest* himselfe with his Cup of the Crosse, and so the other brethren, *viz.* the poore soule together with the body be quitt and released from the Guilt.

57. Therefore sayth *Josephs* Steward, he is my servant who hath the Cup, he shall serve mee, but ye shall be quitt; that is, *Christ* is in this inward *Benjamin Josephs* Brother, and serveth God with overcoming of Death, and the Anger of God in Man, and so all the other brethren, *viz.* the *Naturall* Life, shall be quitt from Guilt and Paine: and it standeth excellently in the Figure.

58. *Moses* sayth further; \* *And they hastened, and layd every one his sack off on to the Earth, and every one tooke his Sack off, and searched, and began at the Eldest and so to the youngest; and there they found the Cup in Benjamins Sack: and then they rent their Cloaths, and loaded every one his Asse, and went againe into the Citie.*

\* Gen. 44. 11, 12, 13.

59. When *Adam* was fallen into sinne, then the *Law* and Command fetched him back againe, & charged him with the sinne and Theft, that he had eaten of the wrong fruit with a wicked mouth, therefore must he returne againe into the Citie, *viz.* into the *Earth*, out of which the body was proceeded, and there lay downe his Sack into the Earth, and there Gods righteounes searcheth into all the naturall Properties, *viz.* Truth and righteousness, which availeth before God, *viz.* the *Image of Heaven*; and began from the first forme of Nature, and so on to the youngest and last, *viz.* to the *incorporated* Ground of Grace after the Fall, and cannot finde this Cup of Salvation in any naturall property, although the Body goes quite to powder in the Searching, all but the youngest brother in the inspoken or inspired Word of Grace; in that lyeth the Cup of *Joseph* and of Christ; this the Spirit prefigureth powerfully in this figure.

60. *Moses* sayth further; \* *And Judah went with his brethren into Josephs house, for he was there still, and they fell downe before him on the earth:*

\* Gen. 44. 14, 15, 16, 17.

But



*But Joseph sayd to them: How haue ye dared to doe this thing, know ye not that such a man as I am can finde it out; Judah spake and sayd, what shall wee say unto my Lord? How shall wee speake? and wherein can wee iustifie our selves? God hath found out the Misdeede of thy servants: behold heere, wee and he with whom the Cup is found, are the servants of my Lord: but he sayd; that be far from me to doe such a thing, the Man with whom the Cup is found, he shall be my servant, but goe ye up in peace to your Father.*

The inward Figure standeth thus.

61. When God blamed and charged Man with Guilt by reason of sinne, and presented this to him in his Anger by the *Deluge* or floud, also by *Sodom* and *Gomorrha*, before their Eyes, that they had robbed in the house of *Joseph*, that is, in the *Covenant* of Grace, and transgressed the *Covenant*, then went *Judah* with his Brethren, that is, *Moses*, with the Children of *Juda* and *Israell* in the Manifestation of the Law, when their finnes were manifested, and that God required the Cup back againe into *Josephs* house, that is, the Law went back into *Josephs* house; then *Judah* and *Israell* could not keepe it, and so it went into the *Grace*, and there the *Covenant* of Grace, viz. the right *Joseph*, presented it selfe before their Eyes and sayd; while you are robbers and euill, doe you suppose I cannot finde you out? But they could not answer him, but must yeeld themselves to his sentence.

62. For *Israell* could neither keepe the *Covenant* nor the *Law*, and therefore must now fall downe before him and yeeld themselves to his Mercy and Compassion; *Israell* would now give up himselfe to be Gods owne servant, but he would not have them Minister to him with their Law, but would have that to be his servant, wherein the Cup lay; Hee would not have onely an outward worship and service of God, in the figure of Christ, with the Law, but he would have *Benjamin*, viz. the inward Ground of the heavenly worlds Substance, for a servant; but the Minister or servant of the Law, viz. the Naturall Man, should goe home againe in peace into his fathers Country, and take the bestowed Grace along with him in his Life for foode; this the Spirit of God sets thus in a figure under these Acts, pointing at the future.

63. Under this figure now the Spirit intimates, by *Juda*, who was surety for *Benjamin*, very secretly and mystically, that the poore soule could not thus with the Grace goe home againe to its fathers Country, unlesse it had *Benjamin*, that is, Christ in substance in it: For *Juda* pleaded exceeding hard, that he durst not goe home, unlesse he brought *Benjamin* along with him, or else he would himselfe remaine there a servant.

64. Thus the poore soule giveth it selfe up to God, when Gods righteousness calleth it to goe back againe home with the *Covenant*, then it will by no meanes goe back, except it have *Benjamin*, that is, Christ Substantially with it, else it cannot see God; as heere *Juda* in this Image and Type excuseth himselfe, and sayth, *If he came back and brought not Benjamin with him, then he should bring his Fathers grey Haires under the earth, seeing his soule claued to Benjamins soule.*

65. That is, if the Adamicall Man should goe into Paradise againe, without Christs Life and Substance, then would he bring his father, the  
Lifes

Lifes Nature into the Eternall Divine \* forgetfullnesse, for the Life of the humane Nature would *not* be Manifest according to the divine property; that is, it could *not* live in the Kingdome of Heaven.

66. Indeed God calleth the soule to goe home with the Law into Paradise, but that cannot be, unlesse it have *Christ* in Life and Substance in it, and then it dares goe home againe into its first Native Country of its Father.

\* Or, hidden-  
nesse.

## CHAP. LXXII.

*How Joseph Manifested himselfe before his Brethren.  
And what is to be understood thereby.*

*Upon the 45 Chapter of Genesis.*

**M**oses sayth further; \* *Then Joseph could no longer withhold himselfe before all those that stood about him, and he cryed: Let every one goe forth from mee, and none were with him, when Joseph made himselfe knowne to his Brethren, and he wept aloud: so that the Egyptians and Pharaohs people heard; and he sayd to his Brethren, I am Joseph, doth my father yet live? And his Brethren could not answer him, they were so terrified in his presence.*

\* Gen. XLV.  
1, 2, 3.

The inward Figure standeth thus.

2. God gave *Israell* the Law, and commanded them *thereby* to goe home againe into Paradise, even as the figure of the Promised Land, (into which they were to goe, but could not for a long time, till *Joshua* led them in) was as a Type and prefiguration, of the true Leading in by *Jesus*; and under the Law they had also the Paradisicall Covenant of *Grace*, as also the Prophets, who lead them to Gods *Mercy* and *Compassion*.

3. But they could not *by any of these* come againe into their first *Adamicall* Paradisicall Country of their Father, to rest: Gods righteounesse blamed them without ceasing, and required the power and ability; that they should give *full obedience* to the Law and Covenant.

4. But, seeing that could not be, and that, neither the Law nor the Covenant could bring them in, back againe, *then* the Heavenly *Joseph* manifested himselfe out of the Covenant, for he could *no longer* withhold, in regard of Mans misery, and bringeth his great *Mercy* and *Compassion*, through the Covenant, into the Law; which *Compassion* is signified by *Josephs* great *weeping*, when he could no more withhold from his Brethren, and he wept so that even the *Egyptians* and the people of *Pharaohs* house heard, which signifieth, that this weeping, *viz.* the *Mercy* and *Compassion* of God through *Christ*, the *Egyptians* also, that is, *all Heathen* and *People*, should heare and receive it, even as it came to passe, when *Christs* weeping and *Compassion* sounded among all *Nations*, so that they *all* received it into their hearts, and turned themselves to this *Joseph*, who received them all, and *fulfilled* the Law, together with the Covenant.

5. But

5. But that *Joseph* cryed, let every one goe forth from mee, when he made himselfe knowne to his brethren, that *none* should stay with him; it signifieth this; when *Jesus Christ*, viz. the highest Mercy and Compassion of God, manifested it selfe out of the Covenant, then must the Law with all *Ceremonies* together with the Covenant, cease and be gone, also all *Mans ability* and power, as also all *willing*, going, and running, must goe forth and depart.

\* *John 8.*

6. For, that, presented it selfe out of the Covenant & the Law, which, fullfilled both the Covenant and the Law, and set it selfe in the *stead* of the Covenant and the Law, in the Middle as a *Mediatour* between and in God and Man, as a God-Man, and Man-God, who *alone* should bring *Adam* into Paradise, and destroy sinne; none should be with him, he alone would and should manifest himselfe \* for a *Light* (*John 8*) and for a *new Life*, to the Humanity.

7. And it is the figure, which sheweth how the Repentant Man must come to God: for he must cast away *all things* from himselfe; *all his works* and doings cannot reach the Top and point of this, he must wholly enter into Resignation and *derection*, and turne himselfe away from the Comfort and help of *every* Creature, that he may stand naked and alone before the most cleere and meere Mercy and Compassion of God in *Jesus Christ*.

8. No hypocrisie or humane Comfort, wherewith Men please and tickle the heart, will availe, in this presence of *Joseph*, but a *total* forsaking of Every Creature, wherein Every thing is left, to the naked soule, and that must in it selfe sink downe in the presence of the heavenly *Joseph*, in its will and whole desires, and totally leave it selfe to him, and will nothing without his will, and set no other meanes or *Medium* aloft in Esteeme, for all will availe nothing.

9. The whole Creaturely Life must be resigned and forsake its will and desires, that the *Creaturely will* may be received and purified againe by the un-creaturely will, that Gods will and Mans will may be *one* will, and then *God is all in all* in him according to the inward and the Outward World, in each world according to its *property*, viz. according to the *Eternall Speaking Word*, in the soule: and according to the animale soule, in *Spiritu Mundi*, in the Spirit of the world, in all, as an instrument of God.

10. Now when this is done, then sayth the heavenly *Joseph* in his Mercy and Compassion, I am *JESUS in thee*, and openeth the inward Eye in the soule, that it knoweth him in a *Moment*, and he speaketh friendly into the soule, and sayth: Doth my father yet live, that is; is the fathers Nature yet in the soule, is there yet a *Breath* of the divine Life in it.

11. Before this Manifestation now the soules owne will is terrified, so that it hath in its *own power* no word more to speak, nor can it, in selfe, speake; for in this terrour the selfe of the will goeth to the Ground: for with this aspect ariseth the *will of God* up, and slayeth the soules own will, as *Josephs* brethren were so very much terrified before his Face, that they could not speake a word more, *all their ability* sayled them as if they had been dumb: and thus also will the wicked and *ungodly* at the last Judgement be dumb before the face of God, and terrified to *Eternall Death*.



Death, that his life will be a meere anguish and terrour of an evill Conscience, which will be an *Eternall gnawing*.

12. \* But Joseph sayd to his Brethren : Draw neere to mee ; and they drew neere, and hee sayd : I am Joseph your Brother, whom ye sold into Egypt, and now be not carefull, nor thinke, that I am angry for it, that ye have sold me hither, for to preserve your life hath God sent mee hither before you. \* Gen 45. 4, 5.

### The holy Figure standeth thus.

13. When Christ with his revelation or Manifestation thus terrifieth the soule, that the soules owne will is *terrified* into the death of its willing and ability, then he speaketh in or inspireth his word of Grace into it, and giveth it power and vertue, and sayth in the Soulish Essence, Draw neere to mee, and raise up thy countenance from the *terrour of Death*, goe in my power to mee and into my will, I am no more angry with thee, that I have been sold into thy death, God hath sent mee hither before thee, that I might nourish thee in thy hunger of Misery, viz. in the hunger of Gods anger, till thou art freed from thy earthly Body, in which lyeth the great hunger and *Divine Famine* in the Anger of God.

14. For to preserve thy Life hath God sent mee *into* thy humanity and soule, & for there will yet be five yeares of dearth, in thy flesh, that is, the Divine hunger will yet remaine in thy *five senses* of the Earthly Reason, therefore hath God sent mee before hither, ere this world cease to be, to thee, and *into thee*, that he might deliver thee in thy earthly five senses, with a powerfull deliverance, that my power and vertue of the famine in the *five earthly senses* may deliver, and feede the poore soule; God hath set mee as a Lord and Prince, and made mee a father of thy Nature, that I should rule, as Joseph over the Land of Egypt : I am become Lord over all thy house, and all that thou hast & art, that I should nourish thee in thy famine with the *Divine foode* of my flesh and Bloud : be no more afraid, I am with thee in the Necessity of the earthly Life, I will deliver thee and bring thee to *Glory* and honour. + Gen. 45. 6.

15. And Joseph sayd further : \* Make hast now and goe up to my father and to your father, and tell him ; Thus sayth Joseph thy sonne, God hath set mee as Lord over all Egypt ; come away to mee, delay not, thou shalt dwell in the Land of Goshen, and be neere by mee, and thy children and thy childrens children, thy small and great cattle, and all that thou hast ; I will there provide for thee, for there are still five yeares of Dearth and Famine : that thou mayst not perish, with thy house, and all that which thou hast. \* Gen. 45. 9 ; 10, 11.

16. Behold, your Eyes see, and the Eyes of my Brother Benjamin that I speake to you with my owne Mouth, make knowne to my father all my Glory in Egypt, and all that ye have seene, make hast and come with my father downe hither : and he fell about his Brother Benjamins neck and wept, and Benjamin also wept upon his neck, and he kissed all his Brethren and wept over them : and afterwards his Brethren parlyed with him. Verse 12, 13, 14, 15.

17. This now is a figure representing, that when the soule hath seene the Countenance of the heavenly Joseph, that he hath comforted and refreshed it againe ; then sayth the Divine word *in it*, make hast now and bring also thy Father, that is, thy Nature and thy whole Life with all

thy conversation and doings in thy state and condition, *to mee*, and thou shalt dwell neere by mee with thy outward Life, and I will nourish thee and *provide* for thee, and all that, over which thou art set : Come away with all thy Thoughts and works into *Egypt*, that is, into *lowlinesse and humility*, to mee, that very Land will I give into thee, to dwell in, that is, in Lowliness and humility shall thy dwelling be ; and there in thy temporall state and condition thou mayst with Temporall Nourishment, in *temporall Good things*, dwell by mee ; your Eyes shall there see my Goodnes and Bounty, that I will *doe well* to you in the Famine of your Earthlinesse.

18. For the Land of *Goshen*, signifieth, a fatnes of the Blessing of God in this *Earthlines* ; and therein your Eyes see, and also the Eyes of my brother *Benjamin*, viz. of the inward New Man, that I speake to you with my owne Mouth, that is, *Essentially within you* : For if a Man cometh to the New Birth, then Christ speaketh Essentially, that is, *actually* or operatively in him : and the Eyes of the soule together with the most inward Ground, wherein Christ, viz. the word is, Essentially, see and *finde* the same.

19. But the outward five senses cannot in this Earthlinesse *wholly* comprehend it, but they dwell neere by it ; the inward Eyes see through the outward senses, as the Sunne shineth through *transparent* Glasse, and the Glasse remaineth Glasse still ; so also the outward Nature of this time of the five following deare yeares, of the Earthly Essence, *continues* in their right, till the soule forsaketh the Body, and then at the Last Judgement Day, also, the right Adamicall Body of the five senses, shall come againe to the soule, but the Grossenes or *Drosse* of the Earthly Body hath no more place : for all temporall things *seperate* themselves in *Mysterium Magnum*, into the Great Mysterie, out of which they proceeded.

20. But that *Joseph* fell about his Brother *Benjamin*s neck and wept, and *kissed them all*, it signifieth this in the figure : when Christ in the inward *Benjamin*, viz. in the Image and Substance of the heavenly worlds Substance, which faded in *Adam*, is manifested againe, then the Holy Name J E S U S, viz. Gods great Love, *kisseth* the incorporated Ground of Grace, and *penetrateth* or presseth through this Image, with his weeping Love, viz. with Gods great sweetnesse, viz. the Temple of Christ, and heerby *kisseth* the Creaturely Soules Essences, and presseth also with the weeping Love through it, and then it obtaineth its life againe, and *speaketh with God*, in Christ Jesus.

21. For, in this Speech or *voice onely*, the soule is heard of God, for in this Kisse the soule hath its *hearing* given to it againe, so that it *heareth* and *teacheth Gods Word* ; for the Senses or *Thoughts* of the Soule stand now in the Word of Life, and heare what the Lord speaketh in them through Christ, out of the inward Ground ; and that is it that Christ sayd ; \* *He that is of God heareth Gods word* ; and to the Pharisees he said ; *Therefore ye heare not, for ye are not of God.*

22. If the present Contending *Babell* had, in it, the *Kisse* of Christ, then it would with *Josephs* Brethren turne to the heavenly *Joseph* and in great humility and *lowlinesse* speake with *Joseph*, and would heare Gods Word in *Josephs* Love, and speake humbly with him, they would *not* contend

\* John 8. 47.

## C.72. How Joseph manifested himselfe &c. Ge:45. 551

contend for temporall honour and fat \* Bellyes, and about Dominion, and Wast the Land of *Goshen* in a † Heathenish manner.

\* Or, Benefices.  
† Or, Barba-  
risme.

23. O *Babell*! Thy *shame* and reproach is set in judgement before the Most High, thou art that same *Antichrist* of whom *St. Paul* hath spoken: thou boastest of Gods Word in Teaching and hearing, and thy Ground is not of God, but from the Tower of *Babell*; thou wilt teach Gods word with the Letter without the living Word in thee, but the *Sheepe* heare not thy voice, for it proceedeth not from *Josephs* Kisse.

24. And *Moses* sayth further; \* And the report came into *Pharaohs* house, that *Josephs* Brethren were come, and it pleased *Pharaoh* well and all his Servants; and *Pharaoh* sayd to *Joseph*, say to thy Brethren doe thus, load your Beasts and goe up, and when ye come into the Land of *Canaan*, then take your Father and your Families and come to mee, and I will give you the Good of the Land of *Egypt*, that ye shall eat the Marrow of the Land; and command them to doe thus; take you from the Land of *Egypt* Chariots for your wives, and for your children, and bring your Father and come, and regard not your household-stuffe, for the Good of the whole Land of *Egypt* shall be yours.

\* Gen. 45. 16,  
17, 18, 19, 20.

### The Figure standeth thus.

25. When *Josephs*, viz. Christs voice soundeth in the soule, then this report presseth into God the Fathers property; for the soule in its Nature, is from the Eternal Nature, in the Word, out of the Fathers property of Fire; and so is manifest againe in the Father, from whom the will had broken off it selfe, and he speaketh or inspireth himselfe into its Lifes Essence, for it pleaseth him well, that the soule is become manifested in Christ, and biddeth the soule with all its properties, through *Josephs*, viz. Christs Efficiency, to come into Paradise againe: he giveth it Chariots and all necessities, which Chariots are his Spirit in the Word which bringeth it, and giveth it the whole Land of *Egypt*; that is, the whole Paradise, or Kingdome of Heaven, for its owne; this the Spirit of God powerfully prefigureth under this History.

26. \* And the Children of *Israell* did so, and *Joseph* gave them Chariots, according to the command of *Pharaoh*, and provision to spend by the way, and gave each of them all, sumptuous apparell, but to *Benjamin* he gave three hundred peeces of silver, and five suits of sumptuous apparell, and to his Father he sent besides, Ten Asses laden with the choice Good things of the Land of *Egypt*, and ten shee Asses with Corne and Bread, and food for his father upon the Way; thus he sent his brethren away and they departed, and he sayd to them, contend not upon the way.

\* Gen. 45. 21,  
22, 23, 24.

### The Figure standeth thus.

27. Christ taketh the provision, as also the Chariots, viz. the Holy Ghost from the father, which he sendeth to his children, as *Joseph* tooke the Chariots and Present, from *Pharaoh*, and giveth them provision to spend upon the way of their Pilgrimage, viz. his Body and Blood for meate and drinke.

28. The sumptuous apparell which *Joseph* gave to every one of his brethren, signifie the Temple of Christ, wherein the Soule feasteth and resteth; and *Josephs* five suits of sumptuous apparell which he gave to

E e e e 2

his



his brother *Benjamin*, are the *five wounds of Christ*, wherein the *inward Man* feasteth in Gods Love; but the Three hundred peeces of silver which he gave to *Benjamin*, are the *Gifts* of the Word out of this great Love, wherewith this *Benjamin* should trade and get increase, and gaine much for his Lord and Brother, the Heavenly *Joseph*, for, with Money Men trade: so also should the *inward Benjamin* trade with his Gifts of the three hundred peeces of silver; viz. with the Gifts of Christ, that is, teach and make knowne Gods wonders, for he is Christs servant and assistant, yea his true Brother.

29. But the Ten Asses laden with the choice Good things of the Land of Egypt, which *Joseph* sent to his Father, signifieth in the figure, the Ten Commandements in the Law of Nature, which *Joseph* had laden with Good things, that is, Christ hath laden them with his Grace, and sent them to Gods righteousnesse in the Conscience, whereof poore Nature hath to make Expences.

30. But the Ten shee Asses with Corne, signifie the Ten formes of the Soulish and Naturall fire-Life, upon which Christ loaderth the Soules foode, when they goe in his proceffe in the imitation of him; The Bread and the foode upon the way, signifie the Word of God, of which the poore old *Adam* must eate that he may live.

31. These Christ giveth his children and brethren on the way of their Pilgrimage, when they goe home againe in the proceffe of Christ, that they may have provision to spend; and thereon, Nature, viz. the Old Father, eateth, and commandeth them that they should not contend one with another upon this way, but in Love and Peace goe home into Paradise.

32. O *Israell*! where is now thy Peace? It seemeth as if thou haddest consumed all the provision of *Joseph*, and must at present, want, seeing thou so very much contendest about this foode, and hast raised such murdering about it. Truly thou hast murdered thy brother *Benjamin* by the way, and therefore thou art in Strife and wilt not goe home, thou art afraid, but the famine will drive thee forth, or else thou wilt be hungry and starved.

\* *Gen. 45. 25,*  
/ *26, 27, 28.*

33. \*Thus they went up from Egypt and came into the Land of Canaan to their father *Jacob*, and made it knowne to him and sayd, *Joseph* is alive and is Lord of the whole Land of Egypt, but his heart thought much otherwise, for he beleevd them not: then they told him all the words of *Joseph*, which he had said to them, and when he saw the Chariotts, which *Joseph* had sent to bring him, the spirit of *Jacob* their father revived, and *Israell* sayd, I have enough, that my sonne *Joseph* yet liveth, I will goe downe and see him, ere I die.

This figure standeth thus.

34. When Christs Apostles were loaden with this Present, they went therewith into their fathers house, viz. among the Brethren in the Kingdome of Nature in their unbeleeffe, and made knowne to them the great Glory and the present of JESUS Christ, which he had given them, that they should bring it to them, but their heart beleevd it not, that these simple Men the Apostles of God, loaden with such great Good things, were sent by *Joseph*, till they saw the Chariotts of the Holy Ghost,

*Ghost*, which brought the Present in great power and works of wonder, and heard the powerfull Word of J E S U S Christ, with *deeds* and wonders out of their Mouth; then sayd *Israell*; Now I have enough, now I can beleeve; I will also goe along with you to Christ, that I may see him; as Old *Jacob* sayd; I have enough that my sonne *Joseph* yet liveth, I will goe up that I may see him before I dye,

35. Thus also these Chariotts goe out from Gods children among the *unbeleevers*, which at first will not beleeve: but when they *feele* these Chariotts, and the Present, *in them*, then they also say, I have enough, I will goe along into *Egypt* into *Repentance*, that I may see and *know* my Saviour; for their Spirit is also revived, as *Jacobs* spirit was.

36. Where are now these Chariotts; in the *Teachers* Mouths, upon which the Holy Ghost rideth and toucheth the heart of *Israell*, that his spirit is revived. Indeed sayth *Babell*, the Spirit of Christ at present *worketh not* so powerfully in our words, wee have now the knowledge of the Kingdome of Christ, that *need not* be, wee should onely beleeve the *Word*, which Christs Apostles have left behinde them, and that is enough.

37. Else if wee should teach so powerfully, wee must then be also of so *simple* and poore a life as Christs Apostles lead, and forsake the world: that *needs not* be, Christs Kingdome must now be stately in Pomp and Glory.

38. O how will *poore* Christ, who on Earth had not whereon to lay his head, reprove this to thee, before thy face, that thou hast taken his *Covenant* into a false and wicked Mouth; Earnestnesse was never more necessary then at this present, when *all* the Chariotts are overthrone and in great Confusion.

## CHAP. LXXIII.

*How Jacob and all his Children, and all that were belonging to him, and all their Cattle went into Egypt.*

*Upon the 46 Chapter of Genesis.*

**M**oses sayth: \* *Israell* went with all that he had, and when he came to *Bersheba*, he offered sacrifice to the God of his father *Isaack*, and God sayd to him that night in a vision: *Jacob, Jacob*; and he answered, *beere am I*: and he sayd, *I am God*, the God of thy father *Isaack*, feare not to goe downe into *Egypt*: for I will there make thee a great people; I will goe downe with thee into *Egypt*, and bring thee up hither againe: and *Joseph* shall lay his hand upon thine Eyes.

\* Gen. XLVI.  
1, 2, 3, 4.

The inward Figure standeth thus.

2. *Jacob* must goe into *Egypt* in the great *famine* and strait hunger, with all the Company he had, and he went up, when he heard of *Joseph*, when *Joseph* caused him to be fetched by his sonnes, when he saw the Present

554 Ge. 46. How Jacob & all his went into Egypt. C. 73.

Present and the Chariots of *Joseph*, then his spirit was *revived*, and he went up; thus it is also in the figure of the New Birth, when the Adamicall Man heareth the voice of the *heavenly Joseph*, sounding in him, and seeth the Chariots of the Holy Ghost in him, then he goeth up with all his powers, and goeth into the *Egypt of Repentance*.

3. And when he cometh to *Bersheba*, that is, into the *sounding* noise of his heart and soule, then he sacrificeth his body and soule, with all that he hath, to the God of his father, that is, *he giveth* himselfe up with his Life and all whatsoever he is, into the Word, which created it, in *Adam*, and made it, out of it selfe; which is the God of his father: then that *divine Word* speaketh or inspireth into him, that is, it speaketh *actually* operatively and powerfully in him: that Night in a vision, which is as much as to say here, in the *secret* hiddenesse of Man, where God *hideth* himselfe from Reason and the Creature, and out of his principle speaketh or inspireth Comfort and power or vertue into the *Life*; and calleth him by his Name, as he did *Jacob*, that is, he compriseth his Name in the word of his speaking, which is *\* the Booke of Life, wherein the Names of the Children of God are Comprised or written.*

\* Rev. 20. 12.  
to the 15.

4. And when Man perceiveth him in the power, then he speaketh againe into the Word, and sayth: Heere am I Lord, make mee what *thou wilt*, I stand before thee; and that same inward Word of God sayth in power, I am God, the God of thy Father, that is, it *giveth* to Man in this Speaking power, *Divine knowledge*, so that Man learneth to understand, that God *worketh* in him, and what God is.

5. But seeing the Body is a dark valley, and moreover an unrighteous inclination, therefore the Word speaketh into the poore soule thus, and sayth; Be *not* affrayd when thou entrest into Egypt, *viz.* into Repentance, and goest forth out of the Land of *Canaan*, *viz.* from the *pleasure* and voluptuousnesse of the world, fallhood, wickednesse, and unrighteousnesse; although likely they become thy *Enemies*, and persecute thee, yet feare not, I will goe along with thee, into Egypt, that is, into thy conversion and *Divine Obedience*, I will help thee to work Repentance, and blesse thee in thy Egypt, *viz.* in thy working of Repentance, and make thy New Birth grow to a great Tree, which shall bring forth *much good fruit* in the Kingdome of God, as he sayd to *Jacob*; *I will make thee a great people in Egypt, and will bring thee out from thence againe*; that is, thou shalt not remaine as one *dead* or departed from this world; although *indeed* thou goest into Repentance, and forsakest the world in thy minde, yet I will bring thee out of Anxiety, and trouble againe, and leave thee in thy state and condition, if it be right and *honest*, which is done thus.

6. When Man goeth into this Egypt, he must leave all his Land, *viz.* all his temporall pleasure and *Lust of the flesh*, and give up all to God, and hold nothing more for his owne, but think that it is not his owne, but that he is a Minister and servant in it, that he should serve God and his fellow Members therein, and so regulate his heart as a Pilgrim in his Journey, who is *no where* at home in this world; He must with *Jacob* sit in *Josephs*, that is, in the Holy Ghosts Chariott, and goe whither soever the same, in this *Famine*, will bring him, then God goeth in and with him, and blesseth him, so that he worketh and bringeth forth much *divine*



C. 73. How Jacob & all his went into Egypt. Ge: 46. 555

vine fruit, and his Name becometh very great in the Word of God.

7. But God doth *not* for all that cast him out of his temporall possession, he bringeth his Spirit up againe into the Works and Labour of his hands, viz. into his *worldly* state, condition, and employment, that he may serve Gods deeds of Wonder, also himselfe, and the Members of his body, viz. his Neighbours, therein: Nothing will be taken away from him, but only the unrighteousnesse fallshood, and untruth, God maketh him now his servant in his state and condition, he *may well keepe* and take along with him his Cattle and his Goods for his *necessity*, as Jacob did, but that which is false and wicked hee *must put away*.

8. And when he doth thus, then sayth God; Joseph shall lay his hand upon thine Eyes that thou mayest see, that is, Christ shall with his hand of Grace lay hold on thy sight, blinde as to God, and lay his hand of the divine Sunne upon thine Eyes, and then thou wilt come into divine vision and knowledge in thy selfe, so that thy Reason will wonder, whence such Light, and deepe knowledge cometh to thee.

9. \* Jacob came with Seaventy soules in All, with all his children, and childrens children, of which Sixty six were proceeded out of his Loynes, which went with him, for Joseph had begotten two sonnes in Egypt.

\* Gen. 46. 6, 7.  
26, 27.

10. This Number Sixty six, is a great and Mysticall Number; as also the Number Seaventy, which is the Number of the great Babel: and the Number Sixty six, is the Number of the Beast and of the Whore, from which, Israell and every childe of God, must goe forth.

70 The number  
of Babel.  
66 Of the Beast  
& the Whore.

11. This going forth of Israell, is a true figure and Image of the last exit and going forth of the children of Israell, viz. the right true Christian, which shall also goe forth out of this Canaan, viz. out of Babel, in the \* End of the Beasts and the Whores Number, which Signall Starre with the Chariott of Joseph are cleerly appeared.

\* Note.

12. For the great Famine in the Time of Jacob, wherein is the great hunger and want of heavenly foode, is at hand, and not onely a hunger of the soule after the bread of heaven, but also a great vehement unheard of, formerly, from the beginning of the world, hitherto, *impression*, of desire to selfhood, viz. to Covetousnesse, Extortion, and Pride.

13. The hunger, in the wrath of God, after vanity, to devoure it, is so great, that at present the powers of Heaven doe imprint their influence so, that all provision and blessing, is consumed, and the Minde of Man is so hungry after vanity, that there is no rest at all upon Earth, for this Desire.

14. Also the Third Principle, viz. the spirit of the world, of the Dominion in the fower Elements *impresseth* with its power, from whence all blessing is consumed, and in stead thereof an unsatiable hunger of Covetousnesse is risen up; so that the Beast and the Whore together with their worshippers are so hungry after Pride, covetousnesse, Envy, anger, unchastity, whoredome and beastiall voluptuousnesse, and so hard imprinted or impressed in such desire, that the Time is already, that this Beast together with the Whore must burst to peeces.

15. And then Jacobs spirit reviveth, and beleeveth that Joseph is a Prince in the Land of Egypt, viz. in the Conversion: and there will Joseph be manifested to his Brethren, and then they must be ashamed of their fallshood and wickednes, that they have suppressed Joseph and sold him, with lying, into misery.

16. For,

556 *Ge. 46. How Jacob & all his went into Egypt. C. 73.*

16. For, *Josephs* face in the Truth, shall behold all *Israell* and *Egypt*; for *Israell* must goe forth out of *Canaan*, and leave *Babell* in the Number seaventy; but the hunger in *Babell* sayth: I will first fill my sack that I may have provision in the way: and knoweth not that *Joseph* hath given *Israell* provision for Expences, and moreover Chariotts and apparell, so that they shall only take their Cattle along with them, and leave their dwellings and householdstuffle behinde.

17. The provision for Expences, which at present *Israell* gathereth together in *Babell*, belongeth all to the wrathfull Impression of Gods Anger, which shall devour it all when his fire burneth; God hath cleerly sent his children provision for Expences beforehand, by *Joseph*, they will have fully enough, if they doe not Contend upon this way; sumptuous apparell is prepared for them, that they may be at rest from this disquietnes of the driver.

18. But *Babell* thinketh, it is a long time yet; *Israell* must serve mee, I will plague them sure enough; but the Deluge or Floud, and the fire of *Sodom* falleth suddenly downe upon them, so that there is no escaping; he that waketh let him watch and take care that he doth not sleepe; for the Bridegroome calleth every where, afterward the foolish Virgins will trim their Lamps: but it is too late, the hunger of *Babell* layeth hold and devoureth them in its Jaws.

\* *Gm. 46. 28,*  
*29, 30.*

19. *Moses* sayth further: \* And he sent *Judah* before him to *Joseph*, that he might direct him to *Goshen*, and they came into the Land of *Goshen*, and *Joseph* made ready his Chariott and went up towards *Goshen*, to meete his father *Israell*: and when he saw him, he fell about his neck and wept a long while upon his neck; then sayd *Israell* to *Joseph*; I will now readily dye, now I have seene thy Face, that thou yet livest.

This Figure standeth thus.

20. *Judah* signifieth the incorporated Covenant of God in Man, viz. the Divine Grace in Christ, *Israell* sends this, that is, the whole Man before to the heavenly *Joseph*, and uniteth it with him, so that the heavenly *Joseph* in the incorporated Grace leadeth the Kingdome of Nature in Man, viz. the Old *Jacob* and *Adam* into *Goshen*, viz. on the way of Conversion, into the Rest of Christ; that he cometh to the right Goale or Mark, where he findeth foode for the hungry Conscience, viz. the right way to Salvation; where there is right Teaching, and Instruction, there *Goshen* is neere at hand, where the soule sitteth in fatnes, and feedeth in the fatt pasture of Christ.

21. And when the heavenly *Joseph*, viz. Christ seeth, that the Old *Jacob*, that is, the Adamicall Man hath sent his *Judah* to him, and afterwards cometh himsele, then he makes ready his Chariott; that is, his Operation with a powerfull affection to entertainment, and goeth to meete the Naturall Man, and when they draw neere together, then this *Joseph* falleth about the Neck of this *Jacobs-Adam*, that is, he layeth hold on his desire and Longing, and filleth it with his Teares, which he shed in his sufferings, and in his victory brought through death into Eternall Joy.

22. With

C.73. How Jacob & all his went into Egypt. Ge:46. 557

22. With these Teares of Joy, he *kindleth* the soule of the Old Jacobs-Adam, so that Jacob for great Joy, weepeth a long while on Josephs neck, viz. in Christs Teares of Joy, and mingleth his *inward* Joy with the Teares of Christ: with which teares of Joy, the soule of the Old Jacobs-Adam, is mightily comforted, *quickened*, and strengthened in himselfe, in that he findeth that his *heavenly* Joseph in him yet liveth, that he is not dead in the famine of *sinnes*, or quite departed from him.

23. Then sayth the Naturall Man: Now I would willingly *dye* and give up all my right, and willing; now having seene and knowne my loving sonne Joseph, that is, seeing I finde that the New Man in Christ is become *manifest* in mee, therefore now I would willingly dye to my willing of *vanity* in his power of Love, as Jacob sayd to Joseph.

24. And Joseph sayd to his Brethren and his Fathers house, I will goe up Gen. 46. 31, 32, 33, 34.  
& tell Pharaoh, My brethren & my fathers house are come to me out of the Land of Canaan, & are *\*heardsmen*, for they are people that are conversant about Cattel, and have brought with them their small and great Cattle, and all that they have: and now when Pharaoh shall call yee to him, and say: What is your employment and businesse? then shall ye say, thy servants are people that are conversant about Cattle, from our youth up unto this time, both wee and our Father, that you may dwell in the Land of Goshen, for those which are heardsmen and keepers of Cattle are an abomination to the Egyptians. \* Shepheards, or Pastours.

The inward Figure standeth thus.

25. When the Heavenly Joseph, Christ, hath manifested himselfe to the Soule and Adamicall Man, so that they are come *together*, and that they have received and imbraced one another, then that same *powerfull* word in the Spirit of Christ, which hath Manifested it selfe in Man, pre-feth and penetrateth againe into the Eternall Fathers Property, viz. into the *Eternall Speaking* of the Father; which heere is as much as to say: I will tell Pharaoh, that my brethren, together with all my fathers house are come to mee.

26. For Pharaoh standeth heere in the figure of God the Father, who is the *Eternall King*, to whom sayth Christ, viz. the word of Love and Grace; that his brethren, viz. the properties of the Humane Life, from and with all its powers and vertues, are come to him, that is, the *Word Christ*, which is come from the Father into our Humanity through his power and vertue, speaketh the Word of the Naturall *humane Life*, into the Eternall Word of the Father: which is heere called, telling the King.

27. For Christ is even the Fathers Steward over Man, as Joseph was Pharaohs: For, Man is then manifested againe in God, when Christ speaketh, telleth, and *inspireth* him, into the word of the Father, else man could not attaine God; for the humane life is also proceeded from God the Fathers word: for the Spirit of God spake and inspired it selfe from and by the word of the Father, into Man, Joh. the 1.

28. But after it came into a Creature, and became Naturall, it turned it selfe away from Gods Love-speaking, or inspiration of Love, and manifested it selfe in the speaking of *Anger*, the power of Love speaking, was extinguished in it, viz. the Second Principle, the holy generating or

F f f f

working

John 1. 4.



working of the *divine* power; and was *not* able in its owne power and strength to enter againe into the Love-speaking, that it might be able to speake or Generate the Divine Love-power; it had rent it selfe off from Gods Love, and brought it selfe into a Naturall speaking of *selfe* and vanity.

\* Imaged,  
framed, or  
Created.

29. And *this* did move Gods pittie and compassion, and introduced his Love-speaking word againe into the Creaturely \* formed word of the *Soule* and humanity, and that now is this *Joseph*, whom God hath sent before, that he should inspeake or introduce the humane life againe, into the Eternall speaking word, and make it *manifest* therein before the Eternall King, he bringeth the humane word in the Fathers property, into the Word of God, and *reconcileth* the rent and severed humane word in the Fathers Anger-speaking, with his Love, that is, he changeth the Anger in the word of the humane Life in his Teares of Love, into the divine Kingdome of Joy, and manifesteth the humane Life *actually* and workingly *in God*, and that heere, is, as *Joseph* sayd: I will tell *Pharaoh*, that my brethren & my fathers whole house are come to mee out of the Land of *Canaan*.

† John 1. 14.

30. For, Christ is become our brother; † *The word of Love became Man and dwelt in us*; and rooke *Adams* Nature upon him; and therefore in this figure it is called, his fathers house, *viz.* the *first Adam*, and his children he calleth his brethren; so very secretly and mystically the Spirit of *Moses* speaketh in the figure of Christ, else in this place he had sayd *enough*, in saying *my father* is come to mee, if he had not had another figure under it.

31. Hee sayth, Out of the Land of *Canaan*, and they are heardsmen, thus he would tell *Pharaoh*, that they might dwell in the Land of *Goshen*; That, in the Figure, is thus much; Christ *sheweth* with his inspeaking of Love into the word of his Father, that his brethren are come to him out of the vanity of the *Canaanites*, out of the *wilde* beastiall property, and that they from their youth up, from the time of *Adam* hitherto, have been onely heardsmen; that is, the word of the humane Life, ought to have dwelt in this fleshly *Canaan* in flesh & bloud, & must and ought to have the Keeping and Ordering of the *beastiall* property of the flesh.

32. For, the Animale soule *in Spiritu Mundi*, in the Spirit of the World in Man, hath many hundred *Beasts*, which it hath awakened and manifested in it selfe, with the false and wicked Lust; these Beasts now, must the word of the humane Life *keep*, always, from *Adam*, to this time, and must be conversant with such Cattle, and *manage* these beasts, and take care of them; therefore now sayd *Joseph*, that they might dwell with their Cattle in the Land of *Goshen*, that is, in a *peculiar* place by it selfe, and not with *Pharaoh*; for Heardsmen, sayth the Spirit, were an abomination to the *Egyptians*, that is, the beastiall propertie in Man is an *abomination to God*, therefore Christ bringeth onely the inward *Paradisi-call* Ground, ( this, time of the Beast, ) before the face of God: but he bringeth the Beast into *Goshen*, that is, into the outspoken or *Expressed substance* of this world, into a place *blessed* of God.

33. The Beastiall Man cannot dwell with *Pharaoh*, that is, in Gods Majesty and *holy* power and vertue: *Joseph*, or J E S U S leaveth him in the outward Nature, in the Kingdome of this world, and setteth him in

C.73. How Jacob & all his went into Egypt. Ge: 46. 559

a *Blessing*, that he should dwell *neere* God, but a principle is the distinction, as between Time and Eternity.

34. And *Joseph* sayd circumspectly; he would say, they had brought along with them their small and great Cattle, to signifie, that the *whole Man* with all his works were brought into the Grace and fat blessed habitation before God, that Christs children with all their *earthly works* were placed in *Goshen*, viz. in a state and condition of *Grace*.

35. And he sayd to his brethren, when *Pharaoh* shall aske, what is your Trade and employment, then shall ye say, thy servants have been heardsmen from our youth up, that is thus much, when *Gods Spirit* shall searh and trie what ye are in *Minde* and *Thought*, whether ye be Angels and Ministers of God, then humble your selves before God, and say *not* concerning your selves before the Face of God, wee sitt in thy *Office*, and are Lords, or Potentates and Rulers of the World, or Rich, Noble, excellent, Learned, understanding persons, or such like, doe not esteeme your selves good in the sight of God, say *not* wee are thy deare Ministers and Servants in thy Power; but say; wee thy Servants are *Heardsmen* from *Adam* to this time, wee keepe and manage our Beastiall property, viz. the *works* of thy wonders which thou hast made, wee cannot subsist before thee, O holy God; for wee are unfitt *unworthy* & ignorant heardsmen of thy wonders, let us but finde Grace in thy sight, that wee may dwell before thee in this *Goshen*; O Lord! wee know not what wee shall doe before thee, doe thou direct and teach us, how wee shall manage these thy heards, for, wee are thy Servants, and will serve before thee as thy heardsmen.

36. In this Glasse behold thy selfe thou faire world, what thou art in thy *high State*, places, and Offices, even all of you from the Emperour to the beggar, and him that is least and lowest of all, are but *heardsmen*: every one is but a heardsman, for their authority is but an Office of the *Beastiall Man*, and hath under his Command and management but to rule over Beasts and no more, for *no* worldly Office can rule over the inward divine Man, he must in his Office manage onely a heard of Beasts or *Cattle*, and Gouverne, take care, and tutor them, and they Tutour him againe.

37. With these Offices of heardsmen, now the *Earthly Lucifer* prideth and boasteth himselte, as if he had an Angelicall Government, and yet in the presence of God, is but a heardsman or keeper of *Beasts*, and no more.

38. And therefore hath God typified and prefigured his Mysteries by such *simple* heardsmen, that Man should see what he is in his *Office*, State, and Condition, also that his wrath may not lift up it selfe and destroy these shepheards and heardsmen; and so he hath alwayes in his prefiguration premodeled them onely as heardsmen, that he might powre out his Grace upon Mans *ignorance* and want of understanding.

39. Heerin behold your selves ye Potent, Noble, Rich, Learned people, all of you one and other, how the Spirit of God, represents you by the deere *Patriarchs* in the manner of the heardsmans Office, in the *revelation* of his Mysteries, ye are all one and other before him no other, then his heardsmen, the *Emperours* as well as his Ministers and *servants*, the Noble as well as his inferiour, one as well as another, one in this beasti-

all Office ordereth and manageth another in another beaftiall Office.

40. But the *Pharifee* will fay, I keepe the ſheepe of Chriſt; wo be to him that committeth his ſheepe to a *Wolfe*: if he teacheth that which is Good from the Spirit of Chriſt, then it is not from his *owne authority* and power, but the Arch-ſhepherd doth it through him: But he manageth *Beaſts* onely, and himſelfe taketh one Beaſt of the heard to himſelfe, which muſt alſo be kept and cared for, or elſe the *Wolfe* will devoure it.

41. Thus hath God placed *all offices* in the Office of a Shepherd, ſo that one ſhould manage and take care of another, and yet they are all but ſhepherds before him, which keepe *Beaſts* and *Cattle*; Chriſt *only* is the ſhepherd of *Soules* and no other.

42. None ſhould truſt the ſheepe of Chriſt which he hath *in him*, to any earthly Shepherd, but onely to the Shepherd Chriſt, for there are *Wolves* in all the outward offices of Shepherds, which take and devoure the ſheepe of Chriſt; he may paſſe well for one, in the Office of a Shepherd, but let him have a care of the Shepherds *Dogs*, that they doe not bite him.

43. O World in thy high State and Condition! O that thou didſt but *conſider* what thou art in thy State & Condition in the ſight of heaven, and didſt *not* ſet thy State and Condition ſo *aloſt* in Gods Love, for it ſtandeth only in his deeds of Wonder, in evill and good.

44. When God would have a worldly State and Condition prefigured in his Love, then he ſet *Shepherds* in it, or elſe meane poore deſpised and *unſteemed* people: ſee *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Joſeph*, *Moſes*, *David*: alſo the Prophets and Apoſtles, and all Holy Men or *Saints*, through whom God once manifeſted himſelfe; and then thou wilt ſee, that no highnes availeth any thing before him, that is but a Glaſſe of wonders in evill and good, alſo a ſport of Gods Love and Anger, a premodeling or representation of the *Angelicall* Dominions in Light and Darknes, in Heaven and Hell.

## CHAP. LXXIV.

*How Jacob was ſet before Pharaoh with the five youngſt brothers of Joſeph, and Jacob bleſſed Pharaoh, alſo how Joſeph bought all the Land of Egypt for Pharaohs owne:  
What is beereby to be underſtood.*

*Upon the 47 Chapter of Genefis.*

\* Gen. XLVII.  
1, 2, 3, 4, 5, 6.

**M**oſes ſayth; \* Then came Joſeph and told Pharaoh, and ſayd, My father and my brother with their ſmall and great Cattle, and all that they have, are come to mee out of the Land of Canaan, and behold they are in the Land of Goſhen; and he tooke five of his youngſt brethren and ſett them before Pharaoh; then ſayd Pharaoh to his brethren: What is your employment, and trade? and they answered, thy ſervants are heardsmen, wee and our Father; and ſayd further to Pharaoh, wee are come to dwell by you in the Land, for thy ſervants have



C.74. How Jacob was set before Pharaoh. Gen:47. 561

have not pasture for their Cattle, the famine doth so hard presse the Land of Canaan, now therefore let thy Servants dwell in the Land of Goshen: and Pharaoh sayd to Joseph: is this thy Father, and are these thy Brethren, who are come to thee, the Land of Egypt standeth open for thee, let them dwell in the best place of the Land, let them dwell in the Land of Goshen, and if thou knowest any among them that are fit and expert, set them over my Beasts and Cattle.

The inward Figure standeth thus.

2. When Christ manifesteth his brethren, and the Old Father Adam, in the power and vertue of God, that they are with all their subltance come to him, and have wholly given up themselves to him, then he taketh five of the youngest brethren in the properties of life, and setteth them before God, that is, he taketh the five Senses of Man, which alwayes are and continue to be the youngest in the Lifes property, for they are continually generated anew, and setteth these, with the power and vertue of their Life, before God.

3. For these are they, that shall be Gods Ministers and Servants in the Love: to these Christ giveth in, his Councell and sayth; when ye come before the Face of God, so that the Spirit of God in you proceedeth upon you, and proveth and fisseth what your office and work is, in the presence of God, then humble your selves and say in the presence of God; thy servants are but heardsmen, and are come to thee in the famine of Misery in our great Hunger, to dwell neere thee in the Land of God, for in our owne powers and vertues in the Adamicall Kingdome of Nature, wee have not pasture and foode for the poore miserable Life; therefore now O Lord suffer thy servants to dwell in the Land of Goshen, viz. in thy Courts, that wee may eate of the dew of Heaven, and live to thee, and serve thee in our Office.

4. Then sayth the Eternall Father to Christ, viz. to his Steward; behold, is that thy Father Adam, and are these thy brethren according to the humanity, which are come to thee: the Land of Egypt standeth open for thee, that is the Kingdome of heaven together with the Kingdome of Nature standeth open to thee, thou art my Steward in the Kingdome of Grace, and also in the Kingdome of the Nature of the humane Property, let them dwell in the best place in the Kingdome of Grace, and in the Kingdome of Nature; and if thou seeest that there are Men among them fit for it, set them over my Cattle, that is, those among them that are fit and expert, make them Officers in the Kingdome of Nature, that they may rule over my Creatures, that is, set them in the Apostolick Office, that they may feede my flock, whom thou leadeest inwardly in them with thy Staffe or Crooke; let them be \* outwardly Shepheards, and leade and governe the properties of Nature, viz. my sheepe or Beasts.

5. All spirituall Shepheards in this world, doe sit in the Office of the Father, as also the worldly Shepheards, which are instituted onely by Christ, through whom Christ himselve inwardly ruleth and governeth, and they are all of them Gods Officers.

6. But whosoever are instituted in an Office without the † chiefe Shepheard Christ, they all of them are but in the Land of Canaan in the famine of Gods Anger, and are but devouring Wolves, both one and other,

\* Note the true Ministers, Pastours and Teachers in the Church of Christ Jure Divino, who they are.

† Or, Arch-Bishop.

be

562 *Gen. 47. How Jacob was set before Pharaoh. C. 74.*

be they spirituall or worldly Officers, be they noble or ignoble, Prince or Protector or Guardian, Priest or Sexton, one as well as another: All that ruleth in an Office *without Gods Spirit*, that ruleth of selfe, and to the Judgement of God; he that thinketh not in his Office to serve God, and to manage his Office as a Shepheard of God, he is a Minister and Servant of *Lucifer* and serveth him.

\* Gen. 47. 7. 7. *Moses sayth further; \* Also Joseph brought his father Jacob, and presented him before Pharaoh; and Jacob blessed Pharaoh; that is, Christ set also the Adamicall Image before God, not onely the five Senses but the whole Man, and he blesteth God, that is, he thanketh God and bringeth him fruit, to the praise of God as a Blessing: then sayth God in his acting and working. \* How old art thou? and he answereth, one hundred and thirtie yeeres is the time of my Pilgrimage, few and evill are my dayes in the time of my life, and they reach not to the time of my fathers in their Pilgrimage; so Jacob blessed Pharaoh, and went forth from him.*

\* Vers. 8, 9, 10

8. Thus the Adamicall Man acknowledgeth and confesseth before God his evill time, in the *earthly* desire, and sayth, it is but a Pilgrimage, viz. a continuall wandering and anxiety in continuall cares and disquietnes, whereby Man worketh and effecteth Gods wonders.

\* Gen. 47. 13, 14, 15, 16, 17.

9. And *Moses sayth further; \* There was no bread in all the Land, for the Famine was very sore and hard, so that the Land of Egypt and Canaan were famished by reason of the Famine; and Joseph gathered all the Money that was found in Egypt and Canaan for the Corne that they bought, and he put all the Money in the house of Pharaoh; Now when the Money in Egypt and Canaan was brought, all Egypt came to Joseph and sayd; Give us Bread; wherefore must wee dye in thy presence, being without Money? And Joseph sayd, fetch mee your Beasts and Cattle, and I will give you for them, being you are without Money: then they brought their Cattle to Joseph, and he gave them bread for their horses and sheepe, for their heifers and Asses; and so he nourished them with bread this yeare for all their Beasts and Catle.*

|| Luk. 16. 8.

10. This figure is very powerfull and containeth great and deepe understanding, although the Beastiall Man full of Covetousnesse and extortion imagineth to himselfe, as if this made for him, yet the true figure is quite against him, as also is the parable or similitude in the Gospel, of the unjust Steward, which sayth; || *The Lord commended him that he had done so prudently.*

† Imaged or Created.

11. This Famine in Egypt and Canaan, when all the Land was famished, prefigureth the poore fallen Man in Body and Soule, which the anger of God hath dried up and caused to wither, so that it is famished. For Egypt signifieth the Soules Nature, and Canaan the Bodies Nature. The great provition of Corne which Joseph gathered together and sold in the Famine, signifieth the Divine Word of Grace. The Money of the Egyptians and Canaanites, for which they bought Corne of Joseph, signifieth Gods Creaturely Word of the humane Life. The Beasts which they there gave also for bread, when there was no more Money, signifieth the † *Image-like* propertie in the life of Man.

The figure standeth thus.

12. When Man in soule and body in this famine and in this starving hunger,

C. 74. *How all Egypt was bought for Pharaoh.* G: 47 563

hunger cometh into Gods anger and *withering*, then he hath no refreshment nor Comfort, for his Conscience withereth so quite in Gods Anger, that he must goe to the heavenly *Joseph*, and buy this foode of Grace.

13. First, while the Soule together with the Body, finde yet a little power and comfort in them, though indeed the Conscience *gnaweth*; this Steward giveth Jesus Christ good words, and prayeth to him, and, for the Creaturely \* framed or *conceived* Word, buyeth foode of *Joseph*; and this now is that which is signified by the Money, while these words will in the *Imagination* give the Conscience a little vertue and Comfort, the Nature of the soule and of the body *continually buyeth* Grace for such Money, and giveth this *Joseph* good store of *Babbling*, with an imaginary matter and some framed or || figured prayer out of Custome: and thus liveth of *this* foode, in *Hope*.

\* Imagelike,  
Imaginary  
fictitious.

|| Conceited,  
contrived, or  
set forme of  
Prayer.

14. But when the anguish of the Conscience withereth up this Hope, and that such *cold* Prayer and *historicall* Faith will no more avayle, so that the Conscience cryeth out, that thou must be *famished* in the Anger of God, no prayer more will avayle before God; then commeth the poore Soule to this *Joseph* and sayth: Why wilt thou suffer mee to perish, because I *cannot* bring my Prayer and Faith before thee; by which I might attaine foode for my Life; behold *my power* is gone, \* *I am able to doe nothing*, I have no more words wherewith to attaine thy Grace.

\* Note how  
Man is able to  
doe nothing.

15. Then sayth the heavenly *Joseph* to the Soule, bring thy *Beasts*, viz. Horses, Oxen and Asses hither to mee, and I will give thee foode, for them, that is, bring all thy *earthly naturall desires* and † *Imaginations*, and thy false Confidence in the Creatures, viz. in thy own *Wit* and subtilty in falshood and wickednes, to mee, and give them up all to mee, that thou mayst be quit of them, and then I will give thee foode that thou mayest live, and will also feede the *Imaginations* of thy *Thoughts*: and this is the entrance of this figure.

† Or, *Images*.

16. And *Moses* sayth further, || *When that yeare was Ended they came to him in the second yeare; and sayd to him: Wee will not hide from our Lord, that not onely the Money, but also all the Beasts are gone from us to our Lord, and there is no more left for our Lord, but our Bodyes and our fields; Why wilt thou suffer us and our fields to dye in thy presence, buy us and our Land for Bread, that our Land and wee may be Pharaohs Bond-slaves, give us seede that wee may live and not dye, and the fields not lye wast.* This is now the true Earnestnesse when Man wholly giveth up all, and quite giveth up himselfe.

|| Gen. 47. 18;  
19.

This Figure standeth thus.

17. When Man standeth thus in the famine of *Conscience*, so that not onely the words which he speaketh in the presence of God, will no more avayle, that he might receive *Comfort*, but that in the End those also faile, when he hath beate downe all \* *fictitious* desires, and forsaken this world in the *desire*; then sayth the poore soule to the heavenly *Joseph*, alas my Lord, what shall I bring before thee that I may attaine thy Grace: behold, my *Prayer* findeth no power and vertue, and though I have forsaken the world, and have given up my *Beastiall* will, yet I stand still in great *hunger* before thee, I have no more left but onely my body and soule:

\* Imagined;  
feigned, or  
Imaginary.



oule: My Lord take even this of mee, I give my selfe wholly to be thy owne: Give mee thy Grace, that I may *live in thee*, I will give my selfe wholly up to thee with Body and Life, and will be thy obedient servant. Give thou mee but seed only, that is, Give thou me but a *Will*, Thought, Minde and desire, and sow the Land of my Nature, and let my Life be thy Servant, that I may be no more without thy *will*, but that I may be thy Servant and thy Bondslave.

18. Thus then it is enough, when he hath given up Body and Soule Will and Thoughts, and all that he hath and is, wholly to this *Joseph*, that he is as it were a *Bondslave*-servant to God, that hopeth and expecteth only what his Lord will give him, when all *trust* and confidence in his owne selfe is quite yeilded up; then is Reason rightly killed, and the Devill hath lost his stoole and *Throne* in Man: for in Resignation he hath nothing for his owne, and the Devill can no other way come at Man but in the *Desire of Selfhood*, in appropriating any thing for his owne selfe.

† Gen. 47. 20,  
21, 22.

19. And *Moses* sayth further; † Thus *Joseph* bought the whole Land of Egypt for Pharaoh, for the Egyptians sold every one their Ground; for the famine was so sore, sharp and strong upon them; and so the Land became Pharaohs owne, and he distributed the People into the Cities from one place of Egypt to the other, except the Land of the Priests, which he bought not, for it was appointed for the Priests by Pharaoh, that they should provide for themselves out of that Portion which he had given them, therefore they dared not to sell their Lands.

### The Figure standeth thus.

† Affections,  
properties, or  
faculties.

20. In such a manner, Christ, when Man in this pinching hunger draweth neere to him, buyeth for his Grace, his whole Nature with all the † formes, conditions, and qualities thereof, and bringeth all whatsoever is in Man againe into the house of the Great Pharaoh, that is, of God, and maketh it a subject to God his Father againe.

21. For in *Adam* all Men are become *untruſty* and perfidious, and are entered into the Selfishnes of the Will, but Christ hath bought this humane owne selfe to be his own againe, and giveth this up againe to God his Father, and it pointeth directly at *Christendome*, which Christ hath bought with his Grace by the Treasure of his pretious *Bloud*, and made it his owne, and hath now distributed his Offices, wherein the Christians serve him, and are his owne.

22. But that the Priests fields were not sold, and that Pharaoh would not buy them, but leave them for their owne, pointeth at the inward Man, who is the Priestly Temple of Christ; this God buyeth not back againe, he willeth that Man should have it for his owne, he desireth onely to have the Kingdome of Nature for his owne servant; but the incorporated ground of Grace, viz. the Temple of Christ he leaveth to the Soule for a Dowrie, for it is the place and City of God, wherein God dwelleth in Man: No Man can sell it againe, pawne it or engage it by oaths, for it belongeth to the Eternall One, and not to the possession of the Creature, but it is a bestowed Ground of Grace, wherein Christ manageth his Office, it is his habitation and dwelling house.

23. \* Then

C. 74. How all Egypt was bought for Pharaoh. G: 47 565

23. \* Then sayd Joseph unto the People : Behold I have this day bought you and your fields for Pharaoh, behold, there you have seede; sow your fields, and of your Corne you shall give the fift to Pharaoh; sower parts shall be yours to sow your field for your food for your house and Children: and they sayd now let us live and finde Grace before thee, wee shall willingly be Pharaohs bondslaves: Thus Joseph made them a Law unto this day concerning the fields, to give the fift to Pharaoh, except the Priests fields, which were not Pharaohs owne.

\* Gen. 47. 23,  
24, 25, 26.

24. This figure is a true Type and Image of Christendom, which Christ hath bought with his Love in his Bloud, having proffered to give Christendom his Grace and righteousnes for their Earthly + Imaginations, that it should give them only up to him, and when that is done, then sayth Christ, behold, I have this day, that is, from this time forth to Eternity, bought all your Earthly + Images, as also Body and Soule, I have bought you for my Eternall Bondslave Servants, and Ministers, with my Grace, from the hunger of Gods Anger, behold, there you have seede, that is, there you have my Word, wherewith you may sow the Ground of your Conscience in Body and Soule, that this seede may bring forth fruit, and of this fruit you shall returne the fift to Pharaoh, that is, to God: for sower parts shall be your foode, that is, this seede shall quicken and cherish the sower Elements of the Body, as also the sower properties of the Soules fire. Life, and ye shall keepe this seede of the divine Word sowerfold for the cherishing of your Life, but the fift ye shall give to God.

+ Images,  
Imagibility or  
Phanises.

25. The fift signifieth heere very secretly and Mystically, the fift forme of the Naturall Life, viz. the Love-fire in the Light, which is borne out of the sower properties, and Manifest, wherein the uncreaturely and Supernaturall God is manifested, This forme generateth now the divine Joy, and the Praise of God, wherein the Soule is an Angell, and thanketh and praiseth God, because he hath delivered it out of the Fire-Source of Torment, and hath given himselfe with this Love and Grace into its Fire-source, and changed it into a Love-fire and divine Light.

26. This Source of Love, viz. the fift property of Life, wherein the Soule is an Angell, it giveth now to God againe with great praise and thanksgiving, for it giveth this fift forme to Christ againe for a habitation; for that is the habitation of his Word, wherein \* is the Kingdome of God in us, and wherein wee are the Temples of the Holy Ghost, who dwelleth in us, and this fift forme, in the prayse of God, Christ requireth againe from his Christendome, that it should give this to him, that he may gather in the prayse of God, that is, the fruit of Love, for his Father, into the house of the Divine power.

\* Or, consisteth.  
Luk. 17. 21.

27. But the Priests fields, that is, the inward Ground of the heavenly Worlds Substance, he buyeth not with his bloud, for that never received the Turba of destruction, but in the fall of Adam it went out and faded and went into the Abyffe, so that the soule had it no more in its owne possession, for it was in the soule as it were dead, although in God nothing dyeth; but the soule was blinde concerning it, in that manner as God, viz. the Eternall one, is in and through all things, and yet nothing apprehendeth it, but that, which introduceth it selfe into its substance, wherein he will manifest himselfe.

28. This faded Image or Substance is the Priestly Ground, whereinto

G g g g

God

God againe inspake or did sow his Word and Seed againe in Paradise, that, is *not bought* with Christs Blood, as the averted soule is, but it is *filled* with the heavenly *Ens*, with Christs flesh and blood, so that it is or becometh Christs flesh and blood, wherein the *High Priest* Christ, dwelleth; it is his Eternall seate and possession, wherein God is manifested in Man, for it is the branch on Christs vine, which is *Gods* proper owne, and *not Mans*.

29. It is indeed *in* Man, but not in the possession of the *fiery* Soules *Essence*; it hath another Principle then the soule, and yet is *in* the soule, and *through* the soule, and *from* the soule, after the manner as the *light* is from the *fire*, which is through the fire, and in the fire, and hath its manifestation from the fire, out of which fire and light, *Aire* proceedeth, and out of which aire, dewy *water* proceedeth; and that same dewy water denoteth, the *substance* of this inward Ground, which giveth to the fire againe, Nourishment, *foode*, lustre, and life.

30. So also it is to be considered and understood concerning the soule; when it *extinguished* as to the Divine Light, then this substance was generated no more from it, nor in it, but remained faded, extinguished, or quenched; and then the soule had no *divine foode* more for its source of fire, for it had turned its desire forth into the third Principle, and was overcome by the *Earthly Lucifer*, and by *Sathan*, viz. by the property of the wrath, of the dark worlds property in the place of this world.

31. This Grace, came to help this averted soule; which was bought through Christs blood; for the buyer entered with his Money of *Grace*, into this faded Image, and tooke it to himselfe, and set the soule therein for a High Priest and *Teacher*.

32. And this Image now was the Priests fields, which he bought not, for it was Gods before-hand; God only set his High Priest Christ *therein*, that he should therein feede and teach the poore soule, that it should not eate of the vanity, and sully darken and bring to nothing, *this Image* againe.

33. And this is also the same in the figure of *Joseph*, in that he bought not the Priests fields, and so is the figure concerning *Moses* and the *Levites*, that they kept their fields and Ground, and yet possessed them as *Tenants*, all which denoteth the inward Man of the heavenly worlds substance, which is Gods *Ground*, wherein God soweth his word of *Grace*, viz. Christs Spirit, which Ground or Substance belongeth onely to the High Priest, Christ, for a *possession*, and not to the Creaturely Life, but the Creaturely Life receiveth power and vertue from it, it *bath it* indeed *in* it selfe, but it is not one and the same thing with *Nature*, as the Light and the painfull source of the fire, is not one and the same thing.

34. This figure of *Joseph*, in that he bought the *Egyptians* to be *Pharaohs* proper owne, and made them his owne servants, signifieth nothing else, but that Christ should buy us from the Anger of God in the famine of our destruction, through his Grace, to be *his obliged* servants, through his blood and death, and would give us his word for seede, that wee might sow his purchased \* Goods, viz. our Naturall Life, therewith.

\* Or, possessions.

35. And for *this Cause* now should wee give him againe the fift part of this fruit, viz. the Birth of *Love*, the fift propertie of Life; for, in the fift



C. 74. *How all Egypt was bought for Pharaoh.* G: 47 567

first propertie standeth *Faith*, and that, his children should give to him againe, and this, he gathereth into his fathers *Barnes*, for an *Eternall* prayle, and to the divine *Manifestation* of his wonders.

36. But that Earthly Men have made such † *Bondage*, and keepe one another for *Bondslaves*, and vex, torment, and misuse one another therein, and squeeze out their sweat for their pomp & pride, this is an Image of the *Anger* of God, which || representeth it selfe also according to the heavenly Figure.

† Or, *Bondslavery.*

|| Imageth or modelleth it selfe.

37. For every thing must || fashion it selfe, according to the *Ordinance* or appointment of the Word of God, whether a thing || fashion it selfe in Evill, viz in Gods anger according to the property of *Hell*, or in Good, in *Heaven* in the Kingdome of Christ; for with the Holy, the Word is Holy, and with the perverse and froward it is manifest in Gods wrath; as the People is, such is their God also, sayth the Scripture.

Psa. 18. 25, 26.

38. *Earthly Men*, represent the Image in the anger of God, in that they vex, torment, squeeze and plague them with \* *Bondage*, and hold it for just and right, and it is right in the *wrath* of Nature in Gods anger, and it is a figure of *Hell*, and it is also a figure of the Kingdome of Christ in the heavenly \* *Bondage*; For all whatsoever the Earthly Man doth with paine and torment, that doth Christ in his Kingdome with his children, in *Joy*, Love, humility and power.

\* *Bondslavery.*

39. The Earthly Man taketh away his brothers Labour, also his will and *desires*, his sweate and *Trade*, profession, and sustenance: Christ also taketh away his childrens evill will & *desires*, also their labour, working in God, when with great paine and anguish they presse thereinto; these labours Christ taketh all from them, and gathereth them into his Chists of *Treasure*, and searcheth through and through his childrens body and soule, to see whether there be yet a little *sparkle* that can and will administer to him and work for him, that he driveth and *necessitateth* into the Divine Ministration of Gods Court, viz. into the *vineyard* of Christ.

40. He often also *withdraweth* the foode of Grace, and letteth them afterward hunger and lament for it, and letteth them sit in misery, and afflicteth them, so that they must work in great *anguish*, in lamentation, feare and trembling, before him in Divine Labour; for the old *Adams* Asse is unwilling and *untoward* to labour in that which is divine.

41. And therefore it is often *compelled*, so that the punishment and threatning is alwayes behinde it, where Christs Spirit in the *Conscience* threatneth it with Hell and the Anger of God; as also the Earthly Lords upon Earth doe with their *Subjects*; which stand indeed in the figure of Christ, but the Office is altogether unlike.

42. Christ gathereth in, for his father, by the works of his children, much heavenly fruit, which, Man will obtaine againe, and enjoy the same for Ever; but a worldly Lord, gathereth in, by the labour and sweat of the poore, only *Money* and Goods into his Chists, to his owne honour, which labour the poore Man can no more enjoy in this world, but Christ is his wages, in that he must serve the figure of Gods anger heere in *Misery*.

43. But in the End, when the *Earthly Offices* shall be also gathered in to their *Barnes*, into the *Treasure Chists* of their hearts, for whom they have served and ministred, then there will be unlike and different re-

*servatories*, many will have very much gathered into the Kingdome of Gods *anger*, and from that, will his foode be given to him againe in *Eternity*, viz. the Curse of the oppressed, also the affliction, feare, paine and molestation of the poore, which they have heere with their agitation wrought by the inferiours, that will be given them for foode also after this time to Eternity: for \* *what any soweth heere*, that they will finde in Barnes in the Eternall Life.

\* Gal. 6. 7.

44. All Offices of this world are Gods, and all Officers from the Emperour to the least and meanest, are Gods Officers; but they serve him much unlike and differently, one serveth him in *Love* as a Minister of Christ, and the other serveth him in his *anger* as a Minister of Hell.

45. All that seeke their *owne* in these Offices, and not regard God and his *Ordinance*, and so serve Man therein, they serve the anger of God, and gather up, into *Hell*.

\* Or, *brushtol-*  
*den.*

46. For all the Treasure of Princes and Potentates should be gathered in, for the *Common profit* of brethren, and for the supporting of *Good Orders* and Offices, also of the miserable and *impotent*, even as an \* *Inn-keeper* laboureth & worketh with those that are under him, and draweth the profit to himselfe, and yet therewith he *provideth* for, feedeth and nourisheth all his servants, Ministers, and assistants, and the overplus he useth for *common* necessities of himselfe, his wife and children, and what he might else stand in neede of, or layeth it by for *poore* people: such is the Officers gathering together: it should all be gathered together for *common benefit*, else it is a Treasure of the anger of God, and must expect Gods Judgement.

47. But that the present Potentates doe thus gather together for their *owne* honour, for voluptuousnes and pride, and in that regard doe the *more hardly* oppresse and squeeze, that they may only therewith exercise their pride, and keepe under the poore as Doggs, and stay in their hearts; they are *bound* to doe so for mee, I have bought or *inherited* it as a priviledge. I have it of *right*; all this, one and other is done in the *anger* of God, they all now in this property, serve only *Sathan*; viz. in the figure of Gods anger, and no better.

48. All *selfe-owning* belongeth to Hell, make what thou wilt of it; no seeming *Rhetorick* will avayle before God; thou gatherest together into Hell: God requireth the Ground of the Heart, and will have *trusty* Officers.

† Rom. 8. 28.

49. But the Miserable is to know, that in such *restraint* and service, if he endure it without murmuring and grudging in *faithfulness*, he serveth even his Lord Christ; for God thereby draweth him away from this world, so that he sets his *hope* upon that which is to come, and in this servility of his hands he gathereth to him with his *prayer* into this house of Lamentation, his heavenly Treasure, whereas if he for this time of his restraint stood in the voluptuousnes of the flesh, he would gather *no good thing*; therefore † *all things must serve to the best of them that love God.*

\* Eingebung,  
Inward sug-  
gestion.

50. Thus a Man ought to understand the figure under the history and acts of *Joseph*; for indeed the *history* is described with great diligence according to the *inward* figure, according to the \* *inspiration* of the Spirit of God, which alwayes more *respects* Christs Kingdome, then any Historie of a *slight* and simple Act.

51. For

# C. 74. How all Egypt was bought for Pharaoh. G: 47 569

51. For the Acts of the Bible are not set downe therefore because Men should see the *Life* and Deeds of the Old Holy Men or Saints, as *Esau* supposeth: No, the Kingdome of *Christ* above all, is thereby deciphered, as also the Kingdome of *Hell*: the visible figure continually pointeth at the invisible, which shall be manifested in the Spirituall Man.

52. *Moses* heere finisheth the figure of the New Regeneration, under the historie of *Joseph*, and sayth further: \* *Thus Israell dwelt in Egypt in the Land of Goshen, and possessed it, and grew and multiplyed very much, and Jacob lived seaventeen yeares in Egypt, so that his whole age was one hundred forty and seaven yeares.* \* Gen. 47. 27, 28.

53. † *And when the time was come that Israell was to dye, he called his son Joseph, and sayd to him, If I have found Grace before thee, then lay thy hand under my Thigh, that thou wilt be loving and faithfull to mee, and not bury mee in Egypt, but I will lye with my fathers, and thou shalt carry mee out of the Land of Egypt, and bury mee in their burying place: Hee sayd I will doe as thou hast sayd, but he answered, and sayd, sweare to mee, and he sware to him, then Israell bowed himselfe sitting up at the head of the Bed.* † Vers. 29, 30, 31.

54. This now is a very Mystical figure, and pointeth at the *Resurrection* of the Dead, when the Soule shall come to the Body againe; and the Body will be pure and holy: For, the Land of *Canaan*, which was also full of the abominations of the Heathen, signifieth the *Earthly Body*; and *Egypt* where *Pharaoh* dwelt, and *Joseph* was Steward, signifieth the *Soule*, which dwelleth in Gods Word, viz. by or neere the *Eternall King*.

55. And wee see it very finely pourtrayed in this figure, how *Adams Soule* turned it selfe with *Lust* into the *Earthly Canaan* of the *Earthly Body*, and turned away from God, therefore now the Soule must goe againe into *Egypt*, into *Repentance* to *Joseph*, viz. to *Christ*, and to *King Pharaoh*, viz. to God; and there it will be received as a childe of Grace, to be a Bond servant, so that it will be obedient to God, and be his servant and Minister, and must forsake the *Earthly Canaan*, viz. the *Evill body* with its will and Contrivances, as *Israell* must leave and forsake *Canaan*.

56. But after he should be dead, he would then have his body into the Land of *Canaan*, that it should be buried there: which signifieth, that the *Earthly body* must be buried in its Mother the *Earth*, and come into its first Mother againe; and it signifieth that the *Soule* shall come againe out of *Egypt*, viz. out of the Bondage of the affliction of *Repentance* to the *Body* into *Rest*: for the Heathen must be driven out of *Canaan*, when *Israell* entereth thereinto: so also must the Abominations in the propertie and † condition of the Body, be consumed, and all false and wicked desires be killed, ere the Soule come to the Body againe, and dwell therein. † Or, qualitie.

57. And it is powerfully represented, how the will of the Soule shall and must in *this* life time breake off from the *Earthly Canaan*, viz. from the *Lusts* of the Body, & presse into God againe by earnest *Repentance*, where then the soule must rightly be in *Egypt*, viz. a poore Bond servant, in much anxiety and affliction; but in the End, when the Body shall dye, then it also desireth to goe along out of the house of Bondage, viz. out of the torment of *Repentance*, and will goe againe into the first *Adamical*



micall pure Image which God Created, as *Jacob* would lye by his fathers, when as he might have lyen as well in *Egypt*: But the Spirit stood in the figure of the *Resurrection*, shewing, how the whole Man should goe againe into the first Image created by God.

58. But, that *Jacob* required an Oath from *Joseph*, that he would bury him in *Canaan* with his Fathers; it denoteth the Oath, which God in *Christ* made with Man, that God hath with his word of Love incorporated himselfe with Man, and engaged, as by an Eternall Oath to him. *Jacob* requireth this Oath from *Joseph*, as from the figure of *Christ*, and desireth he should lay his hand under his Thigh and sweare.

59. This is a figure, signifying, how *Christ* should lay his hand, that is, his power and might, viz. the Eternall Word, which is the hand that hath made all things, into the humane Essence in Body and Soule, and not onely into that, but under the Thigh, as under the humane power, and to give himselfe to Man for his own, and sweare therein, that is, bind himselfe to it, that he will bring the whole Man when he is heere dead in the Temporall Death, againe into the first Land of Inheritance wherein *Adam* in Innocency dwelt, viz. into *Paradise*, and bury the body and soule, with his Oath, in God, as in the Divine Rest.

60. This is signified by the figure of *Jacob*; where the Text sayth; *Israell dwelt a long time in Egypt, and multiplyed there.* And when *Jacob* was to dye, he had a desire to be carried, after his death, againe into the Land of *Canaan*, to his fathers; this, I say, signifieth, that a Christian, or childe of God, must goe into this *Egypt*; viz. into *Repentance* and into the exit from the Earthly Will, and continue therein the whole time of his temporall life, and bring forth much good fruit in that Land, and then *Christ*, viz. the heavenly *Joseph* shall bring him into the right Country of his father to Rest againe, viz. into the right promised \*Land, wherein the Milk and Honey of divine power, floweth.

\* Exod. 3. 8.

† 5 Bookes of Moses.

61. And the whole Historie of all the † five Bookes of *Moses*, is even this in the figure: the Exit out of *Canaan*, and the going into *Canaan* againe is onely this; representing how the right Adamicall Man should with great Hoasts and Armies and much purchased Goods, effected in the divine operation, enter againe into the Eternall Promised Land, and how in this life time he must be a Bond-servant of Gods anger, in this *Egypt*, which would through its Ministers and servants, afflict, persecute and torment him in his Office of anger, and continually keepe him for a Bondslave, till the right *Joseph* shall bring him through the Temporall Death, againe into *Paradise* into Rest.

## C H A P. L X X V.

How Jacob before his End, blessed the two sonnes of Joseph, and preferred the Youngest before the Eldest.  
And what is thereby to be understood.

Upon the 48 Chapter of Genesis.

1. **M**oses sayth: Afterward it was told Joseph, behold thy father is sick; and he tooke with him both his sonnes, Manasseh and Ephraim: and then it was told Jacob: behold thy sonne Joseph cometh to thee, and Israell strengthened himselfe and sat up in the Bed, and sayd to Joseph; the Almighty God appeared to mee at Luz in the Land of Canaan and blessed mee, and sayd to mee; behold, I will cause thee to encrease and multiply, and will make thee a multitude of people, and will give this Land for a possession to thy Seed after thee for Ever, and now thy two Sonnes Ephraim and Manasseh, which were borne unto thee in the Land of Egypt before I came in hither to thee, shall be Mine as Reuben and Simeon, but those which thou shalt beget after them, shall be thine, and shall be named according to their Brethren in their Inheritance. Gen. XLVIII. 1, 2, 3, 4, 5, 6.

2. In this figure now the Patriarch Jacob standeth againe in the limit of the Covenant, whereto God had ordained him in the Mothers womb; when he had finished his course in the World with the figure of the Kingdome of Christ and his Christendome, then his Spirit *\*figureth* it selfe againe in the limit of the Covenant, and through the limit of the Covenant, *blesteth* his children and his childrens children, and pointeth at the future Time, how it would goe with them, that is, he speaketh from the Roote, and intimateth concerning the branches and twiggs of this Tree, which God in Paradise planted againe after the *defection* and fall, and had made it manifest in Abraham, and so Jacob stood in the same stock, and intimateth from the Spirit of this Tree concerning his Branches and Twiggs, but Especially in both Josephs Sonnes, both which he grafted backe againe into his roote, that they should be his sonnes as Reuben and Simeon. \* Frameth, Modelleth, or Imageth.

This Figure standeth thus.

3. And Jacob sayd to Joseph; the Almighty God appeared to mee at Luz in the Land of Canaan and blessed mee, and sayd to mee; behold I will cause thee to increase and multiply, and will make thee a Great People, and will give this Land for a possession to thy seede for Ever; In this figure, the Spirit speaketh *not onely* of the Inheritance of the outward Land of Canaan, but also of the Inheritance of the Kingdome of Christ, understood and signified under this Canaan; for he sayth: God hath given him and his children *this Land* for an *Eternall* possession, which for a long time after that, they had *no* Inheritance in, therefore then in this, the Kingdome of Christ is *understood*, which shall endure for Ever.

4. Thus Jacob, tooke the two sonnes of Joseph, and set them in his Roote in the Inheritance of this Kingdome, and moreover in his first power

572 Gen. 48. Jacob blessed Josephs two Sonnes. Ch. 75.

power and vertue, as *Reuben* and *Simeon* his first sonnes, which signifieth, how *Josephs*, that is, *Christs*, children in the Faith and Spirit, whose nature yet is come from the Seede of corrupted Adam, shall be through Faith planted againe in the first Roote of Gods Covenant; for Adam hath let his *Twiggs* and children with himsele in the Kingdome of Gods anger; But the Covenant and Grace taketh these Adamicall twiggs and puts them back againe into the Image of God, whose figure Jacob heere represents with *Josephs* Sonnes.

\* Gen 48. 8, 9.

|| Vers 9.

|| Vers 9.

\* Vers. 10.

† Imaged, or framed,  
|| Temporary-  
nes.

\* Vers. 10, 11,

12.

† Jacobs.

\* The Soules  
Essences, powers or faculties.

5. \* And *Israell* saw the Sonnes of *Joseph* and sayd, who are these? *Joseph* answered his father, and sayd: they are my Sonnes which God hath given mee; that is, the Covenant of Grace was strange to the corrupt nature; and sayd: Who are these children of Nature in selfe, have they not broken themselves off from God: But *Joseph* in the figure of *Christs* humanity sayd: they are my children which God hath given mee in the Kingdome of this world, and the Covenant of Grace in *Jacob* sayd; † Bring them to mee that I may blesse them, that is, that I may anoint them with Grace, that is, *Christ* shall bring them to God, that he may blesse them againe.

6. And *Moses* sayth; \* For the Eyes of *Israell* were dimme with age, that is, Nature in the fathers property in the Soulish Creature, was growne dimme and old, and that because the soules *Ens* had † modelled it selfe in the || Time, for all that liveth in the || Time groweth old and dimme: But the Covenant in *Jacob* groweth not old; The Covenant was that which should blesse the Sonnes of *Joseph*, with the future revelation or Manifestation of the Power in the Name *JESUS*, and *Joseph* who stood in the Image or Type of the Humanity of *Christ*, should bring them to this Blessing: For, the humanity of *Christ* bringeth Adams children to the blessing of God, as heere *Joseph* bringeth his Sonnes, to the Covenant of God, in *Jacob*.

7. *Moses* sayth further; \* But he kissed them, and encouraged them, and sayd to *Joseph*: behold, I have seene thy Face, which I had not thought to have done, and behold, God hath let mee see thy Seede; and *Joseph* tooke them from † his Boosom, and bowed himselfe towards the Earth before his Countenance: which is as much as to say, in the figure thus; when *Joseph* in the Image or Type of the humanity of *Christ*, brought his sonnes to his Father, viz. before the Covenant of God, then the Covenant tooke them in the Armes, or into the Boosom of his desire, viz. into Gods Essence, and kissed them with the kisse of Love, which God would manifest in *Christ*; and the Fathers righteousness in the Word of might and power sayth to the Soules Essences, behold thou art dimme to my sight, and now I have seene thy Countenance againe, through the Love and Grace of God, which I thought not to have done; for I thought to have kept the soule in the strong and severe Might of Gods anger, for Gods Eye was departed in it, with its turning away from him, and so as to Gods righteousness, it was rent off from God: But now I have seene the Countenance of the Soule, againe, through Gods Love in the Grace of God, and Gods Love hath let mee see \* them in the seede, of the Covenant of Grace.

8. And the Spirit of *Moses* sayth; And *Joseph* tooke them from his fathers Boosom, and bowed himselfe to the Earth before his face, that is, when the Word became Man, then *Christ* tooke the soule from the fathers Boosom, viz. from the fathers Nature into himselfe, and in a Creaturely



turely manner presented himselfe with the assumed humanity before God the father, and bowed, that is, *humbled* himselfe with the assumed soule, viz. God and Man in *one Person*, to the Earth, that is, *even* into Death, and entred before the Face of God, with our, assumed Soule, that is, he brought the Soules will through the introduced power of the Deity, back againe into the *resigned* humility before the Eyes of God.

9. And *Moses* sayth further: Then *Joseph* tooke them both, *Ephraim* in his right hand towards *Israells* left hand, and *Manasseh* in his left hand towards *Israells* right hand, and brought them to him; This now is the pretious figure of the Great earnestnes of God, shewing how Man is blessed againe; for, *Ephraim* was not the first-borne, but *Manasseh*: and *Jacob* layd his right hand upon the head of the *Youngest*; but *Joseph* tooke *Ephraim* in his right hand and *Manasseh* in his left hand, that he might stand with the first-borne before *Jacobs* right hand and with the other before *Jacobs* left hand, but *Jacob* inverted the will of *Joseph*. G.m. 48. 13i

### The Figure standeth thus.

10. \* *The Word became Man*, understand, the not-naturall un-creaturely word of God, manifested it selfe in Gods Creaturely word of Mans Soule, and tooke on him the faded lights Image, and *quicken*ed or made it living in it selfe, and put it into Gods left hand, viz. into the fathers Anger, which is heere exprest by setting the youngest Sonne, viz. *Ephraim*, before *Jacobs*, viz. Gods, left hand, but tooke it in his right hand. \* John 1. 14.

11. For Christ tooke the incorporated Covenant of Grace in the faded heavenly Image, which incorporated Covenant of Grace in Man was the *youngest*, viz. the New Man, in his right hand, viz. into the highest Love in the Name JESUS, and entered with this New Man from the Covenant of Grace, before Gods left hand, viz. before Gods strict righteousnesse in the Anger, that he might *atone* the soule, viz. the first-birth; and the soule, viz. the first-borne, Christ tooke in his left hand, that is, he tooke the first Principle, which beforehand had the superiour Jurisdiction, authority, and power, and put it under, that its power, viz. the selfe-will, should goe back and enter into *humility*, before Gods right hand.

12. For, these two Sonnes of *Joseph* heere, rightly signifie the inward Spirituall Man, viz. the fiery soule, which is the Eldest Sonne; also the Spirit of the Soule, viz. the Lights power, which signifieth the other or second Sonne, viz. the Two Principles: these did *Joseph*, that is, Christ set before God, and tooke the Spirit, viz. the second Principle in his right hand, viz. in his Love, and set it with his Love before Gods left hand, viz. before his anger; for he should breake the Serpents head; and the soule he setteth before Gods right hand, that it should receive the blessing from God, that is, that Gods Love should manifest it selfe out of the soule, but that might not be; For *Moses* sayth: \* *But Israell* \* Gen 48. 14i  
stretched forth his right hand, and layd it upon the head of *Ephraim* the yongest, and his left hand upon *Manassehs* head; and did so with his hands knowingly, for *Manasseh* was the first-borne.

13. That is thus much in the figure; God would no more give the

H h h h

Do-

574 *Gen. 48. Jacob blessed Josephs two Sonnes, CH. 75.*

Dominion or *Government* to the first Birth, *viz.* to the fiery Soule, seeing it had turned away its will from God, but layd *his* hand of power and *Omnipotency* upon the second, *viz.* upon the Image of the Light, which in Christ in his Love became living againe: to *this* he gave now the power of the divine vertue, that the soule might be *under* Christ; for in the *Light* Image is Christ understood, and upon it God layd the hand of his Omnipotence and *Grace*; and upon the soule, he layd his left hand, that it should be a *Servant* and a Minister of *Grace*.

14. Thus the first Birth was set behinde, *viz.* in subjection, and the second Birth formost and uppermost in the Dominion; and heere is that figure concerning which Christ sayth; \* *Father, the Men were thine; that is, they were of thy Natures property, but thou hast given them to mee; for the Father gave to Christ the highest blessing & power, whereby the fiery soule lost its Dominion of selfe-will.*

15. And *Moses* sayth: *Jacob* did thus knowingly, that is, the Covenant of God *knew* it in *Jacob*, that God would have it so: *Jacob* could not with his bodily Eyes for Age well know these two Ladds, but with the *Eyes* of Gods Covenant, he saw and knew them, for Gods Spirit in him did this.

\* *Gen. 48. 15, 16. And he blessed Joseph and sayd: God, before whom my fathers, Abraham and Isaac have walked, God, who hath preserved mee all my Life long even to this day; the Angell that hath released mee from all evill, vlesse these Ladds, that they may be called after my Name, and after the Names of my fathers Abraham and Isaac, that they may encrease and multiply on Earth.*

This figure standeth thus.

17. The God of Love blessed the *incorporated* Covenant of *Grace*, out of which *should* come, Christ, *viz.* the heavenly *Joseph*, as heere *Jacob* with his blessing began at *Joseph*, and blessed *Josephs* sonnes through *Joseph*: thus God also through the Name *JESUS* blesteth the soule and the spirit, for God hath appointed, the Name *Jesus* to be a *Throne* of *Grace*, and through that *Throne* of *Grace* he blesteth Christs children and Members according to the *humanity*, and heere in the words of the blessing maketh *no* difference between the children, to signifie, that the soule and the spirit shall in Christ enjoy *like* *Graces* and *Gifts*; onely the power he gave to the New Regeneration out of the faded heavenly Image, that the soule should through the power of the New Regeneration, work, and flourish, spread forth and be great, therewith, that is, that the soulish-Tree with its branches should grow out of this blessing.

18. In the words of this blessing there is this understanding or meaning; *viz.* The Incorporated ground of grace in the power and vertue of the *Word* spake forth the power, and comprised in *Jacob*, his *body*, *soule*, and *Spirit*, in One, and thereby spake it selfe forth upon the children of *Joseph*; God, before whom my fathers *Abraham* and *Isaac* have walked, that is, through the wills and desires, which my fathers have *inclined* to God, with which, they have walked before God: also, through the power of God who hath sustained mee my life long, even unto this day; also the *Angell* who hath delivered mee from all Evill, blesteth these Ladds, that is, he blesteth them through the *divine* and *humane* power, through the  
Angell

Angell of the great Councell in Christ Jesus, which Angell hath delivered Men from all Evil, that they should according to these Names be called children of the Covenant, and in this power, encrease and grow great.

19. But when Joseph saw, that his father layd his right hand upon Ephraims head, it pleased him not well, and he layd hold on his fathers hand, that he should turne it from Ephraims head upon Manassehs head, and sayd to him, no: so my father; this is the first borne, lay thy right hand upon his head: but his father refused and sayd, I know it well my sonne, I know it well, this shall also be a people, and be great, but his younger Brother shall be greater then he, and his seede shall be a multitude of people. Gen. 48. 17.

20. By the outward figure the Spirit pointeth at their Offsprings, which Stock or Tribe should excell the other in greatnes and Might; but by the Inward figure of Mans conversion and New Birth, it pointeth at the inward Ground; signifying, how the inward and youngest ground of the incorporated Grace in Christ, would be greater then the ground of the first Created Adamicall Man.

21. But that Joseph disliked it and would not willingly that the youngest should be preferred before the Eldest; in the figure, it signifieth this: Joseph stood in the figure of the New Regeneration, signifying, how the inward ground, viz. the Eternall Speaking Word in the humanity of Christ, should turne it selfe forth through our soule, and take away the power of selfe-will, from the soule, and that the Creaturely soule would not, that it should loose its power, it would not willingly dye to its own will, but keepe its first Naturall right.

22. As wee see in Christs humanity, viz. in the humane Soule, when it was to dye to selfe and yeeld up its Naturall right; \* I then sayd Christ on the Mount of Olives, father, if it be possible, that is, the humane soule in him from the Fathers property in the Word, sayd, Father, if it be possible let this Cup passe from mee, but if it be not possible, and that I must drinke it, thy will be done; as Joseph heere in this figure was loath to come to it, and would not willingly that the last, should be preferred before the first. \* Mat. 26. 38.  
Luk. 22. 39.

23. The Text sayth, it pleased him not well, the Naturall Man is not well pleased, to give up his naturall right and let the Kingdome of humilitie reigne in him, he would rather be Lord himselfe, but his owne will hath squandred that away, so that he is set behinde, for it is not possible, that he should become the childe of God, unlesse he drinke the Cup, whereby he dyeth to his owne naturall will: Therefore sayth Christ; Father, thy will be done, and not my Naturall Adamicall humane will, but let Gods will in my inward ground be done, and not my Adamicall soules will: It shall and must be resigned into God, the first naturall right must goe backward behinde, and Christ forward, else there is no salvation.

24. In this Type and Image, the Spirit of God sporteth with the children of the Saints; signifying, how the new incorporated Kingdome of Grace would spread it selfe forth aloft, and how the Kingdome of Nature should be set back behinde, for, if Christ arise and be borne in Man, then must Adam be Servant and Minister.

25. And it declareth besides, that the Kingdome of Nature would also be great, but the Kingdome of Grace yet greater; of which wee have



576 *Gen. 48. Jacob blessed Josephs two Sonnes, CH. 75.*

a similitude in a great *Tree* of many branches, which through Nature generateth many twiggs and Branches, and wherein Nature is powerfull, but the vertue and power of the *Sun* is much more powerfull; for if this doth not co-operate, then the *Tree* cannot grow nor beare any fruit: and wee clearly see thereby, that the vertue and power of the *Sun* must gett aloft, if the *Tree* grow and its fruit come to be ripe and profitable; so also is it in Man.

26. Man is Nature, and Nature begetteth him that he may come in to the formes and Conditions of the *Creatures*, but the *understanding* must come forth in him, which governeth and taketh care of Nature; Nature willetth indeed that its desire be fullfilled, but the *understanding* ruleth over Nature.

27. But now Nature is sooner and *Earlyer* then the *understanding*; Nature goeth formost; but when the *understanding* cometh, then it must follow *behinde*; thus it is to be understood also in this figure of *Jacob* and *Joseph*, concerning the New Regeneration, that, when the *divine understanding* shall againe be manifested in Man, then shall Nature follow *behinde*.

\* Gen 48. 20. 28. \* Thus he blessed them that day and sayd: Hee that will blesse any in *Israell* let him say; God set thee as *Ephraim* and *Manasseh*; In this Text what the Spirit declareth in this figure is as cleare as the *Sunne*; for *Ephraim* and *Manasseh* were re-inoculated *back* into the Root of *Jacob*, that is, into the Covenant of Grace, which God had manifested in him, and were transplanted with the Birth of the Naturall right, when the youngest was preferred before the Eldest; thus also should all blessing and wishing be, among the children of God; that God would set them *back* from the *Evill* Adamicall will of selfe, and set them into the *Paradiseall* Covenant againe, and make them grow therein and bring forth the Kingdome of Grace in them, and set it above the Kingdome of Nature of the first Adamicall Birth: when this is done in Man, then he is a *childe* of God againe in Christ, and standeth in the blessing of God.

\* *Literature.* 29. Courteous Rabbies and Masters of \* Criticismes upon every letter, learne I pray to understand the *figures* of the Old and New Testament, and dispute not about the outward *shell* of words; looke upon the chiefe Ground, *why* the Spirit of God thus speaketh, and why it sets downe such Types and Images, and consider what this signifieth, that the Holy Ghost in all the figures of Christ, *alwayes* sets the youngest before the Eldest; begin at *Cain* and *Abell*, and goe quite through, and then you will come to Rest, and your *Strife* hath an End.

30. The Time of Strife is at an End, *Ephraim* shall rule over *Manasseh*, if you doe not so, then will the *Sun* dazle and blinde you with its rising, that ye must for Ever be blinde. Ye would verily see with the Eye of the Kingdome of Nature, and yet ye *contemne* the Eye of Grace; but *Ephraim* attaineth the Naturall right of the first Birth; why will ye Strive against your father *Jacob*? as if he did not rightly blesse; for ye set *Manasseh* before and *Ephraim* following *behinde*, it is made manifest before the Eyes of the Most high, who hath set *Ephraim* formost againe; the kingdome of Nature in humane selfe should be the *Servant*, and that ye would not, but the purpose of the Most high goeth forward, and ye are all therefore like to goe to the Ground, there is no preventing of it more.

31. Now

31. Now when *Jacob* had blessed *Joseph* and his sonnes, then he represented a very secret Type or Image of Christendome upon Earth; for thus sayth *Moses*: \* And *Israell* sayd to *Joseph*, behold, I dye, and God will be with you, and will bring you againe into the Land of your fathers, I have given thee a peece of Land beyond thy brethren that I tooke with my sword and with my Bow out of the hand of the *Amorites*. \* Gen. 48. 21, 22.

32. Although there may well be an outward figure heerein, which indeed is alwayes so, yet this is much more an inward figure of Christendome: for what could *Jacob* give away, of that, which he had not in his possession; he had not *Sichem* in possession, as the Glosses upon this Text will have it expounded, which looke only at some outward thing, so he could not give it severally to *Joseph*, for *Joseph* dwelt not there, but he and all his children and childrens children dyed in *Egypt*.

33. Besides *Jacob* sayd, he had taken it with his sword and with his Bow out of the hand of the *Amorites*, which is no where to be shewen, and yet may well be outwardly done so, seeing he sayth, he hath given it to *Joseph*, as to the Type of Christendom, and tooke it with the sword, therefore it is a figure and secret Speech.

34. For, *Jacob* sayth, behold I die, and ye shall come againe into this Land, God will bring you thereinto: this first pointeth at *Christ*, who should come out of *Jacobs* Covenant which God had in him; when that should die according to our humanity, then would God bring *Israel* againe into the Land of Gods Covenant, and the Covenant hath a peece of Land in this world, that at all times would be a dwelling for Christendom upon Earth; although that peece of Land, would be often turned with *Manasseh* and *Ephraim* from one place to another.

35. That same peece of Land or Christian Habitation hath *Christ* taken with his Bow and sword of the Spirit, and subdued the Princes of this world in his victory, that Christendom should have this at all times upon Earth; whereby then we see, that Christendom should have the smallest victory upon Earth, so that its Kingdome is like a remaining overplus peece of Land; that so the Name of *Christ* might therein be outwardly knowne and acknowledged.

36. Further, it is the Most Excellent figure concerning *Israel*, which with *Jacob*, that is, with the rising of the Kingdome of *Christ*, would die; that is, the Jewish Politie and Government would be suppressed, but God would in the last time bring them into this Land, viz. into the true Covenant in *Christ*; for he hath reserved this peece of Land beforehand, that they should possesse the same againe; which *Babell* beleeveth not, but their time is neere, for the fullnes of the Heathens is at an End.

## C H A P. L X X V I.

*How Jacob called all his Sonnes before his End, and signified and prophesied to them, how their Generations would rise up, and what each of their State and Condition would be, whereby he Expressed the Roote of Abrahams Tree, together with its Branches and fruit; What the State and Office of each of them would be, and how they would behave themselves, and how Christ would be borne of the Stock of Judah: also how long their Kingdome would continue under the Law.*

Genesis 49. from the first to the 12<sup>th</sup> verse.

Gen XLIX.  
1, 2.

**M**oses sayth; *And Jacob called his sonnes and sayd, Gather your selves together, that I may make knowne unto you what will happen to you in the future Times: come together and hearken ye children of Jacob, and heare your father Israell. In this Chapter lyeth the whole understanding and knowledge, how it would goe with the children of Israell in the future time under the Law, as also afterwards with Christendom; for in this Chapter, the Spirit hath expressed and figuratively represented the tree of Israell, with its Branches, twigg, and fruit, both according to the Kingdome of Nature, and according to the Kingdome of Grace, and under that signifieth concerning all States, Conditions, Orders, and Offices, among both Jewes and Christians, especially the Antichristian Kingdome among Jewes and Christians, is powerfully prefigured under it, whence it ariseth, and how it must fall to the ground againe, and yet would continue a long time, even till the Manifestation or Revelation of Jesus Christ.*

2. For, *Israell* heere under this Exposition, declareth concerning the whole Adamicall tree, how it was good in the beginning, and how it perished, also how it would be helped againe, and how the Kingdome of Nature would outwardly Govern in Gods wrath, and yet the Kingdome of Grace co-operate through the wrath; whereby the naturall Evil Man would outwardly seeme, as if he would serve God and minister to him, but would onely be a false flattery and shew of Hypocrisie, so long till Christ would break forth out of Gods Covenant, and destroy Sathans hypocriticall Kingdome.

3. And he beginneth at *Reuben*, viz. from the first power of the humane Life, and reacheth to *Benjamin* the last, under whom Christendom is powerfully prefigured, and what its properties would be, so also are the times and Ages of the World powerfully pourtrayed under it: If the reader will Observe it and gather the sence thereof, then he will finde our Exposition in the true and right Ground.

The



## I.

## The Testament of Reuben.

4. Hee began at Reuben and sayd : *Reuben my first sonne, thou art my power and vertue, and my first might and strength : the chiefest in the sacrifice, and the Chiefest in the Kingdome and Government; he was vaine and fickle therein as water : thou shalt not be the Chiefest, thou didst climbe up into thy fathers Couch, and there hast defiled my bed with thy climbing up.* Gen. 49. 3, 4.

In the Figure it standeth thus.

5. The Spirit in the Covenant Speaketh forth the humane Nature of Adam, viz. the first power of the first seede to a re-propagation, as indeed Reuben also was the first power of Jacob; and signifieth that the Naturall first Adamicall Man should be the chiefest in Gods Sacrifice, that is, he should bring forth right fruit to him, which might be to the prayse of God, and in the vertue thereof encrease the heavenly Joy: he should generate vertue to him and a re-expression through the implanted Word of God; and that is called Sacrificing to God, when the Creaturely humane Word, which God formed into a Creature, viz. the humane understanding Life, re-expresseth Gods Word out of it selfe, and formeth it selfe in Holy Images, thoughts, or Imaginations.

6. Which formation is effected in the Generating of the heavenly Mercuriall Harmony, viz. after that manner as when the implanted Word in Man, imageth or frameth it selfe into a Song of Divine Joyfulnessse, and sporteth in the holy pure Element before God; in which † modelling or holy desire, the holy wisdom of God Co. modelleth, and becometh figured in Wonders; whereby the Eternall One becometh formable and distinct, viz. is knowne in different varieties, this is called Sacrificing to God, in that manner as twiggs and branches beare faire fruit to the Tree, whereby the tree is knowne and Manifested to be Good; thus also the Creaturely formed Word, viz. Man, should, to the Eternal Speaking holy Word of God, which Word is the Stock; Generate or beare to the Stock, Good fruit, viz. the praise of God.

† Framing,  
Figuring, or  
Imaging.

7. This is as much as to say, Adam was the chiefest in the Sacrifice, for he was the first out-spoken or Expressed Word that God spake in his Image, and was also the chiefest in the Kingdome or Government; for to him belonged the Eternall Dominion: he was created out of the Eternall, in and to the Eternall, he was the Image of God, wherein the word of God according to Time and Eternity was Imaged or framed.

8. Therefore now the Spirit in the Covenant representeth this before him by the Stock of Israell, out of which the new tree should spring out of the Old, and pointeth at both the Adamicall and also the New Tree of Regeneration, and speaketh further concerning the first power in Adam and Jacob, viz. concerning the Kingdome of Nature, of the first Image.

9. Hee was unstable or fickle therein as water, as wee experiment that, in Adam and all naturall Men, as Adam suddenly and unstably therein, departed from his Glory, both from the Divine Kingdome, and also from the sacrifice of God, and Entered into selfe-will, and for-  
sooke

† Imaging or  
modelling.

ooke Gods will, and brought him selfe from the *Divine* † formation into a *Earthly* formation, with the desire and lust, whence he became Beastiall and Evill.

10. Whence now the Spirit in the Covenant sayth, through *Jacob*: thou shalt not be the chiefest; that is, the first Image shall not *keepe* the Government, neither in the Dominion of the Kingdome, *viz.* of the naturall power and authority; nor in the sacrifice of God; but the *second Adam*, Christ, out of *Judub* shall be hee; and therefore, because thou hast climed up upon thy fathers Couch, and there, hast defiled my Bed with thy climing up.

This Figure standeth thus.

11. *Adam* had his fathers *chast* marriage-Bed in him, when his *Eve* was yet *un-made*, he was Man and Woman, and yet neither of them, but a true and right marriage-Bed of God, wherein Gods word in his Marriage in both Tinctures, *viz.* of the fire and light, worketh in power, for he stood in the Image of God, in which God wrought, as in the holy Angels. The *propagation* stood in one single Image, as God is in one Eternall Substance, so also was he, who was out of that same Substance of all Substances, created in one onely Image; for the spermatick nature and kinde was in him the *Verbum Fiat*, the word *Fiat*, which had formed him into the Image of God, wherein the selfe Love lay, *viz.* in the *perpetuall* Conjunction of both properties of the onely Tincture, *viz.* the power of the *holy Magick* fire and Light, which is spirituall, and the true Life.

12. In this Image, he was the chiefest in the Sacrifice and in the Kingdome; for he could sacrifice to God, both Spiritually and Creaturally, in that manner as a Tree without the interposition or supply from *another*, doth it selfe bring forth its branches and fruit, and *thrusteth* forth from it selfe the faire blossomes in a lovely smell and vertue, with faire Colours according to its kinde, and that as Gods Word had *ejected* and generated it out of it selfe; all this power lay also in him.

13. But the *selfe-will* was unstable and fickle therein, and brought it selfe into a Beastiall property; into false and wicked lust and desire, and climed with the Beastiall Lust and desire, into this holy Marriage-Bed, into which Lust, Sathan brought it, *viz.* the *Ground* of the dark world according to the Imaging or representation of Phansie, as also the Devill with the holding forth, of the monstrous beastiall propertie, together with the subtilty and *Wit* of the Serpent, *viz.* of the *Ground* of the first Principle, so that the selfe-will plunged it selfe therein, and was *infected* therewith, and made its power of Imaging or thinking, according to Soule and Body, Monstrous, whence the Beastiall Imagination in *Adam* awaked and *began*.

14. And heere he crimed up upon his fathers, *viz.* upon Gods, Marriage-Bed, and defiled it with beastiall, as also devillish, false, and wicked *Imaginations*, which Lust he introduced into Gods Concubine, *viz.* into the *heavenly* Sperme or seede of the heavenly worlds Substance, upon which, Gods Spirit, *viz.* the holy Word in this heavenly Substance, *departed* from him; that is, the selfe-will of Man rent it selfe off from the Will of the Word; and now it was *unstable* in the Devills poyson, and lost

lost the Kingdome and the Priesthood, viz. the Princely Throne, and was thereupon weake and blinde as to God, and fell downe into sleepe, and lay, between God and the Kingdome of this world, in impotency and weaknes.

15. Now thus sayth *Moses*: and God suffered or \* caused him to fall into a deepe sleepe, and framed a † wife out of him, and brought her to him, and gave him a beaſtiall Marriage-Bed for a heavenly: where he may now Copulate in ſelfe-Luſt, which in the preſence of heaven is but a defiled Marriage Bed, but is borne withall, under Gods Mercy in divine Patience, ſeeing that the veſſell of this Marriage-bed muſt conſume, rott, and dye, and Chriſt hath given in himſelfe in this Marriage Bed into the Middle as a *Mediator*, and Redeemer, from this monſtrous Image, which he will regenerate a new in himſelfe.

\* Gen. 2. 21.

† Or, woman.

16. This powerfull Type or Image, the Spirit of God alſo repreſents by *Reuben*, who was *Jacobs* firſt vertue and power, wherein, the deſire of *Reuben* alſo modelled it ſelfe in the Adamicall Image, and went back and lay with his fathers Concubine, and in falſhood and wickednes copulated with her, as the free will of the ſoule in *Adam*, copulated with Gods Concubine in him, by falſe and wicked Luſt, and became a breaker of *Wedlock* to God, as *Reuben* did.

17. And for the ſake of this, hath *Adam*, viz. the firſt power of the Naturall Man, in all Men, loſt the Kingly Priesthood, ſo that the Naturall Man in his owne power and vertue, can no more offer ſacrifice to God; alſo he underſtandeth nothing more of Gods Word or Kingdome, \* It is fooliſhnes unto him, and he cannot apprehend it any more; for he ſtandereth in a poiſonous monſtrous Image, which in this Adamicall property cannot inherit the Kingdome of God, and hath loſt the Kingdome of God, and is now but a figure or ſimilitude of this World and of Hell, a Monster [inſtead] of the Image of God, and ſhall no more be the chiefe in the Sacrifice and Kingdome, but Chriſt in the New birth in him, hath attained the Kingdome, in the ſacrifice and Government.

\* 1 Cor. 2. 14.

18. The Naturall Man, viz. the firſt power and vertue muſt be *Servant*, and lay off the Monſtrous whoriſh Image, and be new-borne againe: the Soule through the Spirit of Chriſt, and the Body through the putrefaction of the Earth, from which, at the End of the \* Day, he ſhall be ſevered and be formed againe into the Image of God.

\* Laſt Judgement Day.

## II. &amp; III.

## The Teſtament of Simeon and Levi.

19. \* I be brethren, *Simeon* and *Levi*, their ſwords are Murthring Weapons; my ſoule come not into their Councill, and my honour be not thou in their Churches, Aſſemblies, or Congregations; for in their Anger they have ſlaine a Man, and in their ſtubborne ſelfe-wilkdnes, they have deſtroyed Oxen: Curſed be their Anger, becauſe it was ſo vehement and fierce, and their Wrath, becauſe it was ſo raging, I will divide them in *Jacob*, and ſcatter them abroad in *Iſraell*.

\* Gen. 49. 59, 6, 7.

20. In this Teſtament the Spirit very wonderfully taketh the two brethren together, and repreſents their figure accordingly, which ought well to be obſerved; as alſo the Spirit of *Moses* in the 34<sup>th</sup> Chapter taketh



582 Gen. 49. Jacob blessed all his Sonnes CHAP. 76.

\* Gen. 34. 25,  
26, 27. 29.

eth them together; where he sayth; \* *Simeon and Levi took their swords and went boysterously into the Citty, and slew Sichem together with Hemor his father, and all the Males that were in the whole Citty, and tooke the Women and children captive, and spoyled all;* which might indeed be the Action and Robbery of two stout young Men; but the Spirit hath in that place, as also in this, its figure, according as *Jacob* sayth; Hee would tell them, how it would goe with them in *after times*.

21. In *Reuben* the Spirit representeth before the Adamicall corrupt Nature, that the first vertue and power of Man, squandred away Gods Priesthood and Kingdome, viz. the Kingdome of Heaven, and defiled Gods Marriage-Bed, and made a Bed of whoredome thereof: but now in this figure the Spirit of God representeth a powerfull figure, signifying, how the first power of Man, would neverthelesse, desire to keepe, its Priesthood and Dominion, and what kinde of Priests and Rulers would be in this world, in the Kingdome of Selfe-Nature.

22. For, out of the Stock of *Levi* came the Priesthood under the Law, and of this the Spirit heere speaketh, and joyneth *Simeon* to him, viz. the worldly Dominion, and sayth of them both as of one, *Your swords are Murthering weapons, my soule come thou not into their Councill, and my honour be not thou in their Churches;* that is, Gods Living Word, which he calleth his Soule, shall not be in the Dominion of this Earthly World, viz. in Mans first Naturall Selfe-power, his holy Word shall not be in their Councills and determinations, wherein they seeke only temporall voluptuousnes and riches: neither shall it be in their Churches and Priesthood, because they doe but flatter with the Mouth: for he sayth; *My honour be not thou in their Churches.*

23. But his Church, is the true Image of God from the heavenly Worlds Substance, which, in their Murther, by the introduced poyson of the Serpent, faded in *Adam*, and is borne againe in *Christ*; but seeing they would only play the hypocrite before God in the Monster of the Serpent, and had not the Church of God, in them; therefore sayth the Spirit; *My honour be not thou therein.*

24. For, Gods honour together with *Christ Jesus*, shall not come from the Naturall *Adam*, but from God and his holy Word; these should be the Holy Church of God in Man, viz. the Image of the heavenly Worlds Substance, which dyed in *Adam*, and budded forth againe in *Christ*, in this should Gods honour appeare; as when Life buddeth forth through death, this was Gods honour: but the selfe Adamicall will which was a Murtherour, and murdered the heavenly Image in him, shall not have, this honour, this honour shall not appeare in his Murtherous Will.

25. In this Image, the figure standeth cleerly, which is pourtrayed in the \* *Apocalyps*, of the Great Seaven headed Dragon, upon which the Babylonish Whore rideth, where the Dragon and Whore are prefigured as one Image, and it is even the same with this of *Simeon* and *Levi*, and it signifieth, in the Adamicall Corrupt power in the Monstrous Image, the Government of Nature in selfe will, together with the *Sacerdarian* hypocriticall Priesthood.

\* 7 properties.

26. The seaven heads of the Beast are the \* *seaven properties* of Nature, which are departed from the Temperature, and have attained

4 seven

† seven heads, viz. a sevenfold will, whence the Life, is come to be in Strife, misery, sickness and Corruption; and the Whore, upon this Beast, is the soule, which is defiled as a Whore, and entereth before God with this Whores Image, and playeth the hypocrite in his presence.

† 7 heads.

27. But the Will of the seven-headed Beast, giveth its power and strength to the Whore, viz. to the Soule, so that the soule sticketh full of Murther, Pride, whorish Lust, and selfe-honour; and in this Church and Den of Murther, Gods honour will not be.

28. This Figure and Magick Exposition concerning Simeon and Levi, prefigureth to us, the spirituall and worldly Dominion; first in every Man, whereby he governeth himselfe both in spirituall and Naturall things; and secondly, the Management and authority of spirituall and worldly Offices, both in the Church and worldly matters; whatsoever ruleth therein in selfe Adamicall power, without the New Regeneration, that beareth this Image in it, viz. the Murthering sword, where Men Condemne and slay one another with words.

29. All scurrilous, slanderous, libellous bookes, wherein Men reproach and kill one another with words for the sake of the Divine Gift and knowledge; are the Murtherous swords of Simeon and Levi: also all unrighteous Sentences of worldly Judgement, are the same, and Gods honour and will, is not therein.

30. The Spirit taketh them both together in one figure, because both these Offices governe the Adamicall Nature: They governe the world, viz. the formed outspoken word of God, to them is given the power and authority of the Kingdome of Nature, but they shall give an account of this Government: for the Judgement of God is set in this figure, and the † Apocalyps casteth the falshood and wickednes of this Image downe into the fiery Lake that burneth with brimstone, and sealeth up the Beast and the whore in Eternity, and giveth the Kingdome the power and authority, together with the Priesthood, to Christ and his children borne of him.

† Rev. 19. 20.

31. The Spirit of Moses sayth: \* In their anger they have slaine a Man, and in their selfe will they have destroyed Oxen. The Man, signifieth, the inward Spirituall Man, viz. the true Image of God, which Adam Murthered, in all his children, through his anger, viz. through the first Principle, the Kingdome of Gods Anger; which Adam awakened with his desire and Lust; and it signifieth further, Christ that should come, whom the Levites with the Simeonites, viz. Worldly Dominion, viz. the Pharisees, and Heathenish Government, would kill: for Jacob sayd, he would make knowne to them, what would befall them in the future times.

\* Gen 49. 6.

32. Therefore this figure looketh at the future Man Christ, whom the Levites would slay in their Envy and anger, as is also come to passe, and for that cause shall his honour be no more in their Churches; for after such slaying of Christ, their Church was taken from them, and the Temple destroyed, and their Sacrifices ceased, in which formerly the figure of Christ, viz. Gods honour, stood.

33. But the Oxen which they have caused to perish, in their selfe-will, signifieth the outward Man from the Limus of the Earth, which they have caused to perish with the desire of vanity, so that it is become so grossly bestiall and miserable, that it is turned from a heavenly Para-

disfical Image, into a corruptible one, which is done out of selfe-will.

34. Further, it pointeth at the future selfe will of the Levites, with their worldly Dominion, signifying how they would slay and kill with their Murthering swords, whereas they can destroy *no more* of Gods children but the Oxen, viz. the *beastiall* Man : which Murthering swords have ever been among this Generation, both with the Jewes and Christians, which the *children of God* ought well to observe, that the Spirit of God in the Covenant sayth, *his soule shall not be in their murtherous Councill, nor his honour in their Churches*, for the sake of which they murther and destroy many that will not beleve their *Self*s and selfe-willed *Conclusions* and determinations.

35. Especially at this present time, when Men strive onely about the Churches and *Church-matters*, and murther one another for such things, and destroy land and people in their selfe-will; Men living only in selfe-will, and doe *not* entend and seek Gods honour thereby, but only their owne honour, might, authority and power, and thereby fatten the Ox, viz. the Belly God, the honour of God and his Word, is *not* among all these; but as Jacob sayth; *Cursed be their anger for it is vehement and fierce, and their wrath for it is raging*; for they doe all out of selfe-will and anger; and therein the anger of God driveth them on: and therefore they run on into the *Curse*, in the Murtherous swords.

36. And it sayth further; *I will divide them in Jacob, and scatter them in Israell*, which is indeed befallen them, so that they are divided and scattered among *all* people, and have now no Cittie, Country, or Principality more; also the Spirit intimateth the *dividing* of the Earthly Life, wherein this anger and selfe-will must be quite divided from it, and the body be scattered like *Asbes*: for the Curse breaketh in peeces and scattereth both its Dominion and Priesthood, together with its body and *outward* senses and Life; for it is all in the presence of God, but a *Curse* and vanity.

37. For the Spirit of Jacob sayth; *I will divide them in Jacob*; that is, through the Covenant of Jacob, viz. through Christ, and will scatter them in Israell, that is, through the new sprout out of the Covenant, the Adamical Tree shall be destroyed, and divided, and its works together with its Body and *thoughts*, be scattered, and the works of the Devill be brought to nothing; also this their Priesthood and Dominion shall be yet so destroyed, divided, and scattered as the *Chaffe* is by the winde, when the Kingdome of Christ and his Priesthood shall spring up, where Christ alone shall reigne, and then all this will have an End, which seemes strange to Babel.

#### I V.

#### The Testament of Judah.

*Gen. 49. 8, 9,  
10, 11, 12.*

38. *Judah, thou art hee, Thy Brethren will praise Thee; Thy hand will be upon the neck of thy Enemies, thy fathers children will bow downe before thee; Judah is a young Lyon, thou art come a lost my sonne, through great victory, he hath stooped downe and couched, as a Lyon and as a Lyonesse, who will set upon him to rouse him up? The Scepter will not be removed from Judah, nor a Master from his feet, till the Saviour come, and to him will the people cleave: he will binde*



*binde his sole to the Vine, and his shee-asses colt to the precious Branch; he will wash his Garment in wine, and his Mantle in the blond of Grapes: his Eyes are redder then wine, and his Teeth whiter then Milk.*

39. By the first Three sonnes of Jacob, the Spirit intimates concerning the corrupted lost Adam and his children, signifying how they were in the sight of God, and what their Kingdome upon Earth, would be; but heere, with Judah he beginneth to intimate concerning the Kingdome of Christ, viz. concerning Christs Person and Office, and setteth Christ in the fourth Line, which is a great Myserie; for in the fourth properie of the generating of Nature, is understood the fire, viz. the Originall of the Fire, out of which the Light taketh its Originall, whereby the Abyss becometh Majestick, wherein then also the Originall of Life is understood, before the soule is therein understood according to its properie.

40. Seeing then this Soules Ground in Adam was fallen and perished, therefore hath God also set his figure of the New Life therein, and in this Testament of the Twelve Patriarchs, the figure standeth signifying, how the beginning of Life is, and how the New birth springeth forth in the Light againe, through the perished fire-Life in the Light: also in the Testament of Judah all Circumstances are declared, shewing, how the New Life in Christ would spring forth through the Soule, and rule over the Sting of Death.

41. Jacob sayth; *Thou art hee, thy brethren will prayse thee*; in this he looketh outwardly upon the Earthly Kingdome; which should arise in the future Time: and inwardly he looketh upon the Kingdome of Christ, which both Jewes & Heathens would embrace, and prayse and honour Christ as God and Man.

42. And he sayth further; *for thy hand will be upon the Neck of thy enemies*; by this he understandeth and meaneth, not onely the Jewes outward Enemies; but that the hand, viz. the power of Christs Grace, would essentially, actually, and effectually be upon the Neck of Satan and the Serpents Poyson and will, in flesh and Bloud, and evermore trample upon that Serpents head in his children of Faith.

43. Also, thy Fathers children will bow before thee, that is, before this Christ of the Stock or Tribe of Judah, will all the Children of God, stoope, bow, and pray to, as a God-Man and Man-God.

44. Also, *Judah is a young Lyon*, that is, Roaring against the Devill, and a destroyer of Death and Hell, as a fresh young nimble Lyon, mighty in strength and power.

45. Also, *thou art come aloft my sonne, and exalted, by a Great victory*, that is, after he had the victory over Gods Anger, over Death, Sinne, the Devill and Hell, he was placed at the right hand of Gods power, as a Man-God, and ruleth over all his Enemies.

46. Also: *Hee stooped and couched downe, as a Lyon and as a Lyonesse, who will set upon him to rouse him up*; that is, he hath so deeply humbled himselfe, with his highest Love, and rendred himselfe in our assumed humanity into the scorne and contempt of the fallen Man, and stooped into Gods anger, and suffered the Naturall Life to breake in peices, and very patiently given his Strong Lyons might, therinto.

47. But that the Text sayth; *as a Lyon and as a Lyonesse*; it signifieth, the young Lyon of the *Divine Word* in the soule, and the Lyonesse signifieth the Name *JESUS*, in the most inward Ground of the *heavenly worlds substance*, viz. the Noble Lyonesse of *Sophia*, that is, the right seede of the Woman from the Adamicall Lights Tincture, which faded in *Adam*, and in this Lyon was made living againe in divine power, and associated it selfe againe to the Lyon, viz. to the soule.

48. Also; *who will set upon him to rouse him up?* that is, who can set himselfe against this Lyon and heavenly holy Lyonesse to rouse them up, which are, God over all, and through all? who will take away his power, who is the beginner of all power, strength, and might? Where is the Champion that can strive when there is no higher power to be had?

49. Also; *The Scepter shall not be removed from Judah, nor a Master from under his feete, till the Champion or Saviour come, and to him will the people cleave*; the understanding or meaning of this, is twofold, viz. outwardly concerning the Kingdome of *Judah*, that the *jewish* Scepter of its Kingdome should continue and they be a Kingdome, till this Champion or Saviour, viz. the Lyon with the Lyonesse, viz. Christ, that is, this *Covenant*, should become Man; which is to come to passe, that they held their Kingdome, though it seemed often as it were quite overthrowne, till Christ, and then it quite ceased, and there was another Master or Governour that ruled it, for since that time they must be servile people; for the Champion or Saviour hath taken to himselfe their Kingdome, and is therewith entred in among the *Heathen*, and hath called them also to himselfe.

50. But the inward Ground is this, that the Kingdome of *Christ* and his Dominion over Sinne, Death, the Devill and Hell, will not cease, nor any other Ruler or Master come from between his feet, that is, from the Covenant of God; till this Saviour Christ, should come againe to Judgement, and sever his Enemies, then shall he deliver up the Kingdome againe to his Father, and then God shall be all in all; therefore doe the *Jewes* in vaine hope for another Master or Ruler, although indeed he will come to them also in the Time of his Revelation, Manifestation, or appearing, *which time is neere*, wherein the Kingdome of Christ will be manifested to all people.

51. Also: *to him will the people cleave*; this is done already according to his humanity, and will much more be done in his last manifestation, that all people will cleave to him and acknowledge him, when *Babell* taketh its End, then will this be first perfectly fullfilled, which dependance and cleaving to him, at present the Images, Imaginations or fictions of *Opinions* and Sects in *Babell*, doe keepe back, in that the strange and forreine People and Nations stumble, and are scandalized at the Contentions and Disputations of Confounded \* Speeches, and withhold from it.

\* Or, words of  
Jarring Con-  
sension.

52. But when the Tower of *Babell* falleth on every side, then shall all people cleave to him, honour and serve him, which dependance and cleaving to him, supposed Christendom, hath hindered by the *Antichrist*, which hath a long time sate in the seate of Christ, as an Earthly God; when this ceaseth, then will the Kingdome of Christ be wholly manifest, which Men at present behold only in † Images: this is understood by those of our society.

† Or, Opinions,  
without cer-  
tain know-  
ledge.

53. Also;

53. Also; *hee will binde his Fole to the Vine, and his shee-ASSES colt to the Noble Branch*; O thou poore sick old miserable *Adam*, if thou didst understand this rightly, then thou wouldest be *delivered* from all strife; What is the fole and the shee-ASSES colt? The fole is the *humane soule*: for the Young Lyon signifieth the power of the divine Word in the soule; but the fole is the naturall soule, which Christ should binde to the vine of the sweete tasted divine *Love*, viz. the Eternall Speaking Word would binde this Fole, the Creaturely Soules Word of the Soules Essence and Substance, to it selfe, and be marryed to it; and the shee-ASSE is the inward Paradisicall Man, viz. the *Divine Man*, from the *Ens* of the inward Ground, from the heavenly Worlds Lights Substance, viz. the Virgin *Sophia*.

54. This shee-ASSE, which must beare the *outward burthen*, of the bea-stiall Man upon it, should Christ, that is, the Word, binde to the Name *JESUS*, viz. to Gods owne selfe-subsisting Substance, viz. to the most Noble Branch, which beareth the sweete *wine* of the Love of God.

55. And this shee-ASSE, is the Temple of God, wherein the Kingdome of God is againe Manifested *in us*, it is *Christ in us*, which is a shee-ASSE in Man, himselfe taketh upon him the *burthen* and *sinne* of Man, and slayeth it through the Young Lyon. + Coloss. 3. 11.  
& 1. 27.

56. This Inward new *spirituall holy Man* is rightly the shee-ASSES colt, for it must be manifested through the soule, as Light is manifested through fire, thus a Man is to understand, that the light is the *fires* Colt, and is manifested through the fire, from the dying of the Candle; thus also it is to be understood in the Ground of the soule, which is also a *fire-Spirit*.

57. O, thou poore Christendome, if thou diddest understand this rightly, and diddest presse into it, so that thou also with this shee-ASSE which faded in *Adam*, stoodest bound to the foles *Noble Branch*; what needs striving then? Is it not now a simple shee-ASSE which beareth Christ and *Adam* upon it, viz. Christ in it, which is its Noble Branch, viz. its sap and power, and *Adam* upon it as a Burthen.

58. O thou Babylonish whore! thou keepest off this shee-ASSE with thy *Dragon-Beast*, so that poore Christendome must beare thy *E-vill Beast*; whereon thou whore, ridest; but thy time is *neere*, that thou art to goe into the Abyffe of Hell-fire, sayth the Spirit of Wonders.

59. Also; *he will wash his Garment in wine, and his Mantle in the bloud of the Grape*, that is, Christ will wash *our humanity*, viz. the Garment of the soule, in the wine of his Love, and with the Love wash away from the defiled Adamicall flesh, the earthly *drosse* and *spawne* of the Serpent, that *Adam* had received with his desire and Lust, from which the Earthly Man became a Beast; and leave the spawne of the Serpent to the Earth, and in the *End* burne it up with the fire of God.

60. *And his Mantle in the bloud of the Grape*: the Mantle is the Cover, which covereth the washed Garment, and is even the pretious purple Mantle of Christ, viz. the *scorne, affliction, Torment, and suffering*; when he thereby washed our sinnes in his bloud, that is, the right bloud of the Grape, wherein he washed his Mantle, which now he casteth *over our* Garment and covereth it, viz. over our humanity, that Gods *anger*, and the *Devill*, may not touch it.



61. O Man! consider this, this Mantle will not be cast over the Beast and the Whore, to cover them; as *Babell* teacheth, but over the *washed* Garment, that is washed in right true *Repentance*, with Gods Love: this Garment of the soule will be covered with the Mantle of Christ, which is once *washed* in his blood of the Grape; and not whores, Panders, unclean persons, Covetous, Extortioners, unrighteous, cruell, raging, sterne, and proud, *so long* as they are such, they have onely the Mantle of the Babylonish whore about them, and get not this holy washed Mantle of Christ, upon them; flatter and play the hypocrite as much as thou wilt, yet thou wilt not get it, except thou art *washed* beforehand; thy Comforting thy selfe will not avayle thee, thou must set upon it in Earnest, that thy shee. *Assie* may live, & thy tole be Essentially bound to the vine Christ, else thou art a *Member* of the *Whore* sitting upon the seven headed Dragon; and if thou couldest passe through the Thrones of Heaven, yet thou wouldest be but a childe of the Dragon.

62. O, *Babell Babell*, what hast thou done? in Covering the *Beast* with this Mantle, and art thy selfe, remaining under it, a Wolfe.

63. Also; *His Eyes are redder then wine, and his Teeth whiter then Milke*: His Eyes are now the *fire-flaming* Love, which pierce and presse through the Fathers Anger, and looke through the fiery-soule, wherein the Fathers anger in the fiery soule becometh a *light flaming* Love-fire; and so the Soules Essence is thereby become a sweet pleasant tasted divine red Love-wine, one property in the Soulish Essence *tasting* the other in great desire of Love, and the fathers property of anger floweth forth in a cleere good pleasant relish.

64. *And his Teeth are whiter then Milke*: these white Teeth are the desire of the inward Spirituall Man, where the holy word is together in the desire of these Teeth, which white Teeth of heavenly desire, apprehendeth, eateth and drinketh the Grape of Christs blood; for it is the Spirituall Mouth, for which Christ hath ordained his Testament, that it should with these white Teeth, \* *Eate his flesh and drinke his blood*; this, the Spirit in the Covenant, declareth cleerly and plainly, by *Jacob*.

65. For, the Testament of *Judah* pointeth throughout at *Christ*, at his Person, Office and Kingdome, for of *Judah*, Christ should come according to the *humanity*, outwardly the figure of the Type, standeth, and inwardly, in the Spirituall Figure, Christ standeth clearly.

\* Job. 6. 53.  
&c.

## CHAP. LXXVII.

*A Further Exposition of Jacobs Testament, Concerning the other Eight Sonnes, how both the Jewish Government or Kingdome on Earth, and also Christendome is Typified under it, shewing how it would goe with them.*

*From the 12<sup>th</sup> verse of the 49<sup>th</sup> Chapter of Genesis to the last verse thereof.*

i. **B**Y the first Three sonnes of *Jacob* is typified in the figure the Kingdome of perished or corrupt Nature, viz. the Adamicall Man, what it is; and by *Judah*, *Christ* is Typified, who should come and bring the

the Adamicall Man into his Kingdome; but by the other Eight sonnes of *Jacob* is Typified, only the figure of worldly Officers States & Governments; signifying, how the Adamicall Man would manage the Superiour Dominion, and how also the inward figure of the Kingdome of Christ would stand close by it.

2. For heere in the outward figure is first Typified, where each Tribe or Stock would have their dwelling and habitation, and what their Office in *Israell* would be, but neere to it standeth alwayes the figure, representing, how the outward and the inward Man would stand close by one another; and how the Kingdome of Nature and the Kingdome of Grace would dwell one by another; also how the Seaven properties of Nature in Gods anger, according to the first Principle, would also put forth or explicate themselves, and introduce themselves into figure, to the divine manifestation; which the reader should well observe and consider, for we will explaine both the inward and the outward figure.

## V.

## The Testament of Zebulun.

3. Zebulun will dwell at the Haven of the Sea, and at the Haven of Ships, and reach to Zidon. This first, is the outward figure, she wing, where this Tribe or Stock will dwell in the promised Land, but the Spirit also hath its figure to which it pointeth. Gen. 49. 13.

4. For Zebulun in the Language of Nature, in sense, is called a desire or Longing that goeth to God, which longing resides with good people; and it signifieth heere that the Adamicall Man would dwell neere God, and that he would have delight and refreshment from the divine co-habitation; for, *Jacob* begat Zebulun of *Lea*, which otherwise was not esteemed, because shee was tender-sighted and bleere-eyd, and not so fayre as *Rachell* was; which *Lea*, put her hope in God, that he would bleesse her, that shee should be fruitfull and beare children to her husband *Jacob*. \* Neighbourhood.

5. Now when shee bare Zebulun, || shee sayd, God hath pleaded well for mee; that is, I turned my desire to him, and he hath fullfilled it for mee, now his will dwelleth with mine, and shee called him [\*Zebulun] a neere dwelling or Co-habitation, that is, God dwelleth with mee, and now also will my husband dwell with mee in Love, and it signifieth, that the Grace of God in his mercy and Compassion, shall still dwell with the poore Adamicall perished or corrupt children of flesh, and not forsake them in their misery. || Gen. 30. 20.

6. But it hath more respect to the Covenant, that the children of the Covenant in their Adamicall Nature would be a neere Cohabitation in Hope, and that the Outward Man would not apprehend the Kingdome of Christ, but would be a neere co-habitation with it, where Christ should dwell in the inward Ground, viz. in the Spirituall World, and Adam in this \* Time of the Life; and yet be a co-habitation. \* World or outward Life.

7. For, as the Spirit hath, by *Judah*, declared Christ in the flesh, so now heere he declareth that the outward Man would not be Christ, but be a Co-habitation of Christ; Christ would possesse the inward Ground;

as he also sayth, *My Kingdome is not of this world*; Therefore the outward mortall Man should *not* say of it selfe, I am Christ; for he is onely a Co-habitation of Christ, as the *outward world* is onely a Co habitation or neere neighbourhood to the Kingdome of Christ; for Christ is the inward *Spirituell* world, hidden in the outward *visiblle* world, as the Day is hidden in the night, and yet they dwell, one, by, neere, and with, the other.

## VI.

## The Testament of Issachar.

\* Gen. 49 14, 15. 8. \* *Issachar is a strong boned Ass, and he lodgeth in valleys, between the Borders or Hills of the Country, and he saw Rest that it was Good, and the Land that it was pleasant and fruitfull; but he hath bowed his shoulders to beare and is become a Tribute servant.* In this Testament of Issachar, the Spirit pointeth first, at the outward figure of this Tribe or Stock, shewing where they should dwell; viz. in the *midst* of the Land in Good ease and Rest, but yet be *Tributary*; but the powerfull figure looketh upon the inward Ground, viz. upon the humane Nature.

† Gen. 30. 18. 9. For when † *Lea* bare Issachar, shee sayd, *God hath rewarded mee in that I gave my Mayde to my husband, and shee called him Issachar*; that is, a divine wages or reward: for shee had given *Rachell* her Sonnes Mandrakes, that shee suffered Jacob to sleepe with her this night, upon which shee conceived this sonne, therefore shee called him a recompence from God.

10. But the Spirit sayth in this figure, he would be a boned strong Ass, and lodge between the Borders; which *outwardly* in its habitation was just so; but in the inward figure, he sayth; The man which is obtained from God by prayer, is indeed a *Gift* and wages, but his *Adamicall* Nature, is onely a Boned strong Ass for the burthen, who beareth the *Adamicall* Sack; but he dwelleth with his *Minde* between the Borders; viz. between God and the Kingdome of this world, his *Minde* presseth into the Borders of God, and the Body dwelleth in the World.

11. Therefore the *Minde* must be as a Boned servile slavish Ass, which though it sitteth at ease and rest in a good habitation in the Borders of God, yet it must beare the burthen of *sinnes* and of *Death* in the earthly Sack, and there is no buying it off with the Mandrakes, before the Death of the Earthly Man; also no praying to God for it, *awayleth*, that thereby the Boned strong Ass might come to divine Liberty; It must remaine an Ass, till Christ, in himselfe bringeth it into the Eternall Rest: The *Adamicall* hurt and losse is so great, that the Ass must leave the Sack in the Death of Christ, else he will not be rid of it.

12. But he addeth the *cause* why he must remaine a Boned strong Ass, for he sayth, *He saw the Rest, that it was good, and the Land that it was pleasant*; that is, that the *Minde* would alwayes desire to rest in the Lust and pleasure of the flesh; and would desire to take care of the Earthly Lust, and in that regard, the *Minde* must be a servile Ass, and servant of Gods *Anger*; and so seperateth the Naturall *Adamicall* Man, from the Seede of the Covenant, viz. from the person of Christ, so that the Naturall *Adamicall* Man in its *inbred* Nature, is but this Ass with the Sack, till Christ possesseth his Kingdome, in him; no Covenant or pray-  
ing,



ing, availeth, but that *Adam* must in this world remaine an *Asse*, till the *Sack* be gone, and then he is called a new childe in *Christ*, which new childe in this *Life* is the *inward* Ground, but the boned strong *Asse* is the new childes *instrument*, upon which the *Sack* is carried, for the ser- vility of Gods Anger *continueth* so long as the *Sack* lasteth.

## VII.

The Testament of *Dan*.

13. \* *Dan* will be a Judge among his People, as any other Generation in *Israell*: *Dan* will be a Serpent in the way, and an Adder on the path, and will bite the horse in the Heeles, that his rider shall fall back: O Lord, I waite for thy Sal- vation. This is a powerfull figure of the outward power and authority of humane Officers in the Kingdome of this World, and is so strongly prefigured, that it is terrible to reade, if a man rightly discern the fi- gure; and yet in the presence of God it standeth in its own proper fi- gure thus; The Spirit sayth: *Dan* will be a Judge among his people, as one of the Generations or Tribes in *Israell*.

\* Gen. 49. 16;  
17, 18.

## In the Figure it standeth thus.

14. *Dan* standeth in the figure of all outward Officers, from those of highest authority and power, even to the \* Government of the humane Life it selfe; therefore the Spirit sayth of him, he shall be in his owne might and power as one Man is to another: In the presence of God he is not esteemed greater in his owne Nature then a Servant or Minister, for he serveth God in his Office, as another servant doth his Lord and Ma- ster; the Office is Gods, wherein he sitteth as a Judge. The Office is the Authority and power, and he himselfe is before God, as another Man.

\* Ordering of a  
Mans own pri-  
vate affaires,  
or employments

15. But the Spirit sayth; *Dan* will be a Serpent on the way, and an Ad- der on the path; that is, this Judge in Gods Office would draw poyson out of the power and authority, viz. selfe-will, and say of himselfe, the au- thority is mine, the Office is mine; that is called, on the way, for the way which they should goe, is Gods, viz. true righteousness; then sayth *Dan*: that Land and Country, this City, that Village, those Goods, that Mo- ney, is mine, it is my owne, I will use it to my owne profit, advantage, and honour, and live in this Office as I will.

16. And this very selfehood, is the Serpent and venomous Adder on the way, for it walketh very dangerous steps upon the paths of righte- ousnesse; it turneth righteousness into selfehood to doe what it will; it sayth, I am a Lord, the City, Land and Country, the Village or Au- thority and power is mine, I may doe with the people what I will, they are mine, and so sucketh poyson out of Gods Office of a Judge, and there- by afflicteth the miserable, and stingeth with this poyson round about in the way of the Office, as an Adder and Serpent.

17. For, the Spirit sayth; He will bite the Horse in the heeles, so that, his rider will fall backward; that is, he will bite the Horse, that is, the Office, whereon he rideth, in the heeles, viz. in the just right, that the righteous- nes, viz. Gods rider which he shall bring, may fall backward, and that he may governe as Gods rider in stead of the righteousness, whereupon

the rider Gods righteousness in his Office sayth; *O Lord, I waite for thy Salvation, that is, till thou sendest the right rider Christ, who shall ride over this Adder and Serpent againe.*

† Gen 30. 1,  
2, 3, 4, 5, 6.

18. † *When Rachell could beare no children to Jacob, shee was troubled at Jacob, and sayd to him, procure mee children, if not, I dye; but Jacob was wrath with Rachell and sayd, I am not God, that I should give thee fruit of thy Body: but shee sayd; Behold, there is my mayd servant Bilha: Lye thou with her, that shee may bring forth on my Lap, and I shall be built up by her: and thus shee gave him Bilha her mayd servant to wife, and Jacob lay with her; so Bilha conceived and bare Jacob a sonne: then sayd Rachell, God hath Judged my Cause, and heard my voyce, and hath given mee a sonne, therefore shee called him Dan.*

19. This now is the powerfull figure of Jacobs Testament, wherein he prophesieth so terribly concerning Dan, that he would be a Serpent; and in the right figure, it signifieth, Mans owne will, which will not suffer God to Judge and leade it, but alwayes murmureth against God, as Rachell murmured against Jacob, because it went not with her as she would, and was implacable with pressing Jacob, that he would give her children or else shee would dye, at which Jacob was wrath.

20. So now the Spirit represents the figure by Bilha, Rachells mayd-servant, whom shee gave to Jacob for a wife, who bare this Dan, who should be a Judge and determiner of the anger and strife between Jacob and Rachell, when the selfe-will of Rachell would have children by force.

21. And it prefigureth this to us, that the Worldly Office of a Judge, hath its Originall from Gods mayd-servant, that is, from the Kingdome and Dominion of Nature, and that God created Man under no Office of a Judge; but the selfe-murmuring stubborne and opposite will of Man, which will not be obedient to God, nor endure to be judged and lead by his Spirit, that hath caused, that Dan, viz. the power and authority to Judge, is borne in the Lap of Rachell, viz. in the Liberty of Nature.

22. Therefore the Spirit in the Covenant by Jacob, pronounceth so sharp and severe a sentence upon it and sayth: this Dan, that is, this Office of a Judge, would be a Serpent and Adder in the way of righteousness, and would bite the just right, viz. the heeles of his horse, that his rider, viz. Justice and Righteousnesse might fall to the Ground; and then Nature shall waite for the salvation of God, viz. for the Justice and Right of Christ by and through Love, and then Dans Office shall Cease.

23. Which ought well to be considered, by thee Babell, seeing thou boastest of Christ, whether thy salvation be in thee or no; that thou mightest Judge thy selfe and not need to have Judges, who must Judge thy unrighteousnes, wherein thou art no Christian, seeing thou continually murmurest with Rachell, and seekest thy will, therefore also the Adder and Serpent of Dan may well sting thee; for thy Evill malice and wickednes causeth that, viz. thy owne willfullnes; therefore also hath God given thee up under Dans fallen Rider, so that thou must goe along as a slave and ridden horse, whom the Serpent stingeth with his venomous sting, viz. with the power and authority of usurping selfe.

24. But that Dans Rider must fall backward, signifieth that this Dan with his Office shall fall backward in the Conscience of a Christian, when he turneth to Christ and worketh Repentance; for, in Repentance Dans Government ceaseth, the Rider Gods Anger falleth backward. Therefore

fore also every Christian is bound, to forgive every one from his heart, when Repentance and Confession and acknowledgement of sinnes cometh, and so cast the Office of a Judge behinde his back, for the Office of a Judge is the Office concerning sinne, that severeth right from wrong, and alwayes falleth heavy upon that which is false and wicked, but the *Serpent* often bireth the Horse in the heeles, viz. favour, Greatnes, reward, Gifts and bribes: these make *Dan* an Adder and Serpent.

25. And wee see clearly, that *Dan*, viz. the Office of a Judge in *Israell*, hath its Originall from the murmuring, stubborne, and opposite will, and that *Dan* is onely a determiner of Strife, and not as he supposeth, to be his owne Lord in his Office, but a divider, as *Rachell* sayth: God hath Judged my Cause, viz. by this *Dan*, her mayds-servants sonne, and not her owne sonne; to signifie that a childe of God needeth no Judge, he judgeth himselfe, and suffers with patience.

## VIII.

## The Testament of Gad.

26. \* Gad stands prepared, he will lead an Hoast and retreate back againe: \* Gen. 49. 19. this figure doth not prefigure that the children of Gad shall be Capitaines of Troopes, as also *Dans* children shall not be meere Judges, but it represents the Spirituall figure, which is to be seene by † *Lea*, who gave her mayd-servant also to Jacob, when shee ceased to beare, and would make hast to prevent *Rachell*; for Gad was borne of *Zilpa*, and should prevent *Dan*, for shee sayd readily, turne thee before him, and turne about to mee againe; and it denoteth humane forecasting and carefullnes, suttlety, policy, and wicked craft and cunningnes, that doe with all suttlety prevent the right and Justice, and would elevate themselves above all right and truth.

27. For Gad and Dan are both from the Mayd servants, and are in the figure as a Strife, for *Rachell* and *Lea* would one prevent the other, and therefore their wayes were meere opposite: so this figure standeth thus: when *Dan* will Judge, then cometh *Gad* with his suttle agility, and † readines, and worketh him out of his Office with flattering speeches, and specious pretences; with lying and perverting prevarication, for it windeth all truth about, and setteth his agile nimble suttlety in the right of Truth, and so the Judge is blinded by his agile nimble pragmatallnes.

28. This the Spirit intimates strongly concerning *Israell*, signifying, how they would live one among another, and how the selfe-power and authority with *Dan*, and the agility with *Gad*, would goverae the world; but these are both of them but children of the Mayd-servants, and not of the Free women, and their Offices shall have an End.

## IX.

## The Testament of Asher.

29. \* From Asher cometh his † fat Bread, and he will not to please Kings; \* Gen. 49. 20. when *Zilpa* Leahs Mayd-servant had borne *Gad*, viz. the prepared, subtile, crafty, alwayes ready at every suttle assault, against the right Justice and Judgement of *Dan*; then sayth *Moses*, shee † bare Jacob the second sonne, † Or, finest of flower. † Gen. 30. 9. and 13.



and then sayd *Lea* : it is well with mee, for the daughters will praise mee and call mee blessed ; and shee called him *Asher* , and *Jacob* sayd in the Testament ; from *Asher* cometh his fatt Bread, and he will live to please Kings ; heere, *Jacob*, viz. the Spirit in the Covenant, compriseth these two brethren together in a figure : for *Gad* hath the agility, and *Asher* taketh his fat bread from the King, and *Lea* sayth at his Birth, the Daughters will praise mee and call mee blessed.

30. Heere now standeth the figure, but what explanation may this have ? *Gad* Ordereth his wayes with *suttlety*, and *Asher* with *flattery* and hypocrisie, among the Kings and Potentates in Authority and power, whereby he attaineth *prosperous* fatt dayes of plenty, pleasure, and voluptuousnesse : and such are every one that shall sit in *Offices* ; and as Judges and Magistrates, they doe all, to please their Lord and King ; that they may be *reputed*, honoured, applauded and rewarded by him, and that they may have their *fatt bread* from him ; and the Spirit by these three sonnes signifieth powerfully, what kinde of people would rule the world, viz. by *Dan*, the Serpent, viz. selfe-will ; and by *Gad*, suttlety, treachery, and undermining deceit ; and by *Asher*, false and wicked flattery and sychophatizing hypocrisie, who alwayes sitt in the Courts of Kings, and serve them for their fatt bread, and onely hunt after the *ap-  
plause* and honour of Men.

31. Therefore sayth the Spirit, from *Asher* cometh his fat Bread : from whom cometh the fat Bread ? answer, from the *nimble* suttle heads, who make the cause of flatterers and hypocrites *seeme* right ; The flatterers sitt neere Kings, and applaud him in his selfe-hood, and say, doe what thou wilt, it is *all* good and *right*, and when the King would faine have it in the *appearance* of right, that it also may be applauded, then cometh *Gad* with his nimble, suttle *perverted* far fetched argumentative prerogative right, and setteth the Kings owne selfe-will in the right of Nature, so that it *seemeth* to be right ; to these *Asher* giveth the Kings fat bread ; thus they *all Three* live in the Serpent, and so it biteth the horse in the heeles, and they are all three the Mayd-servants children, viz. Ministers and Servants of selfe-will.

† Or, *supreme*.  
\* *Advocates*,  
*Proffers*,  
*Pleaders*, and  
*Attorneys*.

32. *Dan* is the manager of the † *superiour* Office ; *Gad* is his Councillour at Law in matters of Right Justice and Judgement, such as the \* *Lawyers* and Jurists are ; and *Asher* is the *Nobility* and Councillours of State ; these the Spirit hath foreseene in their Testament in these things, which they would hereafter practise ; for the Testator sayth *not* ; ye *shall* be such, but ye *will* be such, and sheweth excellently what the Government on Earth in the selfe-will of the humane Nature, would be.

## X.

The Testament of *Naphtali*.

† Gen. 49. 21.

|| Or, *Con-  
figuration*.

33. † *Naphtali* is a *swift* Hinde, and giveth *faire words*. *Naphtali* is the second sonne of *Bilha* Rachells Mayd-servant, which shee bare after *Dan*, and is a right brother of *Dan* ; These brethren of *Naphtali* are now among Kings & Judges, and denote the Earthly wisdom from the || *Constellation* or *Starres*, which with *Eloquent faire speeches*, adorn the Office of Judicature, so that, *Dan*, *Gad*, & *Asher*, are called able wise understanding and learned Lords and Masters.

34. But

34. But he also proceedeth only from the *Strife* between *Rachell* and *Jacob*; for *Rachell* sayd, when *Bilba* her mayd-servant bare him; \* *God hath decided between mee and my sister, and I shall prevaile over her*: this signifieth in the figure, that these wise and learned speeches of *Naphtali* in this Office of Judicature, would be able to bow bend and turne about all *Causes*, so that *selfe-will*, would remaine still a Judge in all causes, so that none would be able to object any thing in the least against these *fower Rulers*, the sonnes of the Mayd-servants, but they would have the Government in *Israell* and rule the world, and prevaile over all Men.

35. But they are all *fower* the sonnes of the Mayd servants; And *Sarah* sayd to *Abraham*, thrust out the sonne of the Mayd servant; for he shall not inherit with my sonne *Isaack*; and God was pleased with it, and commanded *Abraham* to doe it, to signifie, that these *Offices*, shall not inherit nor possesse the Kingdome of Heaven, but shall have an *End*, when Christ the sonne of the free woman, shall receive the Kingdome, all these States and Governments shall be thrust out, and be alone in his children and Members, shall governe.

36. Behold your selves in *this* Looking-Glasse, ye politick cunning very wise and understanding World, in thy suttile policy, eloquence of speech, favour, might, potency and honour, and see where it is thou sittest, and whom thou servest; behold thy fatt bread, also the applause from the King whom thou servest, and what thou *purposest*, designest, and doest, and how thou standest in thy figure before God & the Kingdome of Christ; thy *Eloquence* avayleth nothing in the presence of God; thy prudence, policy, suttlety and *cunning*, avayleth nothing, if thou wilt not give right Counsell, and say and doe according to *Truth*, and perswade and informe thy superiour Lord and Master, rightly; then thou helpest to generate this Adder and Serpent in the Testament of *Dan* for thy superiour; and thou thy selfe art that *Adder and Serpent*, who biteth Judgement, Justice and right in the Heele; and therefore thou also shalt attaine the End, wages, and recompence of the Serpent, in *Hell-fire* for it.

## X I.

## The Testament of Joseph.

37. \* *Joseph will spring forth: Hee will spring as by a fountaine, the sprouts or daughters passe on to the Government, and although the Archers be angry, and fight against him and persecute him, yet his Bow holdeth strong, and his Arm: and hand in strength through the hand of the Mighty in Jacob; from whom hwe proceeded the Shepheards and Stone in Israell, thou art helped by thy fathers God, and from the Almighty thou art blessed with blessings from heaven above, and with blessings from the deepe that lieth beneath, with blessings of the Breasts and Womb; the blessings of thy father have prevailed more, then the blessings of my Auncestours, according to the desire of the lofty in the world; and shall come upon the head of Joseph, and upon the Crowne of his head that was seperate from his brethren.* \* Gen. 49. 22, 23, 24, 25, 26.

38. In this Testament, of *Joseph*, the Spirit in the Covenant represents the figure of a right divine Governour, in whom the Spirit of God ruleth, who is not the sonne of the Mayd servant, but of the free woman, who

who serveth God and his brethren, in his Office, who Governeth in truth and *righteousnesse*, who suffereth not tale-bearers, Sycophants and flatterers about him, who seeketh *not* his own profit credit and honour, but Gods honour, and his brethrens profit; this the Spirit hath powerfully prefigured, by *Joseph*.

39. For *Joseph* was not an *intruding* Governour, but one rightly called, not out of policy, suttlety, and plausible speeches and pretences, so that he can draw and turne the horse about by the tayle, and yet perswade the simple people, that he turnes him about by the head: and the flattering hypocrite also sayth of such Governours and Rulers, they are the Head; and they doe this onely that they may eate their fatt bread from the Court; he sate not with adorned *Eloquent* acute speeches in the Office of Judicature, but by *divine understanding*, if he would have flattered and have been a lascivious adulterer, he *could* well have been a Governour with *Potiphar*: but that ought not to be; for in him, stood the figure of a *true Christian* Man, shewing how such a one would regulate his *life* and also his *Office*, and how the good well-spring, Christ, would flow forth through him, and judge and rule through him.

40. For *Jacob* began that Testament and sayd: *Joseph* will spring, he will spring as by a fountaine, that is, his *wisdome* will spring in Gods power, and flow forth from him; so that he will finde wife *Councill*; also the sprouts or daughters passe on to the Government, that is, his wife words *Councells* and *determinations*, goe forth, as a faire daughter in her virgin *Chastity* and vertue.

41. Also; though the Archers be enraged, and fight against him and persecute him, yet his Bow remaineth strong, and his Armes and hands in strength, by the hands of the mighty one in *Jacob*; that is, though the *Devill* with his *Crue* sett upon him and dispise him, so that he seeketh not his own honour and profit, and through wicked people shoote his arrowes upon him, who bring forth *lies* under the specious pretence of Truth, against him, yet his *wisdome* remaineth under the *Divine Arme*, and his will to *righteousnesse* standeth as a strong Bow, through the co-habitation of the Mighty God.

42. Also; from him are proceeded Shepheards and the Stone in *Israell*; that is, from him, from his *wisdome* are proceeded other, wise, righteous understanding Rulers, viz. faithfull Councillours who are neere him, *Shepheards* and *Pillars* in the Government: for such as the Prince is, such are his Councillours, as the Proverb is, when the Councill seeth that the Prince loveth *righteousnesse*, and that he will not be served with hypocrisie and flattery, and that only honest trusty and understanding wise people, beare sway with him, then they diligently labour for *wisdome* and *righteousnesse*, that they may please him therein, and then that Land and Country hath good *Shepheards*.

43. Also; Thou art helped from thy fathers God, and thou art blessed from the Almighty, that is, from the \* God of Abraham, which helped Abraham, thou hast gotten *wisdome* and understanding, and that helpeth thee against thy *Enemies*, and against their arrowes, and thou art blessed from the Almighty, with blessings from heaven above, and with blessings from the Deepe beneath, with blessings of the Breasts and womb; that is, from waiting on the Lord, thou shalt receive good things, *honour* and  
juste.

\* Or, Faith.



*Sustenance*, he will blesse thee in body and soule, in goods and Estate, and in all thy wayes, and give thee sufficient, so that thou wilt not need nor dare to use suttile cunning deceit to pervert that which is right, thou wilt not dare to say of any thing it is thy owne to use as thou wilt, and yet thou wilt have sufficient and plenty.

44. For, one that feareth God, and leaveth selfhood or appropriating any thing for his owne, he getteth in stead thereof, *all*, in the Kingdome of Christ, the Heaven and the World is his, whereas on the Contrary the wicked must supply himselfe with a peece of that, which he hath *stolen* in suttlety, and acquired to himselfe with deceit, and take nothing of it away with him but the *hell* only and his wicked unrighteousnesse, and the *Curse* of miserable people whom he hath tormented upon Earth, they have *kindled* hell fire with their Curse *in him*, and that he taketh along with him.

45. Also; *The blessing of thy father hath prevailed more, then the blessing of my Auncestors, according to the desire of the lofty in the world, and it shall come upon the head of Joseph, and upon the Crowne of his head that was seperated from his brethren*; that is, *Jacobs* blessing hath therefore prevailed more then his Auncestors, because in him the *Ens* of Faith was sprouted forth, and come into many boughs and branches: for the fruit did shew forth it selfe more, then by *Abraham* and *Isaack*: For *Abraham* generated but one *Twig* out of the Line of the Covenant, viz. *Isaack*; so also *Isaack* generated but one *twig* out of the Line of the Covenant, viz. *Jacob*; on whom the Spirit looked; seeing *Jacob* generated *twelve sonnes*, which all stood in the Roote of the Line of the Covenant, and grew out of it as *Twiggs*, but in *Judah* stood the Stock, and therefore he sayd; *his blessing prevailed more*; as a Tree which is growne into *branches* from the Stock.

46. But that he sayth: according to the desire of the *lofty* in the world, he signifieth under it, the *prosperity* of the blessing to those that are blessed; for as the Rich of the world desire only highnesse and good things, so these in the blessing of God receive *temporall* and *Eternall* good things; these shall from the blessing of *Jacob*, come upon the head of *Joseph*, that is, upon his children, so that they shall in this sprouting, beare good fruit: for the Head signifieth the *blossomes* and *fruit* of this Tree.

47. Also; *Upon the Crowne of his head that was seperated from his brethren*; that is, the blessing shall not presse forth alone out of the Line of the Covenant, so that it alone among *Jacobs* children stood in the blessing, viz. the Stock of *Judah*, but upon the Crowne of his head that was seperated, viz. upon the ground of the Naturall roots of the Adamicall Tree in them all; that they all of them together should be as a fruitfull Tree; but concerning their States and worldly Offices wherein they would live wickedly in the future, he representeth the figure in *Dan*, and the fower brethren from *Jacobs* wives mayd-servants, signifying how in the End, the Serpent would manage the Government in the Adamicall Nature, and how their successours would live in their Offices, and what kinde of world would rise up therein, as it hath come to passe among the Jewes and Christians.

## XII.

## The Testament of Benjamin.

† Gen. 49. 27.

48. † Benjamin is a ravening Wolfe, in the Morning he will devour the prey, but in the Evening he will divide the spoyle : Benjamin was Josephs neereſt owne deare brother, and yet the Spirit ſayth of him ; he is a ravening Wolfe, who in the morning would devour the prey ; In this Teſtament of Benjamin, is couched the moſt hidden ſecret figure of the whole Scripture, and yet in its Type in the unfolding in the Effect and work, it is the moſt manifeſt and open figure, which is cleere in the fullfilling, ſo that Men may ſee it with bodily Eyes, and yet in their Reaſon are quite blinde concerning it.

49. This figure is fullfilled, and yet is in action, and ſhall be yet alſo further fullfilled, it is very ſecret, and yet as manifeſt as a Sunſhiny Day, and yet is not underſtood ; but it is knowne to the Magi and Wiſemen, who indeed have writen much concerning it, but it hath not been yet rightly explicated, while, the time of the Evening (when Benjamins ſpoyle ſhall be divided) was far off, but now it is neere ; therefore wee ſhall offer ſomewhat concerning it, and hint the ſence and meaning for thoſe of our ſociety to conſider of, and yet remaine as it were dumb to the un- wiſe, ſeeing they ſit in the dark, and open their Jawes onely after the ſpoyle.

50. The two Brethren Joseph and Benjamin, are the Image or Type of Chriſtendome, and of a Chriſtian Man, which in their figure are twofold, viz. the Adamicall Man in his Nature is ſignified by Benjamin, and the New Man out of the Covenant in the Spirit of Chriſt is ſignified by Joseph ; and the figure repreſenteth, how Chriſt hath assumed the Adamicall Man, and that this Man is halfe Adamicall and halfe heavenly, and that entirely in one perſon which cannot be divided.

51. So alſo in this Image or Type he prefigureth Chriſtendome, and how they would receive Chriſt and become Chriſtians, viz. that in them Chriſt, and alſo the Evill Wolfe Adam, would governe, that is, when they would receive the Faith, they would be ſo ravenous raving and zealous as a Wolfe, and would draw the Heathen to them with power and Compulſion, and yet would devour them, that is, whoſoever will not above all, hold the ſame Opinion with them, they would preſently fall on to Condemne that other Opinion, and perſecute it with warres & the ſword, as a raging Lyon or Wolfe breeth and devoureth ; thus in zeale they would devour round about them with Excommunication and the ſword ; and that therefore, not becauſe they are zealous in the Spirit of Chriſt, but from the Wolfe of the Evill Adam, which would alwayes ſet it ſelfe, in Spirituall and Worldly States and politics, above the Spirit of Chriſt.

52. Thus their Zeale would be only from the devouring Wolfe, Men being more zealous under the Name of Chriſt for temporall Goods, ſatt livings, good dayes, and worldly honour, then for Love, Truth, and Salvation : they will not be zealous in the power of Chriſts Love, but in the power of the devouring Wolfe. Alſo in the Zeale of their accuſtomed Exerciſes and Worſhip, wherein yet they would but play the hypocrites before

before God, they themselves would *devoure* one another as covetous greedy Wolves; and so outwardly the Wolfe would Govern. But yet *inwardly* in the true children, Christ would governe: *Outwardly* Benjamin, *viz.* the Naturall *Adam*, which indeed is also a Christian, but it is first, after his Resurrection, when he is quitted of the Wolfe; and *inwardly* *Joseph*, who is hidden under the Wolfe.

53. And now the Spirit of *Jacob* in the Covenant of God, pointeth at the *Time*, shewing how it would be: *viz.* in the *first* time of Christianity they would be zealous, & hunger after God, in the Spirit of Christ, and yet must *hide* themselves from their Enemies, as a Wolfe that Men hunt as an Enemy.

54. But when they shall be great and possesse *Kingdomes*, that is, when Christs Name shall come under the power and authority of *Dan*, so that Lawes and Ordinances shall be made out of pretence of *Christian Liberty*, and its Orders and Exercises shall come under *worldly* authority and dominion; then will this Christendom be a Wolfe, which will no more judge and proceed in the Love of Christ, but whosoever will not call all their *Belly* Orders, good and right, those they would devour with the sword of Excommunication, with fire and \*vengeance, and would raise warres for Christs Name, and for their superstitions; and *compell* the people with power to the acknowledgement of Christ, and devour round about them as a Wolfe, and alwayes hunt after the spoyle, and yet for the most part *entend* to get the Goods and authority of strange and forreigne people to themselves.

\* *Rachas*

55. Thus would *Benjamin* in the Morning, *viz.* in his *rising* up, devour the prey, and towards the Evening he would againe divide this devoured spoyle, that is, *towards the End* of the world, when *Josephs* Government will get aloft againe, so that Christ shall be *wholly* manifest, and that this Wolfe shall cease, then will *Benjamin*, *viz.* the holy true Christendom, divide the *spoyle of Christ*, wherewith Christ hath suppressed Death and Hell.

56. This dividing or distribution of the spoyle shall come, and is already come, and yet is not, though it is really in *Truth*, and the whole world is blinde concerning it, except the children of the *Mystery*: The Time is, and is not, and yet truly is, when this prey and spoyle of Christ and also the Wolfes prey, shall, through *Josephs* hand, be given into *Benjamins* hand, and be *divided* and distributed.

57. O *Babell*, let this be a Wonder to thee, and yet no wonder neither; for thou hast nothing, and seest nothing, at which thou *canst* wonder; as a young plant groweth from a *Seede*, and becometh a great Tree which bringeth forth much faire fruit; so that a Man would wonder at the Graine or seede how so excellent a Tree, and so much good fruit hath lyen hid in *one* only Graine or seede, which men neither knew of, nor saw before. But, because Men have knowledge and *experience* thereof, that it is possible, that a Tree should come out of one graine or seede, Men wonder *not* at it; yet Men see not *how* it comes to passe, or where that great power and vertue was; so also at present, Men see the Graine or Seede of the Tree well enough, but *Reason* contemneth that, and beleeveeth not, that such a Tree lyeth therein, whence such good fruit should come, that thereby the Kingdome of *Benjamin*, at the End of



Time, shall be called a *dividing* or distribution of the prey and spoyle.

58. But *Joseph* must first be a *Governour* in *Egypt*, and then *Benjamin* cometh to him, and then *Joseph* giveth him five Garments of sumptuous appaell, and five times more soude from his Table then the other; when the famine *starveth* the Land, and the soule of *Jacob* hungereth, then know, that God will thereby draw *Israell* into *Egypt*, viz. into *Repentance*, and then is the time of visitation, and *Benjamin* carrieth his *spoiling sword* in his mouth: But *Joseph*'s countenance smiteth him, so that he cometh into great *Terrour*, and *fear* of *Death*; because the *Silver Cup* of *Joseph* was found in his Sack, at which he is ashamed, and letteth his *spoiling sword* and *Wolves Teeth*, fall from him; and then *Joseph* manifesteth himselfe to him, together with all his brethren, at which there will be such *Joy*, that the *Wolfe Benjamin* will become a *Lamb*, and yeeld his wooll patiently: this is the End of that Speech.

59. The Testament of *Jacob*, is a figure of the whole time of the world: from *Adam* to the End: of which wee will set downe a short figure for the Reader that knoweth the vision or Histories, to Consider of.

60. I. *Reuben* in this place, being the first sonne, is set in the figure of the first World, which lived in the right of Nature without Law, that hath the Priesthood and the Kingdome in the right of Nature, and should be in the chiefest Sacrifice, and in the Greatest Dominion, but he was *fickle* therein as water, and was thrust out.

61. II. *Simeon* beginneth with *Noah* after the Floud, and keepeth *Levi* with him; that was *Sem*: But the sword of *Ham* and *Japhet* was *Simeon*: so there went two in One Substance, viz. the spirituall Will and the fleshly Will, till *Moses*, and then the worldly and the spirituall were divided into two severall States.

62. III. *Levi* beginneth under *Moses*, who with the Priesthood managed the sword of *Simeon* and *Levi* in the Law, and cut very sharply therewith.

63. IIII. *Judah* beginneth under the Prophets, and manifesteth himselfe with the Incarnation of Christ, at which time this Scepter began.

64. V. *Zebulun* with his Co-habitation setteth himselfe in the midst, viz. in the Kingdome of Christ, and that was the beginning of Christendom, who dwellerh on the Coasts of the Sea, viz. among the Heathen, and sate pleasantly, for it was a New Love.

65. V I. *Iffachar*, is the Time, when *Christendom* was settled in Rest, viz. in Power, Might, and Dominions, which must yet alwayes beare the Burthen of the Heathen, and be *servile*, and be as a boned Assie for the Burthen, for they still beare the *Crosse* of Christ, and were still Conformable to the Image of Christ, about *three hundred yeares* after Christ.

66. V II. With *Dan*, did the potent Kingdome and Government of *Christendome* begin, when they set up Kings, Popes, Arch-bishops, and potent pompous Churches, Chapels, and other Consecrated Places, and then was the Adder and Serpent on the way of Christ in humane honour, generated in the Kingdome of Christ; when men began to dispute about the Pomp, State and Glory of Churches, and to exalt Men into the Kingdome and Offices of Christ, and set them in the place of Christ, and to honour them in Christs stead; then was Christ suppressed, and the Adder and Serpent sate in Christs Office of Judicature, and then the *Holy Ghost* was rejected, and *Councils* were set in the place thereof, and then was *Antichrist* Borne; at that Time the Spirit of Christ sayd, Lord, I waite now for thy salvation; for heere now my Name must be the Cloake of Antichrist, till thou shalt deliver mee in *Josephs* time. In this Time is Truth strongly bitten in the heeles, so that the Rider in the Spirit of Christ must fall backward.

67. V III. With *Gad*, who should be the Leader of an Hoast, beginneth the Time of the *Universities* and *Schools* among Christians about *eight hundred yeares* agoe; when Men readily set Antichrist with power and *Might of Armies* in the Chaire of Christ, and with babling, disputing, and perverting prevarication maintained him against all opposition, when Men made the Taile to be the Head, and forced the power of Christ into *humane* traditions and *Cannons*, and made a *Worldly Kingdome* of Christs Kingdome.

68. I X. With *Asher*, began the time when Men lived to please King Antichrist, when he was God on Earth, then came the *flattering Hypocrites* from the Universities and Schooles, who flattered this King for *fat Bread*, viz. for Good Offices, Benefices, Prebendaries and Bishopricks, and applauded his doings,

602 *Gen. 49. Jacobs Testament Expounded as to C. 77.*

\* Revelati-  
on.

\* Predestina-  
tion.

\* Ann. 1623.

\* Rev. 18. 2.

doings, and cause, and did all to please him, and set Christ with Antichrist upon a soft Cushion, and so worshipped the Image in the \* Apocalyps; about six hundred yeares agoe and neerer.

69. X. With *Nephtali* beginneth the Time of the Great Wonder, when Men went on with high Sermons and deepe searching Disputes about the \* Councill of God, so that Men have scene that these in Christs Chaire were not Christ in power, yet Men sought deepe, that they might Cover themselves with a Mantle, with faire and plausible *Maximes*, Conclusions, and Determinations, then came the knotty acute *Logick*, whereby Men dispute; One part of them sayth he is Christ in power and Authority, the other part Contradicteth and opposeth it, that part setting his followers and dependents with high pretences into the Bloud of Christ, and buildeth all Authority and *holy Sermons* upon it; and so the Spirit of Christ in the inward Ground set it selfe against it, and sayth; *Hee is the Antichrist*: This Time hath continued to our time wherein wee Live.

70. XI. With *Joseph*, beginneth the Time when Christ will be manifested againe, when he shall cast the Adder and Serpent *Dan* with the Chaire of Antichrist, with all might and power of selfhood in the Kingdome of Christ upon Earth, to the Ground, and terrifie it, with his Countenance, when *Josephs* brethren must be ashamed of their Great unfaithfullnesse, which they have committed against *Joseph*, in that they cast him into the Pitt, and moreover sold him for Money: and then will all suttlety, craft, flattery, hypocrisie, and deceit, be made manifest, and will, by the aspect of *Josephs* Countenance be cast to the Ground; and it is that time wherein it will be sayd; \* *Babylon, shee is fallen, shee is fallen, and is betome an habitation of all Devills and abominable Beasts and Fowles*; and then *Joseph* springeth up in his own power and vertue, and his daughters or boughs passe on in their Ornament, and his Blessing beginneth.

71. XII. With *Benjamin*, beginneth the time of the Evening under *Josephs* Time, for then hee shall againe divide and distribute the spoyle of the first Christendome: Hee belongeth to the first and last Time, Especially to the first time

of



of *Joseph*, when *Christ* beginneth to be manifested; and then he is first eager as a *Wolfe*, and devoureth far and wide, when he *beginneth* to bite and devour *Antichrist*, yet all that while he is but a *Wolfe*. But when *Josephs* Countenance shall be unveyled, then he is ashamed as a *Wolfe* that is taken in a *Gin*, and beginneth to be a *Lamb*, and to yeeld his fatt and plenty of wooll.

72. *This is the Testament of Jacob, in its true figure, wherein the Spirit hath pointed at the Times; and the Spirit of Moses sayth: When Jacob had finished all these sayings, he drew his feet up together upon the Bed, and departed, to signifie, that when these his Prophecies would be all full filled, then God would call againe the unfolded Nature in the Strife of Time into himselfe, and draw it together into the Temperature, and then would this Time have an End, and Strife cease. This wee desired a little to delineate for the Lover of Truth, let him search further in the Spirit of God, which searcheth all things, even the deepe things of the Deity, and then he will see our Ground in the Truth.*

## CHAP. LXXVIII.

*Of the Holy Patriarch Jacobs Buriall in the Land of Canaan.  
What is thereby to be understood.*

*Upon the 50 Chapter of Genesis.*

1. **T**He Buriall of *Jacob*, that *Joseph* should carry him againe into the Land of *Canaan*, after his Death, and bury him with his Fathers, and that *Joseph* went thither with a Great Company, with all the children of *Israell*, and many *Egyptians*, it prefigureth to us *Christs* powerfull exit out of this world, when the *Adamicall* Man after its death should againe be carried from this *Egypt*, and house of torment, into its fathers first Country, into *Paradise*, into which, *Christ* will bring it. Genesis L.
2. But that also many *Egyptians* went along with *Joseph* thither, and accompanied him, signifieth that *Christ* when he shall bring home his Bride into *Paradise*, will have many strangers with him, who in the time of this Life knew him not as to his person or Office, and yet are sprung up in him, in his Love, which will all goe with *Christ* into *Paradise*, and dwell and co-habite with him.
3. Their weeping and Mourning, signifieth the *Eternall Joy*, which they should receive in *Paradise*, as the *Magi* alwayes by weeping and Mourning

\* Gen. 23. and  
the 50 Chap.  
of Mysterium  
Magnum.

† Gen. 50. 15,  
16, 17, 18,  
19, 20, 21.

Mourning prefigure Joy. This *funerall solemnity*, and what is to be understood thereby, is declared \* *before concerning Abraham.*

4. *Moses sayth further in this Chapter : † Josephs brethren feared, after their father was dead and sayd : Joseph surely is wrath with us, and will requite all the Evill which wee have done unto him : therefore they caused it to be told him ; thy father Commanded before his Death and sayd, thus shall yee say to Joseph ; forgive I pray thee now the Misdeeds of thy Brethren and their sinne, that they have done so evill to thee : therefore forgive the Misdeeds of us the servants of the God of thy Father : but Joseph wept when it was told him : and his brethren went in and fell downe before him and sayd : behold, wee are thy servants : but Joseph sayd to them, feare not, for I am under the presence of God, you thought to doe evill by mee, but God turned it unto Good, so that he hath done as it is at this Day, to preserve much people : therefore be not afraid, I will provide for you and your children, so hee comforted them and spake friendly to them.*

5. This figure is a Mighty Comfort to the brethren of *Joseph*, but seeing *Joseph* standeth in the Image and Type of *Christ*, and his brethren in the figure of a poore *Converted sinner*, therefore wee must expound this figure thus ; that is, when poore sinfull Man, who hath committed great sinnes, and hath turned to *Repentance* and attained *Grace*, and committed some fault againe, then he is alwayes in feare and trembling before the *Grace of God*, and thinketh, God will impute his first committed sinnes to him againe, and take an occasion against him by this fault ; and in that regard standeth in great *anguish*, and beginneth to confesse his first committed sinnes againe, and telleth a new at the Lords teere and entereth againe into earnest sincere *Repentance*, and bewayleth his first misdeeds, as *David* did when he sayd : † *Lord impute not to mee, the sinnes of my youth.*

† Psal. 25. 7.

6. But by this New *Repentance* and earnest *Lamentation*, when the poore Man appeareth so very earnestly and humbly before God againe, the heavenly *Joseph* is brought into such Great pitty and *Compassion*, as heere *Joseph* was, that he comforteth the poore soule in its *Conscience*, saying, it should not be afraid, all its committed sinnes should not only not be imputed, but they shall also turne to the Best, as *Joseph* sayd, ye thought to doe mee evill, but God intended good thereby ; thus God in *Christ* not only forgiveth the by past sinnes to the humble converted Man, but he also addeth to him *provison* for him and his children, with *Temporall blessing* and maintenance, and turneth all to the Best, as *Joseph* did to his brethren.

|| Gen. 50. 24 :

7. In the End, || *Joseph desireth an Oath, that when he shall dye, that they will carry his bones along with them out of Egypt to his fathers ; which signifieth to us, the Oath of God in Paradise, that Christ, God and Man, would come againe to his brethren, and stay for Ever with them, and be their High Priest and King, and nourish them with his power of Love, and dwell by, and in them, as Joseph by his brethren, and provide for them as his branches and Members, Eternally, with his power and sapp. Amen.*

\* Genesis.

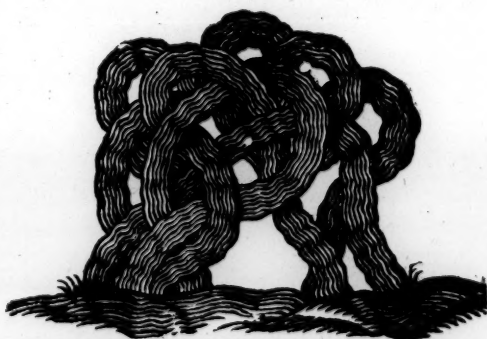
8. This is a briefe summary Exposition of the \* first Booke of *Moses*, from a right true Ground and *divine Gift*, which wee have very faithfully imparted, in a Co-operating Member-like Love and Care, to our Deare fellow Brethren, that shall reade and understand this.

9. And

CHAP. 78. Jacobs *Buriall* in Canaan. *Gen. 50.* 605

9. And wee admonish the Reader of this, that when he findeth *some-what* in any place of our deepe sence to be *obscure*, that he doe not contemne it according to the manner of the *Evill* world, but diligently reade and pray to God, who will *surely* open the doore of his heart, so that he will *apprehend* and be able to make use of it to the profit and *salvation* of his soule, which wee wish to the Reader and hearer, in the Love of Christ from the Gift of *this Talent* in the Ground of the soule, and commit him into the Working Mecke Love of JESUS CHRIST.  
Dated 11 September 1623. and then finished.

*Praise the LORD in Sion, and praise him all people,  
for his might and power goeth through, and  
is over, Heaven and Earth:  
Ha le lu-jah.*



---

M m m m

A Briefe





# A Brief Abstract of the Sub-

lime Consideration and deep understand-  
ing of the *Mysterium Magnum*.

Shewing how the visible World is a Stream and Reflexion of  
the Divine Knowledge and Will: and how the Life of Every  
Creature hath taken its Originall; and how the Divine \*go-  
ing in and Out, [as to the Creature] is.

\* Introitus.

+ Exitus.



Very sensible and perceptible Life and Substance  
is come ex *Mysterio Magno*, from the Great My-  
stery; as from the stream and reflexion of Di-  
vine knowledge, in which two things are to be  
understood, viz. the Free will of the Abyſſe,  
and the Substantiall One in the Will; and how  
these two are a reflexion of the Abyſſe; viz. a ground of the  
Divine Manifestation; also how they are two, and yet but one;  
out of which, Time and the visible World; and all Creatures did  
flow forth; and are become a Creation.

|| Being or  
Essence.

2. The onely One is the Cause of the Will, that causeth the  
will that it willet *ſomewhat*, and though it hath *nothing* that it  
can will, but only it ſette for a ground and place of its own ſelfe;  
It hath nothing that it can apprehend or take hold of, but the  
One; it comprehendeth it ſelfe in || ſelfe; that the will may have  
*ſomewhat* wherein and wherewith it worketh; which working  
would not be a visible substance; if it did not goe forth through  
the willing.

\*Or, I. hood.

|| Or, an I-  
hood.

3. Therefore now the going forth is a *Spirit* of the Invisible  
Will and Substance, and a Manifestation of the Abyſſe through  
the Ground of the Unity: through which going forth, the will  
of the Abyſſe, reflecteth the Abyſſe, as a Mystery of *Omniscience*,  
with which going forth, the cause and originall of all *Seperabi-*  
*lity* of the unity of the Abyſſall Will, through its own Ground,  
of its comprehended ſelfhood, is understood; also the Eternall  
beginning of Motion and cause of Life; which Motion, is a per-  
petuall longing of the will; for the will thus discerneth the Uni-  
ty through the Motion, how the Unity through the Motion of

\* Or, perceptions.

the will standeth in infinite *Multiplicity*, in that manner and way, as the *Minde* is an unity and well spring or fountaine of thoughts and \* senses, whence such a Deepe of *Multiplicity* springeth out of that one *Minde*, as are Innumerable.

|| Essence or Being.

4. By this *Three-fold* unity, we conceive and understand the || *Substance* of God, viz. By the unity we conceive the one only God, By the will, the *Father*, And by the impression and compression of the will for a place of selfe, viz. by the *Eternall* somewhat that worketh or wherewith the will worketh; [ we conceive ] the *Sonne* or power of the will, and by the going forth; [ we conceive ] the *Spirit* of the will and of the power, and by the Reflexion is understood the *Wisdom* and understanding, out of which all wonders and substances have flowen forth, and doe *Eternally* flow forth.

\* Imaginability  
Conception.  
Apprehensio  
or Thought.

5. From the *Motion* of this invisable working substance, out of the flowing forth of the *Eternall* knowledge, is flowen forth the *understanding*, whereby the longing discerneth, and bringeth it selfe into a desire of \* *Imagination*, in which desire, the naturall and *Creaturely* Ground of Every Life and Substance doth exist, wherein the Desire hath comprised and included, the flowing forth of the knowledge, in properties, whence two wills exist, viz. one from the *Divine* Science or knowledge, the other from the propriety of *Nature*, wherein the properties have introduced themselves into a *selfe-will*, and imprinted themselves with selfe and their owne will, and made themselves rough, sharp, thorny, and hard, so that from such properties are proceeded out of the knowledge, *Opposition* and Enmity against such properties; as is to be scene by the 4 properties of the Devill, as also by the crude and indigested Earth, Stones and other Creatures, how the properties, have turned themselves away from the unity, and are proceeded into an impression; for which cause in the time of this world, they must endure the *Curse*; viz. the fleeing or withdrawing of the divine will, and must stand in this impression, till the *Day of Restoration*.

+ Or, qualities.

6. Seeing then the *Minde* of Man, is especially to be considered by us, which is an Image or Resemblance of the Reflexion of Divine knowledge, as a Reflexion of the *Divine* and *Naturall* understanding, wherein lyeth the Ground of all Substances in the *One*, and manifesteth and maketh it selfe distinct with the going forth of the will from the *Minde*, so that we cleerely perceive



ceive that the Minde is a wellspring to Good and Evil; and the Scripture intimateth thus much to us; that the Fall and *perdition*, is arisen from the desire to the *selfe* of the properties, therefore it is most highly *necessary* for us, to learne to understand how wee may come againe out from the assumed *selfhood*, wherein wee have paine necessity and Torment, into the unity, *viz.* into the Ground and fountaine of the *Minde*, wherein the Minde may rest in its Eternall Ground.

7. No thing can rest in it selfe, except it goe againe into that One, out of which it is proceeded; The Minde hath turned it selfe away from the unity, into selfe-desire of perception, to try the seperability or *variety* of the properties, whereby seperability and opposition is arisen in it, which now *rule* the Minde, and it cannot be released from that, unlesse it *for sake* it selfe in the desire of the properties, and plunge it selfe againe into the meerest *stillnes*, and desire to be *silent* to its willing, so that the will demerse bath and steepe it selfe beyond all sense and *Imagination* into the Eternall will of the Abyffe, out of which it is arisen in the beginning *ex Mysterio Magno*, from the Great Mystery, that it, will, no more, in it selfe, but what *God willeth* through it, and then it *is* in the deepest Ground of the unity; and if then it can but a little while *stand* therein without moving, of selfe-desire, then the will of the Abyffe speaketh into it from the *Divine Motion*, and apprehendeth its resigned will, as its owne, into it selfe, and bringeth into it the *Ens* of the Eternall incomprehensibility, of the place or *Citty* of God, *viz.* the Essentiall Substantiall One.

8. And now as the will of the Eternall *Deity*, goeth forth Eternally through the Eternall Spirit, & maketh a Reflexion of the *Abyffe*, so also the resigned will of the Minde is alwayes together brought forth and *Enlightened* with the divine incomprehensibility, with *Gods will*: and *thus* the humane Minde ruleth in the will of God, in divine skill and knowledge, through, and above *all things*; concerning which *Moses* sayth; \* he should *rule over* *\* Gen. 1.26* all the *Creatures* of the world; as Gods Spirit goeth through all things, and proveth all things, so may the Enlightened Minde also rule over and through all the properties of the *Naturall Life*, and overpower the properties, and bring the highest perception out of the divine knowledge into *Reason*; as Saint *Paul* sayth: † The Spirit searcheth all things, even the *Dephs* of the *Deity*: † 1 Cor. 2. 10. and

and with this introduction of the divine will, Man is againe re-  
nired with God, and new-borne in the Minde, and beginneth to  
die to selfe of false and wicked desire, and to be borne with new  
power and vertue.

9. And so then selfe cleaveth to him in the flesh, but with  
the Minde his conversation is in God, and in the old Man a New  
spirituall Man of divine thoughts will and senses, is borne, who  
dayly killeth the Lusts of the Flesh, and through divine power  
maketh the world viz. the outward Life Heaven, and maketh  
Heaven, viz. the inward spirituall world to be the visible world,  
so that God becometh Man, and Man God, till the Tree com-  
eth to its highest pitch, and hath borne its fruit *ex Mysterio  
Magno*, out of the Great Mytery, out of the Divine Science,  
and then the outward shell and husk falleth off, and then there  
standeth a spirituall Tree of Life in the field of God.

---

**F I N I S.**

---

# A Table of the Chiefe Matters to be found in this Booke of the Myſterium Magnum.

Ch.	Abel.	verſe.	Ch:	verſe.	
27.	Why Abel offered ſacrifice.	9.	40.	From what property of Abraham; Iſaack, and Jacob, were.	13.
29.	What the Name Abel or Habel ſignifieth in the Language of Nature.	20.	42.	How the Trinity appeared to Abraham.	1.
30.	Why Abel muſt be ſlaine.	16.	42.	What Abraham ſignifieth in the Language of Nature.	1.
	Ability.		42.	What Abrahams waſhing of their feete that came to him, ſignifieth.	11.
61.	How the Soule may attaine Ability to receive Grace.	39, 40.	42.	How Abraham in his ſeede had the Land for an Eternall poſſeſſion.	
69.	How Mans Ability to receive Grace is Loſt.	17, 18.			
	Abimelech.				
46.	What the Names of Abimelech and Gerar ſignifie.	2, 3.	43.	What Abrahams praying to the Men for Sodom and Gomorrha ſignifieth.	
47.	How Abimelech made a Covenant with Abraham. What that ſignifieth in the ſpirituall figure; and what Moſes here ſignifieth under the vayle thereof.				
		from 1. to the 27.			
47.	The Holy figure of Abimelech and Pichol.	6, &c.	45.	How Abrahams Pilgrimage was a Type of Chriſtendome.	from 1. to 13.
	Above.		45.	How Abraham, Sarah & Abimelech were a powerfull figure of Chriſtendome.	15, 16.
43.	What is called Above and beneath in the Text.	9, 11, 12.	45.	How God led Abraham ſo wonderfully, and how he was alwayes in Trial, & how the Lord preſerved him.	from 1. to the 20.
	Abraham.		46.	Of Abrahams unwillingnes to thruſt out the Mayd-ſervant with her ſonne.	
37.	Of Abraham and his ſeede, and of the Line of the Covenant in its propagation.	from 1. to the 61.			from 24. to the 28.
37.	Why the Spirit called Abraham out of his Fathers Country	21, &c.	47.	Of the Richnes of the figure of Abrahams actions.	1.
37.	How God appeared to Abraham.	from the 45. to the 49.	47.	Of Abimelechs Covenant with Abraham.	from 1. to the 27.
	& Ch: 39.	1.	48.	How God tryed Abraham, and repreſented the figure of Chriſts ſacrifice in his ſufferings & death.	from the 1. to the 34.
38.	How the Enſ of the Serpent as well as the Line of Chriſt lay in Abraham	13.	48.	How Abraham ſaw Chriſts ſacrifice a farre off, even 2000 yeares before it was done.	10.
39.	Of Abrahams Sacrifice.	from the 13. to the 25.	48.	How Abraham went up with Iſaack to ſacrifice.	from 8. to the 13.
39.	How God Eſtabliſhed the Covenant with Abraham, and how the Faith of Abraham layd hold on the Covenant, which was accounted to him for righteouſneſſe, and how God called Abraham to ſacrifice.	from 1. to the 32.	48.	Of Iſaacks carrying the wood, & Abrahams carrying the fire & the knife.	14, 15.
40.	What is repreſented under the Hiſtory of Abraham, Iſaack and Jacob.	1.	48.	Why God ſaid Abraham Abraham.	25.
40.	How 2. Lines ſprang out of Abraham.	from 2. to the 6.	48.	How Men ſhould looke upon Abrahams figure.	from 37. to the 43.
			49.	How Abraham would not have the field of the children of Heth, for nothing.	11.
			50.	How Abraham ſent his ſervant to take a wife for Iſaack.	from 1. to the 57.
			51.	How Abraham had ſix ſonnes by another	



# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
her wife, to whom he gave gifts, but all his Goods he gave to Isaac; and how he dyed.	from 1. to the 55.	25. What the Angell with the sword is.	2.
Adam.		42. For what God Created the Angells, and Man.	24, 25.
17. How Adam did Eate before the fall.	13, 14.	43. Of the two Angells that came into Sodom.	from 22. to the 64.
17. Whence Adams Imagination & Longing proceeded.	37.	43. How the Angells did Eate with Lot.	38.
18. How Adam was before the Fall.	from 2. to the 9.	59. How the Angell met Jacob, and what that signifieth.	24.
18. Of two fixed Substances in Adam.	7, 8.	Antichrist. Antichristian.	
18. How the propagation should have been if Adam had stood.	from 9 to the 14.	27. Of the wicked Antichristian Church, also of the true Holy Church.	from the 41. to the 60.
18. How long Adam stood in Paradise before Eve was made.	from 19. to the 27.	28. Of Caines Murthering of his Brother, viz. of the proud Antichristian seeming Church upon Earth, as also, of the true Christianity.	from 1. to the 71.
18. How Adam before his sleepe had Eaten of the forbidden fruit.	from 30. to the 33.	36. What the Antichrist is.	17.
19. Adam was not Created in a Beastiall Image.	from 20. to 25.	43. The Antichristian whore doth as the Sodomites did.	from 47. to 52.
23. At what Adam was afraid.	17. &c.	77. When Antichrist will fall.	70.
25. How God drave Adam out of Paradise, and set the Cherubine before the Garden.	from 1. to the 41.	51. What Antichrist is both among Jewes and Christians.	44.
25. How Adam, getteth his Bride againe that was taken from him in his sleep.	14, 15.	70. How Antichrist hath deceived poore Christendome.	38, 39.
25. Why Adam and Eve were brought into Paradise.	17.	Ararath.	
25. What provoked Adam that he lusted against Gods command.	18.	32. Of the Name Ararath in the Language of Nature.	from 33. to the 37.
25. Why God Created Adam.	19.	Ark.	
25. Why the Tree of Temptation was set before Adam.	23.	32. There is a very great Mystery in the Ark of Noah.	10, &c.
25. Why Adam was tempted and driven out of Paradise.	38.	Asher.	
37. Of Gods Covenant with Adam.	3.	77. The Testament of Asher, and the figure thereof.	from 29. to the 32.
76. How Adam was, before his Eve was, and became Monstrous.	from 11. to the 18.	As I live.	
All.		42. An Exposition of these words: As I live.	27, &c.
3. How a particular is the sport of the universal totall All.	21.	Authour.	
Altar.		5. From what sight and vision the Authour hath written.	15.
27. Where the Altar of God is.	48.	12. The Authour had a Glasse to see even beyond Moses.	34.
Angells.		18. From what knowledge the Authour hath written.	1.
8. Of the Creation of Angells, and their Dominion in all their worlds.	from 1. to the 34.	21. The Scope of the Authours writing.	17.
8. Why wee see not the Angells.	19.	B.	
8. Where the Angells dwell.	16. &c.	Babell.	
17. How the holy Angells live.	35.	22. Out of what Babell is generated.	54.
		25. How	

# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
25. How Babell shall End by the fiery sword.	26.	30. What the Beast and Whore is.	64.
27. How Babell entereth into the presence of God.	from 52 to the 60.	31. How, abomination may be imputed to a Beast.	from 31. to the 38.
29. How Babell speaketh out of 7. & 77.	65. &c.	36. Where the Beast, the Whore, and Christ in us, is.	49. 51.
30. Of the fall of the Citty Babell.	43.	73. What the Number of Babell and of the Beast is.	9, 10.
31. How God will at present drowne Babell with the fire of his Anger.	27.	73. Wherefore the time is at hand that the Beast and the Whore must breake in pieces.	11, &c.
36. How the Citty Babell and Christ are one by the other.	60, 61.	76. How Simeon and Levi prefigure the Beast and the Whore.	30.
36. Why so much is written concerning the Beast and Whore in Babell.	67.	Beastiall Man.	
39. What the Citty Babell is.	56.	21. Of the Beastiall Mans Originall, and of his sicknes & Mortality, from 1. to the 17.	
43. The Time of the Judgement upon Babell.	52.	21. Of the Government of the Beastiall Man.	11, 12.
44. How the figure of the destruction of Sodom is applyed to Babell.	5. &c.	Beersheba.	
59. How it is that Babell will have the children of Christ go to God.	19, 20.	47. What the Citty Beersheba or Bersaba signifieth.	20, &c.
59. How it is that Babell cannot hinder or hurt the Children of Christ.	21, 22.	Benjamin.	
69. How Babell is a Spie as to the Grace of God.	19.	77. The Testament of Benjamin, and the signification thereof, from 48. to the 58.	
70. The Time is Borne, that Babell shall be spewed out.	90.	Benoni.	
72. How Babells reproach is set in Judgement before the Most High.	22.	63. What the name Benoni signifieth.	26, 27.
73. The Number of Babell and of the Beast.	9, 10.	Bethel.	
73. How Babell at present filleth its sack with provison.	16, 17.	63. What Bethel signifieth.	19.
73. How the Deluge and the fire of Sodome falleth upon Babell unawares.	18.	Bible.	
Babylon.		74. How the Kingdome of Christ and the Kingdome of Hell are pourtrayed by the Histories in the Bible.	50, 51.
41. A warning to Antichristian Babylon, from 66. to the 71.		Blessing.	
Baptisme.		41. What in Man shall possesse the Eternall Blessing.	1.
31. How the Deluge signifieth the Baptisme of Christ.	38.	Boasting.	
41. Of the seales of the Covenant, Circumcision of the foreskin and Baptisme.	from 1. to the 41.	2. Wee come short of that Boasting or Glory that wee ought to have in God.	3.
41. Of Christian Baptisme, from 10. to 14.		Bodies. Bodie.	
41. How the Jewes and the Christians have but one and the same Baptisme.	from 15. to the 17.	11. Of two outward Bodies.	22.
Beast.		11. How all things of this world have a twofold Body.	19.
30. What the Antichristian Babylonish Beast is.	18, 19.	11. Man hath a threefold Body.	20.
		40. The heavenly Body of the soule dyeth not.	44, 45.
		Bondage.	
		39. What the figure is of the Bondage in Egypt.	26, &c.
		Booke.	
		43. How a Man must understand the first N n n n	Booke

# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	Chaos.	verse.
Book of Moses.	57.	1. What the Eternall Chaos is wherein all things lye hid.		7, 8.
52. How the first booke of Moses is a figure of the Spirit of God.	51.		Chariotts.	
76. How all slanderous Books and Libells are the Murthering swords of Simcon and Levi.	29.	72. VVhat the Chariotts, provision, and sumptuous apparell signifie, that Joseph gave to his Brethren. from 24. to the 38.		
			Cherubine.	
Breath.		25. Of the Cherubine, that drave the Evil Adam out of Paradise.		38. &c.
15. Of a Threefold Breath in Man, which is a Threefold soule.	14, 15.		Childe of perdition.	
		46. How the Childe of perdition shall be revealed, and the Beast and Whore put to shame.		33, 34.
C.			Children of God, or Christ.	
Cain.		31. How the Children of God saw the daughters of Men. from 12. to the 16.		
26. Of the propagation of Man in this world, and of Cain the first-borne and Murtherour.	from 1. to the 76.	37. How the Line of the Children of God is as a Tree.		1, 2.
27. What is to be understood by Cains sacrifice.	41.	38. How God delivereth his Children through the Might of his anger.		14.
27. Why the will of the Serpent and Devill in Cain would kill the body of Abell.	9, 10.	44. How the Children of God doe often keepe backe great plagues, from God.		from 19. to the 21.
28. What was the cause that Cain Murthered Abell.	from 4. to the 25.	46. How it is that Men see no more in the Children of God then in others.		from 4. to the 6.
29. What the Name Cain signifieth in the Language of Nature.	18.		55. Of the Misery and ignorance of the Children of God.	35, 36.
29. How Cain and Abell were the two branches, and the Image of the whole Tree.	23.	55. VVhy the true Children of Christ are persecuted by the Children in the Kingdom of Nature. from 47. to the 50.		
29. What Mark God had set upon Cain.	53.	56. How the Children of Christ instantly after the blessing enter upon Christs Pilgrimage.		1, 2.
29. Of Cains feares.	54.	56. How God so wonderfully leadeth and preserveth his Children.		3.
29. Wherefore Grace came upon Cain.	56.	56. How the Lord standeth aloft on Jacobs Ladder, calling and comforting the Children of God.		11, 12.
29. Cain was not borne to perdition.	57.	64. How the despising of the Children of Christ is good for them.		12.
29. What should be avenged in Cain seavenfold.	58.	66. The Type and Image of the Children of God in Chast Joseph.		from 32. to the 40.
37. VVhat in Cain is Cursed.	34.		66. How the Children of God have the greatest danger in worldly honour.	53
40. Cain, Ham, Ismael, and Esau, are an Image of the Turks and Heathens.	71.		66. The finall and last triall of the Children of God.	from 61. to the 62. and 68.
				Christ.
Calfe.				
42. VVhat Abrahams fatted Calfe signifieth.	19. &c.			
Camells.				
50. What the Ten Camells which Abrahams servant tooke with him, signifie.	14.			
Canaan.	&c.			
49. What Moses understandeth by Canaan.	12.			
Care for the belly.				
24. What a Man doth effect by Pride and care for the Belly.	21. &c.			
Cave.				
29. What the twofold Cave signifieth.	13. &c.			
Changed.				
11. How all things may be changed.	11.			



# The Table of the *Mysterium Magnum*.

Ch:	Christ.	verse.
19.	Wherefore Christ became a Man on the womans part.	17.
23.	Why Christ sweat drops of bloud in the Garden.	4.
23.	Why Christ must drink Gall and Vinegar.	5, 6.
23.	Why Christ must be scorned, killed, &c.	8, 9.
23.	How Christ assumed a Masculine fire-soule in the womans propertie.	43. &c.
25.	Why Christ must be tempted.	24.
29.	What was Christs Office.	25.
34.	Why Christ would not be generated of Mans, or the Masculine, seede.	28.
37.	How Christ should become a God-Man, and Adam and Abraham a Man-God.	from 28. to 32.
37.	Of Christs Person.	42. &c.
40.	How Christ and his Subjects must be twofold persons.	11, 12.
40.	How Christ was generated out of the Covenant made with Abraham.	15.
40.	How the humanity of Christ anointeth his Branches.	14.
40.	Wherefore Christ came. from 48. to 70.	
41.	What Christs, as, Gods, Corporeity is.	19. &c.
48.	How Christ will certainly come to us againe.	13.
50.	How Christ is a Masculine virgin and God.	26.
51.	How Christ was a Grape-gatherer that gleaneth.	53.
56.	A firme Ground and assurance that Christ assumed our Adamicall soule and humanity in the Eody and womb of Mary.	from 14. to 20.
56.	From what property Christ became Man.	20.
56.	Why Christ tooke his soule from woman and became a Man.	21, 22.
69.	Where a Man must seeke Christ.	22.
76.	How the Time is neere, that the Kingdome of Christ will be Manifested to all People.	50. &c.

## Christendom.

27.	How verball Christendom partakes of the sacrifice of Christ.	42.
68.	How at present Christendom standeth	

Ch:	in Gods presence.	verse.
68.	What the fower Elements of hunger in Christendom are. from the 35. to the 39.	
27.	What a Christian is, and how he is a Christian.	46.
	& Chapter 63.	51. &c.
40.	How a Christian must be a Christian.	97.
51.	How a Christian in his Faith worketh in the flesh of Christ.	31.
51.	When, any is a Christian.	43.
64.	How a Christian must not account the hate from his brother to be grievous.	26, 27.
64.	What the wish of a Christian to his enemies should be.	27.
64.	How a true Christian should present the misery and sinnes of th: people where he liveth, dayly before God.	37, 38.
66.	What Officer is a Christian, and what, no Christian.	20.
66.	How a Christian must be Armed, in worldly Offices.	63. &c.
68.	The most excellent figure in the whole Bible, of a Tried Christian.	48. &c.
70.	How a Man beginneth to be a Christian.	24, 25.
70.	What the difference is between a Christian and other strange heathen people.	80. &c.

## Church.

63.	What the greatest whordome is in the Churches of stone.	from 39. to 43.
63.	How at present Men are ready to storme the Church, or house of whordome.	45.
63.	How Churches were erected out of a good intention.	46.
63.	What Holynes is in the Church.	47.
63.	What a Man must doe that he may enter into the Church worthily.	50.

## Circumcision.

34.	Why God commanded Circumcision to Abraham.	2. &c.
41.	Why the Males must be Circumcised on the Eighth day.	35. &c.
41.	What Circumcision is.	3. &c.

## Clod.

2.	The whole world lyeth in one Clod of Earth.	6.
----	---	----

# The Table of the *Mysterium Magnum*.

Ch:	Coate.	verse.	Ch:	Cradle.	verse.
64.	What Josephs particoloured Coate which his father made him, signifieth.	33.	63.	What the Cradle of the childe Jesus is.	48.
64.	What it signifieth that Jacob was deceived by Josephs Coate.	49. &c.		Creation.	
	Concubines.		45.	Of the Creation of Heaven and the outward World.	from 1. to the 63.
63.	How Jacobs Concubines signifie the stone Churches.	36.	11.	Of the Mysticalmes of the Creation.	1.
	Conditions, see Formes.			Creature.	
	Configuration.		32.	How the Image of the Creature shall not passe away.	16.
13.	A whole Configuration or Constellation lyeth in each Element.	12.		Cup.	
	Contention.		17.	What Josephs Cup in Benjamins sack signifieth,	from 1. to the 13. and 41. to the 57.
17.	The Contention of the high-Schools or Universities about the Tree of knowledge.	16.		Curse.	
28.	What the cause of Contention about Religion is.	from 26. to the 43.	10.	Of the Curse of the Earth.	8.
35.	Whence Contention doth arise.	61. &c.	24.	Of the Curse, and of the Body of sickness, whence that ariseth.	from 1. to the 35.
36.	Of the Contention at the Towre of the Confusion of Tongues in Babell.	12, 13.	24.	What the Curse is.	2.
40.	How Contentious Preachers imbitter the Eares of the hearers.	98.		D.	
51.	How the false cold Love of Titulary Christendom contendeth about knowledge.	46. &c.		Damne. Damned.	
65.	What the Contentious opinions in Babell are.	49, 50.	41.	An Excellent figure against those that according to their Conclusions in Reason by the Letter, damne some children from the womb.	41.
	Copulation.		66.	What the Torment of all the damned is.	67.
41.	How the Beastiall Copulation is boarne withall under divine Patience.	2, 3.		Dan.	
	Covenant.		77.	The Testament of Dan, and the figure thereof.	from 13. to the 25.
30.	Of the Line of the Covenant.	from 1. to the 54.	77.	How it is signified by Dan, Gad, and Assur, what kinde of people would governe the World.	30. &c.
32.	Of the Covenant between God and Noah.	1.		Darknes.	
33.	Of the Covenant of God with Noah, and all Creatures.	from 1. to the 40.	3.	Of the Eternall Originall of the darknes.	5.
	Covering.		5.	Of the Enmity in the Darknes.	6.
22.	The Covering for our nakednes is ours and no more.	77. &c.		Day. Dayes.	
	Covetousnes.		12.	Of the six dayes work of the Creation.	from 1. to the 39.
24.	Whence the great Covetousnes doth arise.	10.	12.	Of the first Day.	13. &c.
	Councill.		12.	Of the second Day.	19. &c.
66.	To whom there is no more Councill or Remedy to Eternity.	47.	12.	Of the third Day.	32. &c.
	Councils.		13.	Of the fourth Day.	from 1. to the 20.
77.	When Councils were set in the place of the Holy Ghost.	66.	14.	Of the fift Day.	from 1. to the 13.
			15.	Of the sixt dayes work of the Creation.	from 1. to the 31.
			16.	Of the Creation of the seaventh Day.	from the 16. to the 18.
					16, How

# The Table of the *Mysterium Magnum*.

Ch: verse.  
16. How the seaventh Day hath been from Eternity. 28.

## Death.

4. The Originall of the Eternall Death. 11, 12.  
11. VVhat the Death and Misery of Man and all Creatures is. 17.  
23. Why the Rocks claued in sunder at the Death of Christ. 3.  
33. VVhy Gods anger often putteth one Man to Death by another. 21, 22.

## Decrees.

61. How the Decrees in Scripture point onely at two Kingdomes. 55.

## Deity.

52. How the Deity manifesteth it selfe through the Soules nature. 7, 8.

## Delight.

3. The Delight or Longing is the Property of the Sonne. 7.

## Deluge.

32. Why the Deluge, or Noahs floud came after seaven dayes. 20, 21, 22.  
32. VVherefore the fountaines of water opened themselves in the Deluge. 26. &c.

## Desire.

3. The Desire ariseth from the Longing or delight, and is the Fathers property. 6, 7.  
3. The Desire coagulath it selfe. 5.

## Devill. Devills. see Lucifer.

8. That which is paine and Torment to the Devills, is joy to the Angells. 21.  
10. How the Devill is the most despicable poore creature of all. 31.  
17. How Lucifer became a Devill. 28.  
22. VVhere the Devills Councell-chamber and schoole is. 17. &c.  
37. How the Heathen had not their answers from the Devill. 12, 13.  
38. How the Devill is a Prince of this world. 5, 6.  
38. What those foure Elements are wherein the Devill and all evill Creatures live. 7.  
66. Where the Devill is a frolick Guest. 54.  
70. VVhat the Devills fishhooke is. 41.  
74. How the Devill lost his seate and stoole in Man. 17, 18.

## Dinah.

58. The figure of Dinah. from 39. to 45.

Ch: verse.  
62. How Dinah was deflowred, and Sichem and the Citty slaine and spoyled; the Gate of Christians warres and the Babylonish whoredom, to be well considered of.

from 1. to the 48.

62. How Dinah went forth to see the daughters of the Land, and what is prefigured thereby. 3. &c.

62. How Dinahs whoredom and Simeon and Levi's Murthour is a figure of Christendom. from 9. to the 18.

## Doctors.

35. What understanding the Doctors have in their Contention about Gods habitation and Being. 66.

## Dominion.

39. Whence Dominion ariseth. 32

## Dove.

32. What Noahs first Dove signifieth. 40.  
42. What the three Doves and the Raven signifie. from 42. to the 46.

## Dragon.

76. What the Dragons seaven heads are. 25, 26.

## Dreames.

67. VVhat it is to expound Dreames. 1, 2.  
67. VVhence it is that a Beast dreameth. 5.  
68. Of King Pharaohs Dreames. 1. &c.  
68. VVherefore the Naturall Magi, could not Expound Pharaohs Dreames. 2. & 10. & 18, 19.

## Driver. see Hunter.

## Drunk plentifully.

70. VVhat that signifieth, that Joseph and his brethren drunk plentifully. 94.

## Dying.

20. Of Adam and Eves dying. 26. &c.

## E.

## Earth.

10. VVhence the grossnesse of the Earth proceeds. 30.  
10. Out of what the Earth is proceeded. 61.  
12. How the Globe of the Earth is Extruded. 7.  
22. What the Earth is. 45.  
25. Why God Created the Earth. 29. &c.  
25. VVhen, God set the Time for the Earth to endure. 19.

Eden:



# The Table of the *Mysterium Magnum*.

Ch:	Eden.	verse.	Ch:	verse
17.	<i>What Eden is.</i>	6.	53.	<i>How Esau despised his being first borne, and sold it for a Messe of pottage.</i>
	Edom.			from 1. to the 28.
53.	<i>What Edom is, and signifieth, in the high Tongue.</i>	3. verse & ch: 64. & 3.	54.	<i>The figure of Esaus 40 yeare, and of his two wives.</i>
	Egyptians.			18. &c.
78.	<i>What it signifieth that many Egyptians went along when Jacob was buried.</i>	2.	55.	<i>How the figure of Isaacks Blessing, and of Esau and Jacob is to be understood.</i>
	Elected. Election.			from 1. to the 5.
25.	<i>Of that saying of S<sup>t</sup> Paul, Wee were Elected in Christ Jesus ere the foundation of the world was layd.</i>	20.	55.	<i>Why Esau was blessed with the word of strife.</i>
48.	<i>How God Elected not onely the Naturall Line of Christ, but also the Line of Nature.</i>	35, 36.	55.	<i>Why Esau was all over rough and hairy.</i>
51.	<i>An excellent figure, against the wise Rationallists, concerning Election or Predestination.</i>	from 4. to 24.	55.	<i>What that signifieth, that Esau attained not the Blessing.</i>
26.	<i>Of Election or Predestination.</i>	from 1. to the 76.	55.	<i>What figure Esau is, in his Blessing.</i>
32.	<i>A curious example, how God hath Predestinated no Election in Nature.</i>	3, 4.	56.	<i>The figure of Esaus being a grieve to his parents.</i>
46.	<i>How Gods Election passeth only upon the figure.</i>	30.	60.	<i>What Esau the first borne signifieth.</i>
61.	<i>Of Gods Election, or Predestination, or Decree concerning Jacob and Esau.</i>	from 1. to the 3. & 23.	60.	<i>What Esaus 400 Men signifie.</i>
	Elements.		60.	<i>How Esau went to meete Jacob, and how Jacob sent Esau presents.</i>
10.	<i>That the foure Elements are but properties.</i>	49.	61.	<i>The figure, of Esaus saying to Jacob; Whose are these with thee.</i>
	Ember.		61.	<i>How Esaus curse and malice was turned into Love.</i>
23.	<i>How, in many, there is an Ember glowing towards the virgins childe of the New birth.</i>	41, 42.	61.	<i>A plaine Exposition of the Scriptures, saying, Esau sought repentance with teares and yet found it not.</i>
	Enos. Enoch.		64.	<i>How Esau standeth in the figure of the Kingdome of Nature.</i>
30.	<i>What Enos signifieth in the Language of Nature.</i>	11.		Eldras. or Ezra.
30.	<i>What Enoch is in the Language of Nature.</i>	27. &c.	38.	<i>How Eldras in the knowledge of the Spirit, had the lost Bible dictated to him.</i>
30.	<i>How long Enochs voyce must be silent.</i>	49, 50.		24.
31.	<i>Of the Line of wonders, issuing from Enoch.</i>	from 1. to the 45.	52.	<i>How Ezra hath briefly written the figure and historie.</i>
	Envie.			52.
24.	<i>Whence the great Envie ariseth.</i>	11.		Eve.
	Ephraim.		18.	<i>Why Eves will was subject to her husbands.</i>
75.	<i>The figure, of Israels laying his right hand upon Ephraims head.</i>	12. &c.		11.
	Esau.		20.	<i>Why Eve so suddenly Lusted after vanity.</i>
52.	<i>What Esau signifieth in the Language of Nature.</i>	36.		from 2. to the 8.
			20.	<i>How Eve gazed on the Serpent.</i>
				Evill.
			10.	<i>How the Evillest must be the cause of the best.</i>
				63.
			11.	<i>What the great evill of this world is.</i>
				15.
			22.	<i>What the greatest evill is.</i>
				35.
			28.	<i>How the evill causeth that the good is manifest to it selfe.</i>
				67. &c.

The Table of the *Mysterium Magnum*.

Ch; verse.  
29. *How nothing is created Evill, or to the Dominion of Evill.* 11.  
61. *Whence Evill and Good proceedeth.* 61.  
63. & 68.

**F.**

## Fall.

9. Of the Fall of Lucifer, and his Legions. from 1. to the 25.  
11. What the fall of Lucifer, and the Hea- then Idolls, was. 6.  
17. Whence the desire to fall, in Lucifer proceeded. 22. to 43.  
17. Of the fall of Lucifer. 25. &c.  
17. How Man came to Fall. 31.  
17. How God saw the Fall. 33.  
20. Of the Lamentable and Miserable Fall of Man. from 1. to the 38.

## Famine.

73. How the great famine and hung. r after  
heavenly food is neere at hand.  
from 11. to the 14.

**Favour.**

66. How the Children of God must not set  
their hope in the favour of Man.  
verse 50. to the 56. Ch. 67. 15. &c.

**Faith.**

27. *What that is which is called Faith.* 35.  
39. *What it is rightly, to beleeve God, with  
Abraham, which is the right ground of our  
Christian Faith.* 8, 9.  
48. *What Faith in Gods Children is able  
to doe.* 33, 34.  
56. *How the Faithfull, or beleevers, put on  
Christ.* 31. &c.

## Feare.

70. What Jacobs feare, that he would not  
let his sonne goe to Joseph, signifieth. 28,  
29.

## Fiat.

11. *How the Verbum Fiat the word of Creation, is still creating to this day. 9.*

**Figure.**

54. *Of the Figure of the Old and New Testa-  
ment.* 17.  
52. *When the Figure shall wholly be mani-  
fested in substance.* 52.

## Fire.

3. *Of a Twofold Fire.* 23, 24.

Ch: verse.

24. *Wherefore all things shall be tried in the Fire.* 4. to the 9.

27. *With what Fire the sacrifices of Abell and Moses were kindled.* 8 & 21.

27. *How Man in the Resurrection shall passe through the Fire of Anger.* 21, 22.

27. *The Eternall Fire, and also the Love-fire is Magicall.* 31.

37. *What fire at the End of the Day shall purge the floare.* 20.

Foole.

22. *What the word Foole meaneth.* 65, 66.  
24. *What is the greatest foolishnes.*  
16, &c. & 30.

**Food.**

70. *What is the Foode of the Eternall word  
that became Man.* 60.

**Forme. Formes or  
properties of Nature.**

28. *The Spirit of Christ in his Children is bound to no certain Forme.*  
51. to the 55.

6. Of the *seaven formes, conditions, or properties* of the *Eternall Nature.* 14. &c.  
3. *What the First forme, condition, property or Fiat is.* 8, 9.  
3. *What the second Forme is.* 10, 11.  
3. *What the Third Forme is.* 12. &c.  
3. *What the fourth Forme is.* 18.  
5. *What the fift Forme is.* 1. &c.  
5. *What the sixt Forme is.* 11. &c.  
6. *What the seaventh Forme is.*

6. Of the out-birth or manifestation of the  
seaven formes, conditions or properties.

21. to the 24.  
7. How seven formes or properties are in  
all things. 18.

20. Of foure formes or properties in Man. 33. &c.

40. How in the moving of Nature two formes  
or properties divided themselves. 7. 8.

**Free longing.**

3. *The Free longing or Lubet is no proper-  
tie.* 6.

**Fruits.**

70. What the fruits signifie, which Jacob  
commanded his Children to carry along  
with th. m. 33. &c.  
G. Gad.

# The Table of the *Mysterium Magnum*.

Ch:	G.	verse.	Ch:	verse.
	Gad.			
77.	The Testament of Gad, and the figure thereof.	26. &c.		seph Governeth in Christendome. 12. &c.
	Germanie.			Gulfe.
45.	How Germanie shall be blinded by a Starre shining from East to West.	13, 14.	8.	The Gulfe between Darknes and Light, and between the Holy world and the dark world. 22, 23.
	Globe.			Gutts.
18.	Moses Tables written on a Globe.	20, 21.	19.	How the Gutts and intrailles were added to Adam and Eve. 19.
	God.			H.
1.	What God is.	2		Hagar.
2.	Where God dwelleth.	8.	40.	Of the Historie and most wonderfull prefiguration of the Spirit of God, by Hagar Sarahs Mayd. servant, and her sonne Ismaell, of his casting out from the Inheritance, and of Isaacks Inheritance. from 1. to the 100.
3.	Where God is called Father, & Sonne.	7.	46.	The figure of Hagers casting out, and the Birth of Isaack. from 8. to the 15.
5.	How God is in the Darknes and in the Light.	10.	46.	Anoble figure concerning forsaken Nature, by Hagar and her sonne. from 16. to the 23.
6.	How God willeth Good and Evill.	52.		Ham.
19.	It is Idolatrous to pourtray God as a Man.	27.	31.	What Ham is in the Language of Nature. 7.
26.	Why God became Man.	65, 66.	32.	Why Hams Image was Cursed by his father. 9.
43.	How Reason thinketh that God dwelleth onely above the Starres and Firmament.	2, 3.	34.	How Hams spirit at present hath the Government in Christendome. 37. &c.
43.	Where God dwelleth according to Love and Anger.	4.	37.	What in Ham and Cain is cursed. 34.
43.	How God seeth in the Devills and wicked soule.	5. &c.		Hanoch.
43.	How that is understood where it is sayd, the Crie was come before God.	6.	29.	What Hanoch signifieth in the Language of Nature. 28, 29.
60.	How God is manifested in the Thrones of the Holy Angells, and of the Devills.	45, 46.		Hardned, Hardning.
	Good.		61.	Why Man continueth hardned. 23. &c. 42.
2.	Of what God made the Good and the Evill.	4. &c.	61.	How, the hardening is not from the purpose of God. 66. &c.
3.	How out of the Eternall Good evill is come to be.	1. &c.		Head.
3.	By what, Good is knowne.	22.	23.	What it is to tread upon or break the Head of the Serpent. 32, 37.
22.	To whom wee must doe good, to whom not.	81, 82.		Heardsmen.
71.	How the Eternall Good became Creaturely.	14. &c.	73.	The figure of this, that Josephs brethren must say before Pharaoh that they were Heardsmen. 35. &c.
	Goshen.			Heaven.
73.	What the Land of Goshen signifieth.	18.	5.	Of the fullnes of Joy in Heaven. 5.
73.	Of the figure typified by Goshen.	31. &c.	8.	Heaven is in Hell and Hell in Heaven. 28.
	Government.			10. What
22.	VVhence the Earthly Government ariseth.	74.		
66.	How the Governour in the Office of Jo-			



# The Table of the *Mysterium Magnum*.

Ch: verse.

10. What wee are to understand by the two words, Himmell and Erde, Heaven and Earth. 47. &c.

Heeles.

23. What the stinging in the Heeles is. 33. 34.

Hell.

3. The true Originall of the dark world or Hell, into which the Devills are thrust. 2.

4. Whence Hell hath its Name. 16.

5. What and where Hell and the dark world is. 9.

8. How Heaven is in Hell and Hell in Heaven. 28.

Hira.

65. What Hira of Odollam is in the figure. 28.

Honest.

66. How all things must serve to the best for those that are Honest or vertuous and feare God. 68. &c.

Hunter.

35. Of the Hunter or Driver and his Office. 35.

I.

Jacob.

52. That Jacob cometh after Esau, and holdeth him by the heele; what that signifieth. 37.

52. What Jacob is in the Language of Nature. 41.

53. Why God called Jacob Israel. 23. &c.

55. How Jacob was blessed by Isaac unknowingly in the stead of Esau; and what is signified thereby. from 1. to the 50.

55. Why Jacob must take upon him the rough hairy beasts skin. 23. &c.

55. The figure of Jacobs being smooth under the skin. 29.

55. How the figure of Jacob points at Christ. 30.

56. How Jacob must wander away, and how the Lord appeared to him. from 1. to the 39.

57. How Jacob came to Laban and served him in keeping his sheepe fourteene yeares for his two Daughters; what the spirituall figure thereof concerning the Bride of Christ signifieth. from 1. to the 34.

Ch: \_\_\_\_\_ verse: \_\_\_\_\_

58. How Jacob served Laban twenty yeares, and begat twelve sonnes and one daughter, and how God blessed him, and how Laban often changed his wages from 1. to the 53.

58. How Jacobs subtilty was a figure of Adams subtilty. 16. 17. 19. & 24. &c.

58. How the twelve Children of Jacob, signifie the Line from Adam to Noah and his Children. 38.

59. The figure of the sayings of Labans children, that came to Jacobs Eare. 1. &c.

59. The figure that Jacob fled from Laban, and that Laban pursued him. from 1 to the 25.

59. What that signifieth, that God sayd to Jacob, get thee up, and goe to Bethel. 14. 15.

59. How Jacob stole away Labans heart, what is thereby to be understood. 16.

60. What it signifieth, that Jacob divided his flocks into two parts because of Esaus wrath. 4.

60. What it signifieth, that Jacob humbled himselfe before God and his brother Esau. 7. 8.

60. What the Present that Jacob sent to Esau, signifieth. 9. to the 13.

60. How Jacob arose in the night and lead his wives and eleaven Children over the water, what is thereby to be understood. 14. to the 16.

60. How a Man wrestled with Jacob. 17. to the 23.

60. How Jacobs Sinew was displaced, what that signifieth. 24. to the 27.

60. The figure of Jacobs saying, I will not let thee goe except thou blesse me. 28. to the 35.

60. The Inward Holy figure of Jacobs saying, what is thy Name from 37. to the 50.

61. The wonderfull figure, how Jacob and Esau mett, and All mischief and euill will was turned into Great Joy and Compassion: what is thereby to be understood. 1. to the 22.

61. The figure how Jacob divided his wives and children, and went himselfe before them, and bowed seven times before Esau. 4. to the 9.

61. The figure, how Jacob would not goe along with Esau. 69. to the 71.

O o o o 61. The

# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse
61.	The figure, that Jacob pitched his Tents before the City of Sichem. 73.		Jewell as a Present. 31
62.	How Jacob went to Bethel, how Benjamin was borne, and Rachel and Isaack died, what is thereby to be understood. 52.	50.	What the Jewell and Present sent by Abrahams servant signifieth. 22. to 47. Jewes.
63.	The figure of Jacobs coming to his father before his End. 53.	37.	How the time of recalling the Jewes is nere at hand. 36.
64.	How Jacob and Esau departed one from the other, what that signifieth. 4.		Ch. 51. 42.
69.	How Jacobs sonnes came before Joseph, what is thereby to be understood. 1. to the 35.	37.	How the Jewes are rejected, and shall be grafted in againe. 59. &c.
73.	How Jacob sacrificed at Beerseba, to the God of his fathers, and spake with him, what the signification is. 8.	41.	The cause of the Jewes and Christians blindness. 47. &c.
73.	The figure of Jacobs going forth out of Canaan into Egypt. 11.	41.	Advise to the Christians, Jewes Turky and Heathen. 53. to the 71.
73.	The figure of Jacobs sending Juda before him to Joseph, and his weeping upon Josephs neck. 19. &c.	51.	Why the Jewes did not all turne to Christ when he manifested himselfe in the flesh. 25, 26.
74.	How Jacob and the five youngest brethren of Joseph were set before Pharaoh, and how Jacob blessed Pharaoh. 1. &c.	51.	What a Jew is. 27, 28.
74.	The very mysticall figure, that Jacob would be buryed in the Land of Canaan. 53. &c.	51.	How a Jew in his Fayth worketh in Christs Officer. 28. &c.
75.	How Jacob before his End blessed the two sonnes of Joseph. from 1. to the 30.	51.	How the Jew and Christian come to salvation. 44, 45.
76.	How Jacob called for all his sonnes, and told them what the state and Condition of every one of them would be. 1. &c.	65.	Wherefore the Jewes oftentimes slew the Prophets. 28.
76.	What Jacob in the Spirit calleth his honour. 24, 25.	70.	How, to Eate Christs flesh, is an abomination to Jewes Turky and Heathens. 66.
77.	A skort figure of the whole world in Jacobs Testament. 59. to the 72.	70.	How the Jewes Turky and strange Nations doe eate Christs flesh. 69. to the 77.
78.	Of Jacobs buryall. 1.	70.	How the Fathers, viz. the Jewes had no more, a part in Grace, then the strangers had. 78.
31.	What Japhet is in the Language of Nature. 9.	75.	A figure, shewing, that God would bring the Jewes into the true Covenant into Christ. from 1. to the 36.
	Jared. 19, 20.	76.	How the Jewes doe in vaine looke after another Master Ruler or Messias. 50.
30.	What Jared is in the Language of Nature. 19, 20.		Image. Images.
30.	How Jareds Office is twofold. 21. &c.	21.	How the heavenly Image that God Created in Adam, is capable of the Kingdome of God. 14.
	Idolls. 7. to the 12.	68.	How the Makers of Images are threatened by the Anger of God. 26. to the 31.
37.	The Originall of the beathenish Idolls, and their Oracles. 7. to the 12.		Infidelity.
95.	Of Rachells Idoll-Gods. 9. to the 18.	51.	How Infidelity is as great in one people as in another. 42, 43.
	JEOVA. 49. &c.		Interpretations. Interpreter.
3	Of the Name JEOVA. 49. &c.	37.	By what understanding Interpretations are made. 10. &c.
		35.	What the Interpreter, by whom Joseph speaketh, signifieth. 35.
			Joseph.

# The Table of the *Mysterium Magnum*.

- Ch: Joseph. verse.
58. How Joseph, signifieth Christ. 50. &c.
64. The beginning of the most excellent figure of Joseph. from 6. to the 61.
64. How Joseph was sold and carried into a strange Land. 53. &c.
64. How Joseph is taxed for unchastity by Potiphars wife. 56. &c.
64. How Joseph was sold for twenty pieces of silver, and Christ for thirty pieces of silver. 59, 60.
- Ch. 66. 1. &c.
64. What the whole history of Joseph drives at. 61.
66. Of Josephs Chastity and feare of God. from 1. to the 72.
66. How Joseph fled from the whore, and what is signified thereby. 45. &c.
67. How Joseph interpreted the Dreames of Pharaohs Butler and his Baker, and what is thereby to be understood. from 1. to the 18.
68. The figure of Josephs putting on other cloaths and shaving himselfe. 22.
69. The figure of Josephs letting his nine brethren out of prison, and keeping Simeon prisoner. 24. to 29.
69. The lovely figure of Josephs causing his brethrens sacks to be filled, and their money to be given them againe. 36. &c.
70. How Jacobs sonnes goe againe into Egypt to Joseph, and take Benjamin with them, how Joseph caused them to be brought to his house, and to Eate of his Table; how Joseph caused his brethren to be set in their Order, and how Joseph was served by himselfe, and his brethren and the Egyptians also by themselves. from 1. to the 94.
71. How Joseph caused his brethrens sacks to be filled, and the Money to be layd in the top of the sack, and his Cup in Benjamins sack, and caused them to be pursued and challenged for Theeves. 1. 66.
72. How Joseph manifested himselfe before his brethren. 1. to the 38.
72. How Joseph kissed his brethren. 20. &c.
73. How the Countenance of Joseph was manifested to his brethren againe, and

- Ch: how they must be ashamed. 15, 16.
73. The figure of Josephs saying, I will tell Pharaoh, My brethren and all my Fathers house is come to me. 25. &c.
74. The very potent figure of Josephs gathering all the Money together in the famine. 9 to the 15.
74. The figure of Josephs buying all the Land of Egypt for Pharaoh. 19. to 21.
74. Wherefore Joseph bought not the Priestis fields, what is the signification thereof. 22. & 27. to the 33.
74. The figure of Josephs Law concerning the Egyptians fields to give the fift part to Pharaoh. from 23. to the 35.
77. The Testament of Joseph, and the signification thereof. 37 &c.
- Isaack.
40. Why Isaack was chosen and appointed to the Inheritance. 39, 40.
46. Of Isaacks Birth, and Ismaels casting out with his mother Hagar, what is thereby signified. from 1. to the 37.
48. Concerning Isaacks saying to his father, here is fire and wood &c. 16, 17.
48. Why Isaack must not be slaine. 20.
50. The figure of Isaacks meeting Rebekah in the field. 54 &c.
52. How Esau & Jacob were borne to Isaack, and what happened to them. 50. &c.
52. Why Isaack loved Esau more then Jacob. 44. &c.
54. How Isaack in the famine went to Abimelech & how the Lord appeared to him. 1. to the 17.

## Ismael.

40. God did not reject the whole person of Ismael 19.
40. The figure of Ismaels rejection or casting out. 36. &c.
52. Of the twelve Princes from Ismael, and of his falling before his brethren. 16. &c.

## Issachar.

77. The Testament of Issachar, and the figure thereof. 8. &c.

## Judah.

65. What the three sonnes that Judah begat signifie. 6. &c.
65. Why the Historie of Judah and Tamar



# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
<i>is put between in the Historie of Joseph.</i>	64. &c.	29. Of Lamechs two wives and their children.	39. to the 46. & 49.
76. Of the Testament of Judah.	38. &c.	29. VVhat the Man and the young Man is which he slew.	48.
Judging.		29. VVhat as to Lamech shall be avenged	59. to the 64.
70. What the speech of Christ concerning Judging signifieth. Judge not that ye be not judged.	51.	Land.	
K.		75. Of the peece of Land that Jacob gave to Joseph severally from the rest of his children, and the signification thereof.	31. &c.
Kenan.		Language.	
30. What Kenan signifieth in the Language of Nature.	17.	35. Of the Ground of the Head Language, when all people spake but one Language.	from 54. to the 59.
Keturah.		35. VVhat Language the Spirits use.	60.
51. What Keturah signifieth in the Language of Nature.	2	37. How long the undivided Language continued.	4. &c.
Kine.		Life.	
68. What Pharaohs seaven fatt Kine and seaven leane Kine signifie.	from 11. to the 17.	11. VVhence the true Rationall Life in the Elements is.	27.
Kings.		35. The cause of the long Life of the Patriarchs before the Flood.	11. &c.
66. For what, Kings and Princes are served by the Nobility.	18, 19.	Light.	
Kingdome.		3. The Eternall Light, and the Eternall Darknes, is not Created.	2. to the 5.
49. How the outward Kingdome remaineth Eternally.	17, 18.	10. Without Light the Elements had been unmoveable.	44, 45.
76. How the time is neere that the Kingdome of Christ will be manifested to all people.	50. &c.	Logick.	
Knowledge.		77. When the accute Logick came up.	69.
45. What knowledge the Outward Man hath of the Kingdome of Christ.	17. &c.	Lord.	
L.		33. How, a Lord, Prince, or Magistrate, hath no authority to shed blood.	15. &c.
Laban.		Lott.	
58. The figure of Labans changing Jacobs wages ten times.	28. &c.	43. Why the two Angells lingred in going in, to Lott.	34. &c.
59. How Laban chode with Jacob, & what is thereby to be understood.	19.	43. VVhat is signified by Lotts wife.	37.
Ladder.		43. The figure of Lott in that he would give his two daughters to the Sodomies.	53. &c.
56. VVhat the Ladder of Jacob was, and what the Angells descending and ascending, signifieth.	from 4. to the 8.	43. VVhy Lotts Kinsfolks would not follow him.	65, 66.
Lamb.		44. How Lott went out of Sodom, and of the terrible destruction of that whole Country of Hams generations, and what happened upon it, also how it was done.	from 1. to the 47.
37. VVhat the wedding of the Lamb is, at which God and Man is Espoused, & Christ Borne.	10. &c.	44. Why Lotts daughters made their father drunk with Wine.	3.
Lamech.		44. To what End Lotts wife was turned in.	to
29. VVhat Lamech is in the Language of Nature.	37, 38.		
	& Ch: 31. vers. 2.		

# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
to a Pillar of Salt.	28. &c.	16. How Man was while he stood in Paradise.	7. &c.
44. Lotts wife is a figure of the present Babylonish Christendome.	33. &c.	18. How Man shall be after the Resurrection.	3.
44. Why Lotts daughters did lye with their father.	36. to the 47.	19. How Man was ordained to the outward Naturall Life.	from 1 to the 16.
Love.	19.	21. Why God created Man of the Heavenly Essence.	16.
71. How Gods Love, cometh onely to helpe the weak.	19.	22. How Man deceived himselfe.	27.
Lucifer.		23. How the Word in the seed of Eve was propagated from Man to Man.	31.
12. Wherefore and from what Lucifer was thrust out.	4.	24. How Man hath a Cure, and the Devill not.	13 &c.
12. Where Lucifer lyeth captive.	35.	24. How a Divine Man must have unity in himselfe.	3, 32.
22. Wherefore Lucifer was swallowed up into the wrath.	30, 31.	27. How Man presseth into God.	14, 15.
25. Where Lucifer sate before the Creation of the Earth.	18.	29. How Man was in the begining in his properitie.	12, 13.
44. How Lucifer desired to see the wrath of Nature.	17.	29. How Man is become a striving Dominion.	14.
60. How the pride of Lucifer by the Masters of the Letter doth shut God up into a peculiar heaven apart.	4, 42.	Mary.	
M.		37. How Mary is not the Mother that hath generated God.	27 &c.
Magistrate.		56. What the blessing belonging to Mary.	29, 30.
22. How the Magistrate is Good, and how not.	74, 75.	Mausim	
Magus. Magia.		35. What that God Mausim is.	32.
11. The Reader is admonished not to misuse the Magia or Magick.	8.	Meale.	
11. How Man is hurt by the wicked Magus or Magician.	12. &c.	42. What the three Measures of fine Meale signifie.	17, 18.
68. Of the Magi or Magicians, which Titulary Christendome is full of.	4. &c.	Melchisedech.	
68. Of the Magia or Magick art, among the Egyptians and Heathens, till the Kingdom of Christ.	3.	38. What Melchisedech was.	19 &c.
68. How Man is a true divine Magus or Magician.	23. &c.	38. Why Melchisedech blessed Abraham.	
Mahalaleel.		Mercurius.	2.
30. What Mahalaleel is in the Language of Nature.	18.	17. What Mercurius is.	18.
Maydservant.		Mercifullnes.	
40. What it is that the sonne of the Maydservant shall not inherite with the sonne of the Free-woman.	16. to the 70.	70. How Mercifullnes bideth its countenance from the repenting soule.	
Man.		Metalls.	
15. Man is Threecfold.	27. &c.	10. What the Metalls are.	17.
16. Of the distinction between the Heavenly and the Earthly Man. from 1. to the 15.		10. Of the seven Properties in the Metalls.	from 18 to the 29.
		16. How in the Earth Stones and Metalls, lyeth a twofold substance.	10.
		Methusael.	
		29. What Methusael is in the Language of Nature.	35, 36.
		Methuselah.	
		12. What Methuselah is in the Language of Nature.	10.

# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
	Michael.	40. What the Condemnation of the Temporary Nature is.	32.
12. When, Michael strove with the Dragon.	10.	Night.	
	Midianites.	12. Where, there is no Night.	1.
64. How the Midianites will bring Joseph with them to Pharaoh; the time is neere.	29. &c.	Nimrod.	
	Money.	35. Of the Name Nimrod.	29. &c.
70. The figure of the wrong Money that Jacob commanded them to take with them againe.	36. &c.	Noah.	
	Moone.	31. What Noah is in the Language of Nature.	3.
23. What the Moone and the Woman in the Apocal; ps signifie.	48, 49.	32. Why Noah was accounted righteous before God.	32. 2.
	Moses.	34. What Noahs drunkennes signifieth.	13, 14.
11. The time is Borne that Moses casteth away his vayle.	5.	34. How Noah cursed Ham.	1. to 40.
30. When, Moses will keepe the sheepe.	52. &c.	35. The Names of the children of Noah are seaventy two.	15. to 48.
	Motion.	43. Where, Noahs curse came into Judgement.	29.
29. Of Gods Eternall Motion, Moving and forming.	4.	Nothing.	
	Mouth.	3. The Nothing hungreth after the something.	5.
29. What the Mouth of the Eternall understanding is.	3.	O.	
	Murtherour.	Oake.	
19. Why Eve brought forth a Murtherour the first time.	10.	63. What the Oake signifieth under which Jacob buryed the Idoll Gods and the Earrings.	4. to the 15.
62. The figure of Simeon and Levi's Murtherour.	31. to the 42.	Office. Officer. Officers.	
	N.	22. How the Office is Good, and how not Good.	72.
	Naëma.	66. How the potent in the Office of God are great Trees without fruit.	16, 17.
29. Of Naëma.	43. &c.	66. How the Offices and Officers are Gods, and are Gods servants.	22.
29. How Naëma shall be manifested to all People.	68.	66. How a Man in an Office must serve either God or the Devill.	59.
	Names.	66. How this world hath two sorts of Officers.	37. to 59.
17. What the Great Names are that God called Abraham by.	23. &c.	77. Where the worldly Office of a Judge hath its Originall.	21. to the 25.
	Naphtali.	66. How an Officer becometh a Lucifer; also how he is free from the Commandement of Death.	23. to the 27.
77. The Testament of Naphtali, and the signification thereof.	33. &c.	66. How all Officers are set in the Kingdome of this world.	28, 29.
	Nature.	66. How at present, is the time of the Coming of the Lord, to burne the Citty of these wicked evill Officers with the fire of Gods Anger.	30, 31.
3. The description of the Eternall Nature.	1. to the 26.		Oracle.
35. How the Language of Nature is extinguished.	12. &c.		
40. Where to God useth the Temporary Nature.	31.		



# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
Oracle.		Prosperity.	
37. How the first holy Oracle after the Flood, Manifested it selfe.	15.	66. Man in temporall prosperity, and in favour and good will of many Men, ought not to be secure.	50. to the 56.
P.		Prophet.	
Paradise.		67. How the Prophet is the mouth of the Kingdome.	9. &c.
17. Of Paradise.	1. to the 43.	Purgatory.	
18. Of the Paradisicall Government.	1. to the 34.	25. Of the Purgatory of soules.	13, 14.
25. How Paradise is one certaine place.	16.	Purple Mantle.	
Pastours.		70. To whom the purple Mantle of Christ is avaylable.	42, 43.
74. Of all spirituall Pastours or Shepheards, who sit without Christ in that Office.	6.	Purpose.	
Pearle.		61. How in God there is no purpose.	60, 61. & 64.
22. How the Pearle of the whole world is troden under foote.	35.	Q.	
Philistian.		Qualities. see Formes.	
47. What Philistian is.	23, 24.	R.	
Phylick.		Rachel.	
21. Whence Phylick doth arise.	7. to 9.	28. What it signifieth, that Rachel dyed and was Buried at the City Bethleem.	29.
Plants.		28. How Rachel was big with childe when Jacob went from Laban.	30.
12. Whence it is that some Plants are Poyson.	36.	58. Why Rachel sayd: give mee children.	1, 2.
Potiphar.		58. Why Rachel must be barren.	47.
64. What the figure of Potiphars wife is.	10, 11.	63. How Rachel bare Benjamin and dyed, what the signification of it is.	20. &c.
Pottage.		Rained. Rain-Bow.	
53. What the Lentill Pottage was.	4.	32. Why it Rained fortie dayes and fortie nights.	23. &c.
Prayer.		33. Of the Rain-Bow and its Colours.	25. to the 40.
38. How Man with his prayer and will awakeneth the sword of Anger.	11.	Ram.	
Predestinated.		48. How the killing and dying falleth not upon the right Man, but upon the Ram.	28. &c.
30. What is predestinated to condemnation.	8, 9.	Raven.	
40. Ifmael is not predestinated to Condemnation.	35. to the 54.	32. What the Raven signifieth.	38, 39, 41.
Present.		Reason.	
70. What the Present was that Josephs Brethren brought him in their hands.	52, 53.	41. How Reason introduceth every thing into Gods will.	27. to the 37.
Pride.		Rebecca.	
24. What Men erect with their great Pride and care for the Belly.	21. &c.	50. Rebecca signifieth Sophia.	48.
Prince.		50. The figure of the Glorious Banquet of Abrahams servant with Rebecca.	49. &c.
33. How a Prince or Lord hath no power to shed Blood.	15. &c.	52. How in Rebecca two Kingdomes strove one with another.	20. to the 30.
Principles.			
4. Of the two Principles, Gods Love, and Anger.	1. to the 21.		
32. How Sem, Ham, and Japhet, are an Image of the three Principles.	5. &c.		

# The Table of the *Mysterium Magnum*:

Ch: verse.  
53. *Why the Strife arose in Rebekah.* 27.  
53. *Wherefore Rebekah loved Jacob.* 54.  
55. *Why Rebekah must set Jacob in the place of the Blessing.* 26. &c.  
19. *Of Rebekahs subtilty and deceit with Jacob.* 20.  
Religion.  
36. *Whence the Contempt of Religion proceeds.* 14.  
Remedy.  
66. *To whom there is no more Counsell or Remedy, to Eternity.* 47.  
Repentance.  
31. *Of Gods Repentance, where he sayth, It repenteth mee.* 17. to the 45.  
70. *It is a figure of Repentance, that Jacobs Children must goe into Egypt for food twice.* 15. to the 23.  
Respect.  
51. *How in Gods presence there is no respect of Name or Person.* 32. to the 41.  
Reuben.  
63. *What Reuben signifieth.* 44.  
63. *How Reuben lay with his fathers Concubine, and what the signification thereof is.* 31. to the 45.  
76. *The Testament of Reuben, and the figure thereof.* 4. to the 18.  
Revenge.  
22. *Whence in Man the wrath and vengeance to be revenged, ariseth.* 58. to the 64.  
Ribbe.  
19. *What the Ribbe and dividing of Adam signifieth.* 2. & 6.  
Riches.  
58. *How the Riches of the outward Man belong to the New Man.* 21. &c.  
Right.  
60. *How, Right, is God, and, wrong, is the Devill.* 60.  
Rocks.  
23. *Why at Christs Death the Rocks clave asunder.* 3.  
Ring.  
65. *What the Ring, Bracelet, and Staffe of Judah signifie.* 32.  
S.  
Saba or Sheba. verse.  
54. *What the fountaine Saba or Sheba signifieth.* 15, 16.  
Sacrifice.  
27. *Of Cains and Abels Sacrifice.* 1. to the 40.  
27. *Why an Earthly Sacrifice must be.* 18. &c.  
27. *Why the Sacrifice without Faith is loathsome to God.* 13.  
Sarah.  
40. *Why God made Sarah unfruitfull,* 27, 28.  
42. *How God asked for Sarah.* 26, 27.  
42. *What Sarahs laughing and lying signifieth.* 30. &c.  
49. *Of Sarahs Death and Abrahams purchased burying place, what is signified thereby.* 1. to the 18.  
51. *Why Sarah brought forth but one son.* 3.  
Schooles.  
51. *Of what profit the knowledge of the high Schooles or Universities, and the Devills knowledge, is.* 49, 50.  
64. *Whence the Confused Languages of the high Schooles or Universities, come.* 24.  
69. *The spying and prying of the high Schooles or Universities, helpeth not in to the Kingdome of God.* 20, 21.  
77. *When the time of the high Schooles or Universities began.* 67.  
Scorner.  
40. *Why God must have the Scorners also, in this time of Life.* 23. &c.  
Sea.  
16. *What the Glassy Sea is.* 28.  
Sem.  
31. *What Sem is in the Language of Nature.* 6.  
34. *How Sem and Japhet tooke a Garment upon their shoulders.* 20. to the 26.  
Serah or Zerah.  
65. *The powerfull figure of the Birth of Peres and Serah or Zerah.* 58. &c.  
Serpent.  
20. *Of the Creation and subtilty of the Serpent.* 9. to the 19.  
20. *In the Serpent lyeth excellent art.* 17, 18.  
22. *The Devill hath infected the Ens of the Serpent.* 33.  
Ch: 22. 29.

# The Table of the *Mysterium Magnum*.

Ch:	verse.
22. Why the Serpent is sayd to be a virgin.	34.
23. Wherefore God cursed the Serpent.	23. to the 29.
27. Where the Serpents head was first trod upon and broken.	11, 12.
38. How the Serpents Ends and also the Line of Christ lay in Abraham.	13.
<b>Seth.</b>	
29. What the Name Seth signifieth in the Language of Nature.	24.
<b>Sheckle.</b>	
49. An Exposition of the foure hundred Sheckles of silver that Abraham gave for the field.	8, 9.
<b>Shepherd.</b>	
38. How a Sheheard is more highly esteemed before God then the highly Learned worldly wise Man.	32. &c.
60. Why Gods Spirit hath so exactly described the slight actions of meane Shepherds.	49, 50.
<b>Sichem.</b>	
61. What the Name Sichem signifieth.	75.
<b>Signall Starre.</b>	
70. How the signall Starre or ascendant appeared.	30. &c.
<b>Simeon.</b>	
76. The Testament of Simeon and Levi, and the figure thereof.	17. to the 37.
<b>Sinew.</b>	
60. What it signifieth, that the Children of Israel ate not that Sinew of the Ham.	31. &c.
<b>Sinne. Sinner.</b>	
22. Of the Originall of All sinne, and of the awaking of Gods Anger in the humane property.	1. to the 12.
22. What sinne is, and what is not.	30. &c.
22. What the sinne against the Holy Ghost is.	43, 44.
27. What it is that attaineth the forgiveness of finnes.	45.
48. How farre it must goe with the repenting sinner.	21. &c.
78. The figure of a Converted sinner.	5, 6.
<b>Sleepe.</b>	
19. What Adams sleepe signifieth.	5.

Ch:	Sodom.	verse.
42. Of the three Men, which appeared to Abraham in the plaine of Mamre and went towards Sodom, and burnt the City of the Children of Ham with fire from the Lord.		1. to the 35.
43. Of the destruction of Sodom and Gomorrha, how God shewed it to Abraham before.		1. to the 71.
43. How Sodom is a looking Glasse for the present world.		67. &c.
43. What figure, the Judgement upon Sodom is.		14.
44. What fire was rained downe upon Sodom.		24. &c.
<b>Sophia.</b>		
25. Sophia is the Tincture of the light.		14.
25. The fire-soule is the Man or husband of the Noble Sophia, and it is of the fires Tincture.		14.
37. How Sophia generateth the true Joseph.		14, 15.
52. What is called Sophia.		6.
52. When, the Magick fire of the soule is Bridegroom to the Noble Sophia.		11. to the 14.
<b>Soule.</b>		
10. True understanding lyeth in the Soule.		3.
11. What the soule is.		20. & 15. 25.
15. How the soule standeth in three Kingdomes.		15. 18. to the 24.
15. There is not three soules but one.		24.
17. Of the soules great power.		43.
22. Whither the soule must goe after the Judgement.		47.
23. How the soule of Adam and Eve were abused.		1.
25. How the soule may goe through the Judgement, or how not.		2. 3. & 15. 26.
25. How the Virgin childe must flee from the fire-soule.		9.
34. Of the Animale soule in the Regeneration.		17.
37. Wherefore God bringeth the soule into trouble.		8, 9.
52. How the soule may see God.		10.
56. When, Gods Grace entreteth into the soule.		36.
69. The first Condition of the poore soule when it turneth to Christ.		7. &c.
P P P P		70. How



# The Table of the *Mysterium Magnum*.

Ch:	verse.	Ch:	verse.
70. How the soule standeth in three Principles.	5.	Supper.	
Sound.		70. What that Supper is, Revelations 3. from 44. to the 46.	
5. How the sound or tune in Heaven, is.	19.	Swearing.	
5. How the sound or tune in the Darknes or Hell, is.	19.	53. What Swearing by God is called.	9.
Speake.		Sword.	
35. Whence it cometh Originally that Man can speake.	73.	25. Of the Cherubine Angells, Sword.	4. to the 13.
36. From what it is that Man can. spake and understand.	85.	25. The Originall of the flaming Sword of fire.	25.
Spirit.		T.	
4. Of the Originall of the Multitude of spirits, Good, and Evill.	11.	Teachers.	
8. Of the Spirits of the outward world, from Time, that passe away.	13.	28. What Teachers the children of this world will have.	44.
29. How the Spirit of God hath from Eternity sported with it selfe in the spirituall world.	4.	36. By what a Man shall know, whether a Teacher come from God or from the Letter.	54. &c.
36. From what the false spirituall persons or Clergy have spoken.	30. &c.	41. How the unfitted Teachers will needs preach the Holy Ghost into the selfe-will.	46.
Steward.		Temple.	
70. What Josephs Steward signifieth.	50.	15. What the Temple of God is.	12.
Strife.		& Ch. 36. 16. & Ch. 52. 8.	
25. Of the Strife betweene the seede of the Woman and the seede of the Serpent.	10. &c.	27. How the Temple of Christ must be brought along into the Materiall Church of clay.	49.
36. Wherefore Men doe strive.	62, 63.	Temptation.	
52. When, the Strife in Man is manifested, and Christ breaketh the Serpents head.	31. &c.	48. How Man without Gods Grace cannot stand in Temptation.	2.
60. What the Strife about the Letter is.	47, 48.	Testament.	
62. Wherefore the Strife in Christendome must be.	19.	46. What a Man must doe, if he would reade and understand the Old Testament.	29, 30.
62. With what strife a true Christian striveth.	21. &c.	46. Wherefore the figures of the Old Testament have remained silent to this last Time, and now shall be made manifest.	31, 32.
64. How all strife cometh from the Tower of Babel.	28.	54. Of the figure of the Old and New Testaments.	17.
75. How the time of strife is at an End.	29, 30.	Tetragrammaton.	
Substance.		35. Of the Name Tetragrammaton.	53.
53. How the Divine Substance giveth it selfe into Nature.	18.	Thamar.	
Succoth.		65. Of Judah and Thamar: A mysticall figure of Adam and Christ, wherein the new Birth is excellently prefigured.	1. to the 65.
61. The figure of Jacobs going to Succoth.	72.	Time.	
Sun.		30. Of the seaven appointed Times.	34. to 46.
11. From what power the Sun shineth.	35.	30. When the sixt number of Time is.	44.
13. Whence the Sun taketh its Lustre.	16.		31. Of

# The Table of the *Mysterium Magnum*.

Ch: verse.  
 31. Of the seaven Times from Adam to the  
 End of the World. 38. to 45.  
 69. How the Time of Redemption draweth  
 neere. 23.

Timnath.  
 65. VVhat Timnath signifieth. 22.  
 Torment.

71. VVhat it is that bath no Torment. 21, 22.

Towre.  
 35. Wherefore the children of Noah purpo-  
 sed to build a Towre. 64, 65.

35. What the Mystery is of the Towre, and  
 of the divided Languages. 68. to the 75.

36. What the Towre of Babell is. 15.

36. VVhat the figure of Babells Towre is.  
 5. to the 11.

36. VVhat the Babylonish Towre was un-  
 der Moses & among the Heathen, & now  
 is among Christians, Jewes & Turks. 33.

36. How a Man ought to Consider of the  
 Towre and Citty Babell. 58.

36. How wee must goe out from all Babylo-  
 nish Master-Builders of that Towre. 50.  
 &c.

66. How worldly Judges ought not to relye  
 upon the Towre of Babell. 60.

35. How the Time is borne that wee shall be  
 lead away from the Towre of Babell. 67.  
 Tree. Tree of Life.

35. How the Humane Tree hath by Noahs  
 Children spread it selfe abroad in its pro-  
 perties, and how at the Towre of Babell  
 they were divided in the Properties by the  
 Confusion of Languages into severall and  
 different people and Nations. 1. to the 75.

36. How the Jewes, Christians, Turkes, and  
 Heathens, are but one onely Tree.  
 37. to the 40.

36. How wee may againe one with another,  
 be One people, one Tree, one Man with  
 soule and Body. 43, 44.

17. VVhy God set the Tree of Life before  
 Adam. 38. to the 43.

17. The Tree of Life, and the Tree of the  
 Knowledge of Good and Evell, are but one.  
 10. &c.

Trinity. Threefoldnes.  
 1. Of the Trinity. 3, 4, 5.  
 7. Of the Holy Trinity or Threefoldnes of

Ch: verse.  
 the Divine Essence or Substance. 1. to the 19.

Tubalcain.  
 29. Of Tubalcain. 44. to the 46.

Turks.  
 40. How the Turks lye under the vayle of  
 Christ, and are borne in the house. 72. &c.

40. How God heareth the Turks in the  
 Sonne. 74. &c.

40. How the Turks doe not blaspheme the  
 Holy Ghost. 78. &c.

40. VVherefore God hath taken away the  
 Candlesticks from the Turks. 82. &c.

40. How the Holy voyce of Christ is not de-  
 parted from the Turks, to forget them  
 Eternally. 87. &c.

40. Of the difference between the Turks  
 and the Christians. 92. to the 99.

## V.

### Venus.

10. How the inward and the outward Ve-  
 nus are step-sisters. 58.

13. Venus is the substance of all Metalls. 18.

### Verbum Fiat.

11. How the Verbum Fiat, is still at this  
 day Creating. 11.

### Visions.

67. VVhat the right Visions are. 7.

### Voyce.

23. Of the voyce that was in the Garden.  
 11. to the 16.

55. The figure of Isaacks saying, The voyce  
 is Jacobs voyce, but the hands are the  
 hands of Esau. 27, 28.

### Uuderstanding.

3. VVhy the Divine understanding bring-  
 eth it selfe into spirituall properties. 13.

3. The Divine understanding receiveth no  
 source into it selfe. 21.

29. What the Eternall Divine understand-  
 ing is. 1, 2.

### Unquietnesse.

66. VVhat the unquietnes is. 65.

## W.

### Warre. Warriour.

22. How warre is Good, and how not Good.  
 73.

P p p p 2 38. Whence

# The Table of the *Mysterium Magnum*.

Ch: verse.  
38. VVhence all warre and strife hath its  
Originall. 7. to the 10.  
Ch: 33. 22. &c.  
38. Of the beginning of the Heathenish  
warres, how Abraham delivered Lot;  
and of Melchisedeck to whom Abraham  
gave Tythes. 1. to the 26.  
55. How it is not God, but the Kingdome of  
Nature in the Anger of God that will  
make warre. 45, 46.  
and Ch: 38. 16, 17.  
30. VVhat the Christians warres are. 42.  
38. No Christian warreth. 15, 16.  
62. VVhat the outward warre that Christi-  
ans make is. 24.  
33. VVhat every warrior or Souldier is.  
19, 20.  
Washing the Feete.  
42. VVhat Abrahams washing the Feete,  
signifieth. 11.  
Water.  
4. Of the water of Eternall Life. 15.  
10. Of the water which Christ will give us  
to drinke. 56.  
Wedding.  
70. Where the assured wedding of the  
Lamb is. 25. &c.  
70. What a Man must doe, when he will en-  
ter in to the wedding of Christ. 38.  
Whore.  
36. VVhat the Babylonish whore, and the  
Dragon Beast is. 20. &c. & 37.  
36. Of the Antichristian Babylonish whore,  
of all Tongues, Nations, and Languages,  
and what lyeth hid under the Languages  
and Towre of Babell. 1. to the 85.  
30. VVhence the Mother of the Babylonish  
whoredom is arisen. 22, 23.  
36. Of the Babylonish whores childe or Ba-  
stard, which is predestinated to Damna-  
tion. 23. &c.  
37. How the unchastity of the Babylonish  
whore, is come up before the Most High.  
61.  
36. VVhat the whores Beast, is. 41.  
36. How the whore hopeth for a Golden  
Temple or Time. 70. &c.  
36. How the whore must fall. 69.  
36. What is meant by the whoredom com-  
mitted with the Letter. 44. &c.

Chs. verse.  
62. What is whoredom in the sight of God. 30. &c.  
63. What the whoredom of Judah with Thamar, signifieth. 38. &c.  
65. What Davids whoredom with Bethsheba, signifieth. 41.  
65. What Salomons whoredom, signifieth. 45 &c.  
66. What the powerfull figure of the whorish unchast world is, which vermine the world is at present full of. 41. &c.  
Wicked.  
60. How God dwelleth even in the Abyссе of the wicked soule. 44.  
Wife,  
41. How a Man must leave, wife, children, &c. to be a true Christian. 54. 65.  
Will. Willing.  
26. Wherefore the fire-soule hath free-will. 7.  
27. What the will must do that it may with its desire goe to God. 4, 5.  
27. The Humane Free-will is become sinfull. 16.  
29. Why there is a Contrary opposite will. 6, 7.  
61. What the Ability of the will is. 57, 58.  
61. The Cause why the false wicked or evil will turneth not it selfe towards Grace. 59.  
66. How in this Time [ of Life ] all things passe in free-will. 21.  
66. How, knowing Nothing is better then willing for selfe. 66.  
71. Of the Divine willing and of the Humane willing. 25. to the 36.  
Wisdome.  
1. What the Eternall Wisdome is. 6.  
29. How the Eternall Wisdome hath introduced it selfe into a formed visibilty. 1. to the 70.  
41. A Speech to the Reason-wife, 41. &c.  
Woman.  
19. Of the building or framing of the Woman. 1. to the 27.  
41. How the Woman is saved through bearing of children. 29. &c.  
66. What the Woman upon the Moone in the Revelations is. 34. 35.  
Word.



# The Table of the *Mysterium Magnum*.

Ch:	Word.	verse.	Ch:	verse.
2.	Of the Word or Heart of God.	1. to the 11.	2.	Of the inward world. 9.
2.	Of the Outspoken Word.	7.	2.	How one world is in another. 10.
28.	What the Literall Word is.	56, 57.	4.	Of the Three worlds. 12.
36.	How Man should try himselfe in the framing of his words.	81. &c.	17.	That same world, wherein Adam was before his Eve was, must come againe. 9.
40.	What Gods Word assumed.	10.	29.	What the invisible spirituall world is. 4, 5.
56.	Why our soule and the Word that became Man, are compared together.	23. &c.	31.	How Sem, Ham, and Japhet, are an Image of the Three-worlds. 10, 11.
61.	What the Word is.	43, 44.		Wrong.
	World.		71.	How Man doth a twofold wrong.
2.	The whole world lyeth in a Clod of Earth.	6.		Z.
				Zebulun.
			77.	The Testament of Zebulun, and the figure thereof. 3. to the 7.

---

F I N I S.

---

# The Table of the Alphabet

Letter	Value	Word
A	1	Alphabet
B	2	Book
C	3	Church
D	4	Day
E	5	Earth
F	6	Father
G	7	God
H	8	House
I	9	Island
J	10	Jesus
K	11	King
L	12	Land
M	13	Man
N	14	Nation
O	15	Of
P	16	People
Q	17	Queen
R	18	River
S	19	Sun
T	20	Temple
U	21	Union
V	22	Verdure
W	23	Water
X	24	Xenon
Y	25	Year
Z	26	Zion

FOUR  
TABLES  
OF

Divine Revelation

Signifying

What GOD in himself is, without Nature; and  
how considered in Nature; according to the  
THREE PRINCIPLES.

ALSO

What HEAVEN, HEART, WORLD, TIME, and  
ETERNITIE are; Together with all Crea-  
tures visible and invisible: and out of what  
all things had their Original.

---

Written in the *German* language by JACOB  
BEHM, and Englished by H. B.

---



---

LONDON  
Printed for H. Blunden, and sold at the Castle  
in Corn-Hill 1654.



# TABERNACLES

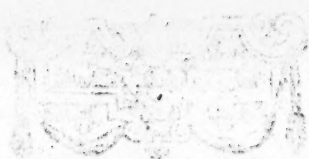
OF

THE REVOLUTION

and without Nations; and  
the Revolution to the

and a Time, and  
together with the  
and one of what  
the Original.

JACOB



Printed for J. B. Johnson, in the City

in the City



TO THE  
R E A D E R

With an Account of the following *Tractate*.

**I**T'S no less common with men would seem wise, than inconsistent with those that are really so, to find a facile Faith for what they like, and a sturdy Diffidence for what they dislike: Like the twins of a byas'd Judgment, the one favouring of Affection, the other of Prejudice, and both of Partiality.

That some Passages in the precedent Life will meet with such, I make no question, and therefore thought it not unnecessary to acquaint them with this Truth, that what therein is related concerning our Author, by the learned Gentleman that penn'd the Narrative, was receiv'd not from uncertain wandring Reports, but Authentick Information, from the Tongues and Penns of those, that (during his life upon Earth, were his familiar Associates; Men consciencious both in Words and Deeds, well knowing what strict account must be rendred of both. And how sad an Account have they then to make, whose Throats, like open Sepulchers, blast with their breath (as far as their venome reaches) the most eminent Gifts of God in men that bear his Image? whereof did they know the danger, it could not but make them tremble to consider how their poysoned Arrows will return and stick in their own Souls: Yet have some not feared maliciously to defame this deep illuminated man of God; A man whose Writings (though not to us made Canonical by Miracles) manifestly appear to have been the Dictates of God's Spirit; and the Will of

## To the Reader.

God, the Rule of his whole life; alwaies resigning himself ( as his own Pen testifies ) to the Divine Will : to will and work nothing but according to the will of God. Yet against the spirit of this pious man ( as if they feared an Ecclips of their Evening splendor, by the Day-light of his writings ) have some ( especially among the Lamps of our Tabernacles ) spit forth their Venom, in Aspersions so injuriously false, and palpably absurd, that neither Reason nor Religion, Prudence or Piety, could yield any motive thereunto; only the Monster of their own frailty. Thus doth the Prince of the Air blind men with self-love; that though in others they abhor unrighteousness, yet themselves can rashly proceed to sentence, before they understood him, yea some of them, before they had read one Leaf in his Writings: VWhereas others that have seriously studied him, and ( with divine assistance ) understood much of him, can justly as clearly evidence the true concordance of his writings, with the word of God in Holy VVrit; and their inconsistency with conceited Sects, corrupt Doctrine, both of our own and former Ages, and all Heterodox Opinions whatsoever. VVell may be said of him, what an experienc'd Philosopher writeth of Paracelsus ;

*Cur præstantis viri famam, omni laude dignissimi, periclitari sinemus? Scripta sua non nisi ad Dei Gloriam, proximique emolumentum edentis; lucrum utique, ut calumniintur, ex aliorum per scripta ipsius seductis incommodis nequaquam quæsitum iuit; neque, quod inimici i, suis facillime solent, ideo Medicinæ dedit operam, ut ex ægris salutem faceret; sed quicquid fecit, bono animo fecit, absque mercede, quam nec accepit, nec opus habuit, artibus suis ipsi absque aliorum detrimento abundè sufficientibus. Omnes prudentes veritatis amatores neminem ei unquam parem fuisse etiamnum credunt. Quod vero ignorantium quorundam invidia contemnim habetur, ipsi nihil derogat, i, se enim manebit Paracelsus, & hi imperiti convitiatores, suam tantum impudentiam prodentes, &c.*

'Tis true, in respect of the common stile of most Authors, his language may, to some, seem somewhat monstrous; So do the Characters of Letters to Children, *primo intuitu*; and many, even Scripture expressions, to the Ears of the Natural man Besides, he proceeds much by affirmation; not Disputing, but Convincing Error; having not received his Knowledge from men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wisdom and Knowledg. Nor did he write, as most do, by transcription out of other mens Books; nor were his Dictates neither, the Products of his own Fancy, but by Divine influence; and (as is his own expression) out of his *Three-leav'd Book*, which  
the



## To the Reader.

the Hand of God had opened in him: wherein he found the Knowledge, not only of all that *Moses*, the Prophets, Christ and the Apostles taught in Sacred Scripture, but of all Mysteries also in Heaven and Earth, as himself affirms in his *Epistles*, and many other of his writings. But lest his own Testimonie should seem invalid, I make bold to insert what a learned *German* writeth of him.

“Now (saith he) when Reason supposeth that it is ascended up to the height, with its Wisdom and Arts, God hath stirr’d up this our dear *Jacob Behmen* (a plain unlearned Tradesman) and gifted him with such a noble endowment of the *Universal Knowledge of God and Nature*, and shewn him the *Centre of all Beings*; How all things arise from God Originally, consist in God, and again return and flow into him &c. thereby to call man to the knowledge of God, of himself, and all things; That he might turn from the corrupt Dark being of this World to Christ the only Light &c.

“This high, rare, and pretious Gift (which hath not been manifested in the like manner and Degree, Height and Depth, Breadth and Length before these times) our *Jacob Behmen* learned in God, hath employed in all faithfulness and simplicity, and lay’d it forth as it was given and imparted to him: And in all his writings hath lay’d his ground in God, and hath reared up his whole Building, very deeply founded, from Him: As Christ speaketh of the wise Master-Builder, that he digged deep, and layd his foundation on a Rock, whereupon he built his Tow’r on High. As it is clearly to be seen how he doth all along, drive and preps at God, Christ, and his Spirit; at Faith and Love; at the mortifying of the old, and the renovation of the new-man; And in brief, at the Restauration in Christ of God’s Image in us, which did disappear in *Adam*; Also he sheweth the Order, Harmony, and Birth of all things; and how they subsist by the power of the yet unceasingly working word of Gods *FIAT*, and hold their Analogy and orderly proportion in the wisdom of Gods wonders: But he doth not set it forth with words of Scholastick knowledge, and contrived Art of Wisdom in *Babel*, and of her Builders; but as it was given him according to the knowledge of Nature, in his own Gift. And though such Terms and Phrases as he uses seem hard and harsh at first, yet the diligence of an observant Reader, that earnestly desireth knowledge for his Edification, will (by the indwelling Grace of God) so bring him into a right apprehension thereof, that what before seem’d difficult and

## To the Reader.

“and dark, will at length be plain, clear, and easy, as it hath hapned to my self. Thus far his own Country-man and Acquaintance.

Moreover he had the knowledge of that wonderfull Mystery ( containing the Secrets of the whole Creation ) *The language of Nature*, and that in his Native tongue; whereby the very name of every thing gave him clear Inspection into the Nature of it. This Knowledge had *Adam* in his Innocency, but by his Fall lost it: Else it had been understood ( as our Author affirmeth ) in the Language of every Nation.

Now to the incredulous, if they could but fathom his depths, I should only bid them ask themselves this Question; Whether *Art* or *Nature* ever did or can produce such sublime Knowledge, such pure and distinct knowledge of the highest Mysteries? knowing that upon debate with their serious Thoughts, they must speak the Negative. But there is a malicious Ignorance possesseth many, by which they condemn all things above their, Sphear, and cry down that excellency in others which exceeds the fathom of their own Comprehensions: I need not travail for Proof or Instance, *Istorum plena sunt omnia*, They are no where not to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explication*; wherein may be seen, by a spiritual eye, the Ground and Foundation of all the Authors Works, and profound Mysteries; Yea there is also clearly decypher'd, that so much sought, and so rarely found Secret *Cabal* of the antient *Rabbies*. These Tables indeed contain the Summe of all the Authors writings, of all his Knowledge, of all in Heaven and Earth, yea of all the highest Mysteries that Man, in this life, is capable of knowing.

The First Table, as the *Radix*, briefly includes the rest; The other three are Branches of the First, and all together are properly termed an A.B.C. to all that the Author hath written; which when I perceiv'd, I could not but much desire their publication; and not knowing when or by whom that might be done, I furnish'd my self with all necessaries thereunto; and so by God's enablement perform'd it with that care and diligence, which the Majesty of the matter requires. And though I know it a general Expect, that the skill of a Translator should illustrate his Author, yet that, in this and some other of his Writings, can not well be done; for whoever ( not perfectly baptised into his Spirit ) shall render them in the genuine phrase of other language, and not punctually *verbatim*, will force his Reader to a double loss, both in the significancie of expression, and in the mind of the Mystery.

In

*To the Reader.*

In a word, this following Tractate I have annexed to the Author's Life, and both, not unfitly, to his *Mysterium Magnum*: For the first ten Chapters of that Book, are not only introductory to the following Commentary, but likewise an excellent illustration of these Tables; wherein the pious Reader, by a due search, may happily find (*pulsanti dabitur*) a greater Treasure than the VVorld can afford, and that to his infinite satisfaction; which I heartily wish him, together with the Life, Light, and Love of Jesus Christ; In whom I rest

*His Servant*

H. BLUNDEN

i Table



# 1 Table *What GOD is without Nature & Creature.*

<i>What God without Nature and Creature is, and what the Myſterium Magnum is: Here God, by his breathing forth or ſpeaking, hath introduced himſelf into Nature and Creature.</i>		Abyſs	
	1	NOTHING & ALL	
	Father 2	VWill of the Abyſs.	J E
	Sonn 3	Delight or impreſſion of the VWill.	H O
	Spirit 4	Science or Motion.	V A
	5	GOD in Triniſte.	<i>Thus is GOD without Nature and Creature conſidered.</i>
	6	VWORD in GOD.	
	7	VWiſdom.	

## *Begining of Myſterii Magni of the Eternal NATURE*

<i>Here begineth Myſterium Magnum as diſtinction in ſpeaking the WORD; where the WORD by Wiſdom is made diſtinct; Natural, Senſible, Comprehensible, and Invenible.</i>  <i>The Eternal begining of the Principles is here alſo underſtood, with Gods Love and Anger, in Light and Darkneſs.</i>	GOD in LOVE		GOD in WRATH	
	8 The ſecond Principle		9. The Firſt principle	Spiri
	V		Moving, Thinking	tual
	II Angel, Light, Love- fire.		Dark, Feeling, M.nd,	Nature
	Angelical World		I Deſire,	II. Prick or Science,
	Root of the four Elements.		Auſtere	III Anguſh,
Growing or Greening in the ſpiritual World.		V Sound or Diſſenſion. VII Eſſence, or eſſential wiſdom.	Hard, Helliſh-life,	IV Five,
12 Pure Element.		13 Para-diſe.	Sharp cold fire	Fire root of heat.
			SAL, MERCURIALS,	Subſtial.

## 14 *Begining of the external World.*

<i>Here begineth the external viſible world, as the out-ſpoken viſible WORD.</i>  1 Is underſtood the good Life of the creature which ſtands in the Quint-Eſſence.  2 The poiſon and groſſneſs of the Earth and Earthy Life.  3 The Reader underſtanding theſe, all Doubts and Queries ceaſe in him: and Babel is left in Ignominie.	The third	Principle	
		15 Heaven.	
	Starrs	16 Quint-Eſſence	Good Powers.
	The	17 The 4 Elements.	Devill's Poiſon introduced.
	Out ſpoken WORD.	18 Earthly Creatures.	



*A Brief Explication of the first Table, of GOD revealed; how out of himself he continually begetteth, and breatheth forth himself: And how this Table is to be understood.*

**N**umber 1. Is the *Abyss*, the *Nothing*, and the *All*. There we begin to consider, what God in himself is, without [or besides] Nature and Creature; and this consideration of the hidden God, extendeth unto *Wisdom*, Numb. 7. Therein is understood how God dwelleth in all, and how all things from him have their existence; but, himself is to all *Incomprehensible*, and as a *Nothing*; yet through that *All*, he maketh himself visible, sensible, and (a) <sup>(a) Invenible findlich.</sup> attainable.

Numb. 2. Is the *Will* of the *Abyss*. And by it, at the right side, **FATHER**, and on the other side, **J E**. This signifieth the *Will* of the *Abyss*, which is the *Father* of all *Beings*. And the **J E** signifieth the *Eternall One*, as the *Name J E S U S* from the *Eternall One*.

Numb. 3. Is the (b) *Delight* [Lubet] or Impression of the *Will*; by which (towards the right) standeth **S O N**, and opposite to it, **H O**, signifying how the self-will includeth it self in the place of its possession: The place is the procreation out of it self; where God begetteth God; according to the good pleasure of his propriety. The **H O** is the breathing of the will, through which the *Delight* passeth. <sup>(b) Good pleasure, Beneplacitum.</sup>

Numb. 4. Is *Science* or *Motion*: at the Right standeth **SPIRIT**, and over against it **V A**. *Science*, is the attraction of the *Will* to the place of God; where the *Will* comprehendeth the *Delight* which proceeded to the Son, or to the breathing; by which outbreathing is understood the Spirit of God. And here is understood the great Name **J E H O V A**, as the (d) *Tri-une Being*; how the Father of himself begetteth the Son; and how the Holy Spirit proceedeth from both, and yet they be but one Being, which hath nothing before it. For the *Science*, in the drawing in, is understood a Root of the *Eternal knowledge*, or motion. <sup>(d) Three in one.</sup>

Numb. 5. Is *God* in *Trinity*, signifying that the *Tri-une Being*, may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lyeth the eternal understanding. Thus is the *Ternarie*, the one *Eternal understanding*, and cause of all things.

Numb. 6. Standeth **W O R D**, signifying distinction in the understanding, as speaking, the (e) *Perception* of it self; which word abideth *Eternally* in God himself; and God as the Power of Perception, is the *Eternal good*. <sup>(e) Or sensiblie. Empfindligkeit.</sup>

Numb. 7. Standeth *Wisdom*, signifying the outspoken Word, as the power of the *Divine Contemplation*; wherein God to himself is *Intelligible*, *Perceptible*, and *Revealed*. And thus far is God to the Creature, *Invisible*, *Incomprehensible*, not *Natural*, nor *Creatural*.

---

Below the line standeth Beginning of the *Great Myserie*, or of the *Eternal Nature*; As of the Separability, Perceptiblie, and Sensiblie of the Properties; wherein is understood, the *Divine Extrication* or *Revelation*, how God introduceth himself in the eternal Nature, in Love and Wrath; and not in himself, for himself is the one *Eternal good*, but without Distinction, were not perceptible or manifest.

Here is to be Noted, that the 7. *Capitall Forms of Nature*, are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. The second *Principle*, standeth to the Right. And Numb. 9. The

first *Principle*, to the left. Thus Numb. 9. signifieth the Fathers Propertie, through the speaking of the Word in Wrath; And the second Numb. 8. signifieth the Sons propertie in Love; where the Love of God by the expressed Word is revealed. As that in Love, Numb. 8. sheweth the Angelicall power-world; and that in Wrath, Numb. 9. signifieth the Dark power-world of Painfulness, wherein God is an Angry God.

Numb. 10. Standeth *Tinctur*, signifying the Temperature of all powers, how there through speaking they go forth in Distinction and Formes; as first in the 7. Capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there standeth by every Capital Form, what Properties are born and proceed out of themselves.

For, if there must be a speaking, then the power must first contract it self, that it may breath forth it self; then it begetteth that Comprehensive or Magnetick *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracteth the powers is understood.

I. Is the first Capital Form of the spiritual Nature, and standeth with Numb. I. *Desire*, which Desire sharpneth it self, from whence existeth *Sour*, *Hard*, and the cause of *Cold*; and is the ground of all *Saltsish* properties *Spiritual*, in the spiritual world; and *Essential* in the External world. So also the Desire of *Impression* is cause of its own overshadowing, or Darknes in the *Abyss*, as all these Forms belong to Numb. I. To the desire of (f) Comprehensibility.

(f) Infat-  
light.

(g) Pricking.

II. By the second Capital Form, standeth (g) *Compunction* or *Science*; signifying the contraction of the Desire; where the first enmitie or contrary will ariseth; for hardness and motion, are not alike. Now in this form ariseth moving and feeling; as the root of pain; wherein is understood the Mercurial Poyson-life, both spiritual and (h) corporall; and in the *Darkness* the paine or Torment of the wicked life; Neither was the good life without the root of the Evill manifest unto him; and that is the root of Gods wrath, according to the Perception [sensibility] of the eternall Nature.

(h) Essential.

III. The third Capital Form is *Anguish*; which ariseth from the desire of *Impression*, and from the Enmitie of *Compunction*, where the will standeth in (i) Torment, and is there the cause of feeling, and of the five *Senses*: for in the *Anguish* all Formes grow *Painfull*, and then are they sensible of one-another. And here is the Word become distinct; and is the root of *Sulphur*, both Spirituall and Essentiall, [Corporall] wherein is rightly understood the *Hellish Fire* in *Darkness*, in painfull life, as appears in the Table downward.

(i) Cruciatu.  
Qual.

IV. The fourth Capital Form, is call'd *Fire*; where is Understood the kindling of the *Fire*, from the painfull *Sulphurish* root; for the Will goeth out of Anguish again into Libertie; And the Libertie goeth to its Revelation in Anguish: In which Conjunction cometh that terrible [like a flash of lightning] Coruscation, where the *Abyss*, as the Eternall good, is revealed; And is in the *Forms of Nature*, the Understanding and Life, in the dark Enmitie; and in the *Libertie* is the root of *Foy*, or rousing up the (k) Powers; and is the kindling of the Fire; in which kindling the *Abyss* becomes a shining Light, as Materiall.

(k) Faculties.  
traffen.

V. The fifth form, is call'd the *Love-Fire*; where is understood how the Eternall good, through kindling the painfull Fire, introduceth it self into an elevating burning Love-Fire, which Love-Fire was first in God. But thus only it (m) windeth up it self that it becomes sensible and moving, where in the good Powers are operative.

(m) Infoldeth  
wickelt.

VI. Standeth *Sound*, or *Distinction*, as the sixth Capital Form; signifying, that



that the Naturall manifested Life, where the Eternall *Divine Word*, through the Formes of Nature, hath infolded it self; and where all the Powers of Wisdom stand in (n) *Sound*: therein standeth the Understanding Life; which in Light, is Angelicall and Divine; but in Darkness it is Diabolicall; As at the right, Numb. 11. standeth Angell.

(n) Noyle  
S. halle.

VII. Standeth *Effence* or *Essentiall Wisdom*, of the out-breathed word; wherein all other Formes are revealed; and is even the *Effence of all Forms*; as good and Divine, in the Light; but in the Darkness Evill and Devillish: And therein is chiefly understood the *Mysterium Magnum* [the great Mystery;] the Angelicall world is also therein understood; and likewise the Internall spirituall body of Man, which appeared in Adam, when the Souls will departed from Gods will; but returned again in Christ, that giveth to him for the Effence of this Power-World; which is that *heavenly flesh*. *Joh. 6.* And it is the dry *Rod of Aaron*, which the Spirit of Christ, again springeth up in Man.

Numb. 12. Standeth *Pure Element*, signifying *Motion* in the Angelicall world in Effence; and is the One, Holy, Pure Element; wherein the four Elements, in the Temperature, and is a root of the 4. Elements.

Numb. 13. Standeth *Paradise*, signifying the Eternall springing, or spiritual growing, in the Spirituall world; from which the externall visible world, out of good and evill (as out of both Eternall Principles) is breathed forth: In which Source and Regiment, Adam in his Innocency stood; when the four Elements harmoniously existed in him, as in the holy pure Element.

Thus hath this place been before the fall of Lucifer and Adam; namely, in an equal temperature or Harmony, of the 7. Planets and 4. Elements.

Numb. 14. Standeth *Beginning of the External World*, signifying how God by his Word, hath breathed forth that spiritual *Mysterium Magnum*, as the Eternall Nature of all Spirituall Properties, into a visible externall formall Being; and through the *Fiat*, as the Divine Desire, hath fashioned it into Creatures; There standeth the third Principle, where 3. Worlds in one another, must be understood: as the dark world of Gods wrath; the Eternall light world of Divine Love; and this visible fading world.

Numb. 15. Standeth *Heaven*, signifying the (p) parting Mark, between the internall and externall world; as of the visible and invisible Effence; which Heaven standeth in the Effence of the spirituall fire water.

(p) Heaven is the parting-mark out of the spiritual fire and water between the Heavenly and Earthly.

Numb. 16. Stands *Quintessence*; signifying the spirituall Powers, as the Paradise-Ground in the four Elements; as well the Astrall, breathed forth by internall powers at the beginning of time; (and is that good in the four Elements wherein the light of Nature shineth) as an outbreathed (q) fulgor of the Eternall light.

(q) Or shine Glasse.

Numb. 17. Standeth four Elements, viz. *Fire, Air, Water, and Earth*, as the created world, out of the dark and light world, which is the framed word spoken out of the Eternall Natures Essentiall power; therein did the Devill cast his poyson, which after the fall of Man, was accursed of God.

Numb. 18. Stands *Earthly Creatures*; signifying that out of the Quintessence and the four Elements, were all Creatures of this visible World created, and only from them have their life. But the animated Man hath also in him both inward spirituall worlds, according to the internall soul of man; therefore may Gods love and wrath be manifested in him: for wherein the will impreseth and kindleth it self, of that Effence it partaketh, and the same is manifest in him; as is seen in *Lucifer*.

Man having 2. Eternalls in him; may be saved or damned.

Thus have you a brief Intimation of the first Table, and [consequently] of all the Authors writings; faithfully imparted, out of a good Christian affection to his loving friends; and [is] as an A B C. to beginners.

# II. TABLE.

In this second Table, God is considered according to his Essence in Unity; what he is, in Trinity without Nature and Creature, whereby he filleth all things, and yet needs no place.

## TETRAGRAMMATON.

In this Table is consider'd the efflux of the Eternal Divine *WORD*; how the *WORD* through Wisdom brings it self from Unity into Separation and Multiplicity; as well in the Eternal Nature and Creature (according to which God calls himself angry jealous God, and a consuming fire; as well as a mercifull God wherein is understood the foundation of Angels & Soules, and how they may receive salvation or damnation.)

In the *Septenary* without by it self, is understood the *Myfterium Magnum*, as the 7. properties of the Eternal Nature.

In the *Novenarie* downwards, are signifi'd the properties of Life.

In the fourth Form, as in Fire, 2. Principles separate themselves from each other, as Darknes and Light.

AD	Father	Will	IE
O	Son	Delight	HO
N	Spirit	Science	VA
A	Power	Word	Life
I	Colours	Wisdom	Vertue
Gods The	Wrath, or Dark first	Love, or Second	Light Prin-
Simi- litude	1 T	5 T	6 V
E	Desire or Compre- hending	Science or Drawing	Anger
T	Dark	Feeling or Moving	Working
ER	Austere Hardnes	Enmities	Minde
NAL	Sharp- ness	Eleva- ting	Wheel of Life
N	Furie	Pride	Despair
A	Greater Death	False will	Lesser Death
T	Stand- ing still	Breaking	From Original separating
VR	Impo- tent	Self- will	Robbing
		Fire	Light Love- fire
		Painful Life	Love- Life
		Terror	Joy
		Killing	Power
		Hell	Glorie
		Souls ground Devill	Souls Spirit Angell
		Folly	Wisdom
		Fantase	Know- ledge
			Strength
			Throne
			Sound
			Under- standing
			Five Senses
			Form
			Love
			Sperm
			Taking, or Compre- hending
			Increa- sing
			Humility

## The second Table Expounded.

(a) Or expan- sion. **T**He word ADONAI signifieth an (a) opening, or free motion of the bot- tomless Eternal Unity; how the Eternal generation, expansion, and efflu- ence of the Trinity of God is in it self.

A, is a triple I, which comprehendeth it self Cross-wise, as in a Beginning, Entrance, and Effluence.

D, is the motion of the triple I, as the opener.

O, is the Circumference of the triple I, as the birth of Gods place in it self.

N, is the triple Spirit, issuing forth of the Circumference out of it self as a triple I.

A. This lower A, is the object, or operation of the threefold I, or Spirit; from whence eternally spring Motion, Colours, and Vertue.

I, is the essential Effluence of the triple I, where the Trinity floweth forth into Unitie. And in this whole word ADONAI, is understood the Eternal life of Gods unity.

The word FATH is the Eternall beginning of operation and will in the threefold I of the Unitie.

The word SON, is the operation of Power, as comprehension of the will into which the triple Spirit encloseth it self as a place of the divine self-hood.

(b) Egoitas  
Ichheit.

The word SPIRIT, is the living, issuing motion in the comprehended power; as by comparition may be understood in a Flower: where the opening or working of the growth, is the beginning; the power of the working, is the circumference and corporal comprehension of the growth; and the Scent [or smell] which proceedeth from the power, is the motion, or the growing issuing joy-life of the power, whereout the flower springeth; by which comparition may be seen, how the birth of divine power is typified.

The word Power, signifieth the breathing, going forth, understanding, and sensible life; as the foundation and fountain of the outflown knowledge of (a) distinction.

(a) Distinction.  
Unterschied.  
Erleuchtung.

The word Colours, signifieth the subject, or object of Power, where the distinction and Original of the sensitive life and knowledge is understood; whence an Eternal contemplation existeth.

The word Will, signifieth the ebullition or motion in the opened Unitie; whereby the Unitie willetth it self into Trinitie, as the Nothing, into its proper something, wherein it hath its Motion and Action.

The word Delight [or Lube] signifieth the effectual sensibility of the Will; as the highest ground of original love; where the will of the Abyss findeth its self in its (b) something, where it yields it self to something as to its sensibility, in which sensibility it worketh and willetth in its own Taste.

(b) Aliquid  
Etwas.

The word Science, signifieth the effectuall sensible knowledge and understanding in the love-taste; the root of the five Senses, and the ground of Eternal life: thence floweth the Understanding; and therein the Eternal Unitie (c) planteth it self.

(c) Groundeth.

The word Word, signifieth how the Eternal love of the sensible unitie with knowledge speaketh forth it self eternally into an object: The Word is the speaking or breathing of the will out of the power by the understanding: It is the driving and forming of the eternal power into an infiniteness of Multiplicite; as the Creator of powers, out of the sole power in vertue.

The word Wisdom, is the outflown word, as an object of the divine knowledge of divine will; as essential power of the great love of God; from whence all things have received their motion and possibilitie: the ground of all the three Principles; A Revelation of the unity of God; A passive essence of divine Operation; the foundation of all humility; the Genetrix of all knowledge of Creatures: An Eternal domicil of the active love of God, and a Ray and breath of the Omnipotent Spirit.

The



The word **JEHOVAH**, is the most holy Name of God, as the Divine sensual life, the only good; whereby the Holy Trinity with Glory and Omnipotency, is understood; the life of the Abyss, as of the Unity; which chiefly standeth in the only love: And therein also is understood the most holy Name **JESUS**: as the egress'd I. is the ground and fountain of the breathing of Gods Unitie, and a forming of the understanding.

For the egress of the Unity, leadeth it self with the I unto E, as in the fight or beholding of a *Chaos*; wherein the *Mysterium Magnum* (according to the Divine manner) is understood; and is a triple breathing of the powers.

**J E**, is the breathing of the Unitie. **H O**, is the breathing of the **J E**. **VA**, is the breathing of the **H O**, and yet is only one breathing; but maketh a triple egress, of the 3. Centers or comprehensions. wherein is understood, how the triple I, at last closeth it self in **A**, as in a beginning to Nature.

Under [**VA**] standeth *Life*, signifying, that this threefold breathing, is a real life and power.

Under that, standeth *Vertue*, which signifieth, the immense *Vertue* of such a breathing life.

Now in this Table is rightly understood, what God, without Nature and Creature, is, in *Trinitie*; as in a triple breathing of the Unitie in it self; where nothing can be said of the place, or dimension of his habitation: for God is neither here, nor there, but every where alike; as the Abyss is consider'd, namely the Eternall Unitie without Nature and Creature: and thus is he an active power and essence of Unity. But that really such power and vertue is therein, may well be understood, in the effluence of the world, and the Creatures therein, generated by the breath of God: and there is nothing in the being of this world, which beareth not witness thereof, if truly considered.

### T E T R A G R A M M A T O N .

In this Table is also manifested how the holy Name of the Eternall power; with the knowledge hereof, from Eternity to Eternity; bringing it self into properties, in Nature to eternal light & darkness; and how the word of breathing forth, brings it self into a subject, and how self-will & acceptation of properties arise in the subject; wherein two Essences are alwayes understood; as Gods own effluence; and then the properties own acceptation in the free wil; in which acceptation another externall kinde of subject is understood; whereby the Unity in its Effluence becomes more external; and thereby the Eternal love bringeth it self into a sensibleness, and like a fiery flame, as in the working of divine Power.

At the upper end of the Table standeth *Dark World*; and under, The first *Principle*: and over-against it standeth *Gods Love, Light World*; and below it, from the figure 4. to the figure 7. the second *Principle*; which signifieth how the outflown will doth inclose and overshadow it self, with acceptation of its own desire; and with the self desire bringeth it self into properties, and causeth Darkness; in which Darkness the egressed one by fire in the Light is revealed and made sensible; and is the cause of the Light; in which Light Gods love assumeth a fiery operation, from the fire of eternal Nature, and shineth in fire through the dark painful acceptation; even as the light from a Candle; or day in the Night; whence day and night have their names in Time; but in the Eternal, there is also an Eternal light and darkness in one another: the Darkness is the ground of Nature; and the Light is the ground of the joyful Divine Revelation.

The Dark world, as the ground of the properties of self-desire and will, is called the first *Principle*; because it is the cause of Divine Revelation, according

In the Eternal, is an Eternal light; but in the time here on Earth, darkness is the ground of Nature; and light the ground of the Kingdom of joy, the Revelation of God; that we may behold his works and our selves.

to sensibilitie; and also maketh a <sup>(a)</sup> proper Kingdom in it self, as namely <sup>(a) Own</sup> painfull torment; according to which God calleth himself an Angry Jealous <sup>Sign.</sup> God, and a consuming fire.

And the Light which is revealed in the fire, wherein the unity of the divine effluence of Love is understood, is called the second *Principle*, as the divine Power-world wherein Gods love is a love-fire, and active life; as it is written, God dwelleth in a Light which no man can approach unto: for the power of the unity of God worketh in the Light, and is God; and the fiery quality in the Light is of the eternal Nature; wherein the Eternal love of the unity Perceiveth and loveth it self.

Below the first and second *Principles* (in the 7. spaces) stand seven numbers; which signifie the seven properties of the Eternal Nature; And under it standeth *TINCTUR*, distributed in the seven spaces; which signifieth the Divine Word in the <sup>(b)</sup> Temperature, or equality of the seven properties; wherein the divine powers lie in an equall will, action, and being; as the outflown name of God, wherein is understood the great Mysteries of Divine power and operation; with the characters of the letters [on the left side] divided into the seven Properties. <sup>(b) Moderation or mean.</sup>

For the word *Tinctur*, is that separating word, from whence flow the seven properties.

T, is the *Tau*, or the opening of the Unitie [*monas*] the cross of the triple I a ground to the breathing.

I, is the effluence from *Tau*, or the egress of the Unity, as the cross-Angle of life.

N, is the effluence of the sounding Threefold spirit.

C, is the cutting of the sound; where the I as the effluence of Unitie, separateth it self again from Darkness, and where the <sup>(c)</sup> acceptance of the Eternal will breaketh. <sup>(c) Or a willing receiving. Dinehmliche heit.</sup>

T, under the figure 5. is that holy *Tau*, or the opening of Glory, in the fiery sensibility, openeth with \* firing love, as with Gods Kingdom: and signifieth the great strength of the Light-Power. <sup>\* Schwereuden Liebe.</sup>

V, is the true Character of the Holy Spirit with three points, the two upward signify the Fire and Light, and the third downward signifieth the Unity in love, as the meekness.

R, with this the holy fire and light, is comprehended in an active natural essence; for it signifieth the Kingdom, as the Throne; and hereby is intimated, how the holy Name with the outflown will introduceth it self in *Mysterium Magnum*, as into the Eternal mystery, whereout <sup>(d)</sup> existed the visible world. <sup>(d) Originalis, is outspoken.</sup>

*The great Mysteries of the Tinctur, or the highest ground of Gods Trinitie.*

T, is the triple I, the Father.

I, is that begotten I, JESUS.

N, is the threefold I, in Spirit.

C, signifieth CHRIST.

T, in the fifth Space, is the *Father in Christ*.

U, is the Spirit of Christ in the Word, which quickneth.

R, is the Royall Throne, about which Darknes and Light strive; there Satan and Christ stand against one another; namely according to the assumption of Satans self-will, as an Erronious Spirit, and according to the Unity, Christ; where is understood Love and Anger in one Ground; but in a two-fold Revelation. Here are understood those that belong to God; the other, <sup>(e)</sup> a Lock rather, at this place. <sup>(e) Ein Schlos darfer an diesem Ortse.</sup>

In

(f) Moon.

In this Table in the 7. Spaces is the ground of Angels and Soules; as that *Great Mystery* of the change, in which lyeth all Possibility. Sidewayes, after the seven figures, the efflux from (f) one into seven, is understood. The first *Principle* is to be understood, unto the *Fire*; out of which the *Light* is manifested: And from *Fire* to *Essence*, the *Second Principle*. And downward under every *Proper* ie, is understood, what kind of Effluence, out of every property, in the cooperation of other properties, doth proceed; yet not so to be understood that *One* propertie alone, gives the efflux; but all seven afford it; though the first *Form* is predominant therein, and retains the higher Regiment.

(g) Orig.  
Drawing in.

As under the figure 1. standeth *Desire* or *Comprehending*, whereby is understood, that the *Desire* is *Magnetick*, and incloseth, and darkneth it self, which is also the ground of *Temporal* and *Eternal* darknes, and from that (g) attraction, cometh (under it) *Sharpness*, *Austerity* and *Hardness*; and is the *Original* of wrathfulness, whence ariseth the *Great Eternal Death*. For this *Magnet*, draweth the Powers into it self, and in it self incloseth them; so that the working *Standeth still*, and steps into *Impotency*; as under the Number 1. appeareth.

(h) Orig. to.

Under number 2. standeth *Science* or *Drawing*, which is the second Form to Nature; as the motion of the *Magnetick* attraction, from whence the sensibility of Nature existeth; and is the *ground of all Contraries*, for *Hardness* and *Motion* are *Enemies*; Motion breaketh the hardness again, and yet also begetteth Hardness by attraction. Thus two *Essences* have their existence in the desirous out-flown-will of God; as the drawing of the *Magnetick* power, giveth Motion and Sensibilitie; and the thing attracted affordeth *Essence*; wherein is understood the cause (h) of Spirit and Body; as in the attracting of Sensibilitie is caused the Spirit; and in the extracted, the body or cause to Corporietie. Now if this attraction and *Essence* be not able to reach the *Light* of Gods *Unity*, whereby it may be mollified; then in it self remaineth onely a *Meer Enmitie*, and is the cause of the torment of Fury and ambition: whence existeth self-pleasing, and Pride; for the will of self-pleasing is a false-will, a continuall corruptor of it self, and its *Essence*.

(k) Consump-  
tion.  
Hereternus.

And in these two Forms, *Desire* and *In-drawing*, in their out-flown Properties, is understood Gods *Wrath*; and though they be the ground of the sensible life, Yet if the light shineth therein, then are they the ground of the Joy-Kingdom, as an inward motion of Gods *Unitie*; and a ground of the five Senses; whence also the creatural life hath taken its beginning; and therein standeth its (k) corruption, so farr as it loseth the light; for it is the *Spring* of Hellish Anguish, as the *cause* of painfulness; and is also the *Root* of Natural life.

(l) Luber.

In the third space standeth the third *Form* of Nature called *Anguish*, as a spiritual *Sulphur-source*, according to its *propertie*: This taketh its Ground from the first and second Form; as from the *Magnetick Desire*, and from the Motion of Drawing; where the out-flown *Eternal* will, in that unquietness standeth in Anguish. This Anguish is the cause of Natural Will, Mind, and the Senses, and is the Wheel of Life, as the cause of the Firing-life: for when the out-flown-will of Gods *Unitie* standeth in *Anguish*, then it longeth again after *Unity*, as after Rest, and the *Unity* or Rest longeth after Motion and Revelation, for in the *Unity* there can be no Revelation without Motion; and therefore the Divine will freely floweth out of it self; and the Divine (f) good pleasure in the out-flown-will, bringeth it self into a *Desire* and Motion unto a sensibility; that it may perceive it self, and remain two in one *Essence*; as the sensible Divine delight, and the cause of sensibility; wherein God calleth himself a Loving God, according to the sensibilitie of Divine Love-delight; and an Angry God according to the cause of sensibility; as after the  
Eternal



Eternal Nature. And thus, we understand by *Anguish* (when the divine Light is not revealed therein) the Hellish fire, and an Eternal despair and Terroure: where the Self-will of Nature continually standeth in a dying Torment; ever desiring to be released from such a condition, which I therefore call the (m) (m) Little, lesser Death; it is the Eternal dying Death; but in the Hardness, it is the great still-standing Death. This Form if it hath not Light, is the head-spring of the false minde; but if it perceiveth Light in it self, then is it the spring and ground of the sensible mind, and the right root of fire, as appeareth in number 3. downwards.

The fourth *Form*, numb. 4. is the *Fire* of the Eternal Nature; understand spiritual Life-fire: and that existeth from a continual conjunction or conjoyning of *Hardness* and *Motion*. Understand, that thence ariseth the *Painfulness*; but the *Splendor* existeth from the Delight of the *Free-will*; where the *Unity* of the *Delight* [good pleasure] is acuated in the properties; then like a flash [of lightning] it shineth through the continued Conjunction, of the great meekness of the Unity, and the *Fierceness* and *Motion* of the three first *Properties*; for then it is in the Essence of the Conjunction, as if Steel and Stone were rubb'd together; whence the flash ariseth. Such a *Flash*, is the true Natural *Life* of the *Eternal*; for it is the Revelation of Divine Motion, and hath the properties of Nature; and also the Revelation of the Unity of Gods effluence in it self. Now which of these two getteth predominancy, in that standeth the Life.

The splendor of the *Fire*, is the Light from the effluence of Gods Unity; and the Essence of the *Fire* is the out-flown will, which hath brought it self with the desire into such Properties. Thus in the out-flown fiery will, we understand *Angels* and *Souls*; and in the sensible sharpened Lights power from the Unitie, we understand the Spirit wherein God is revealed, and understood in the spiritual essence; and in the Fire two Kingdomes separate themselves, as the Kingdom of Glory from the efflux of Gods Unity, and the Kingdom of the properties of Nature; and yet [these two Kingdoms] dwell in one another as one. The Kingdom of Nature is in it self, that great *Eternal Darkness*, but the Light is the Kingdom of God; of which *S. John* saith, *The Light shineth in darkness, but the darkness comprehendeth it not*. As day and night dwell in one another, and yet the one is not the other.

Thus from the Fires own propertie, comes the painful life, if it break it self off from the Eternal Light, and doth (as in the propertie of selfhood) enter the object; then is it only fantastick and foolish; even such as the Devills were, and the Souls of the Damned are; as appears Numb. 4. downwards.

In the *fift Propertie of Nature*, is the second *Principle*, with its foundation understood; (as the Essence of the Unity in the Light-power) where in the out-flown Unity is a fire-flaming love understood, whence existeth the true understanding-Spirit, with the five Senses.

The first three *Forms* are only the property to Life; and the fourth is the Life it self; but the fift is the true Spirit. When the fift property is revealed out of the Fire, then she dwelleth in all the rest, and changeth them all into her sweet love, that no more painfulness nor Enmity is discerned, but even as the day changeth the night.

In the first 4. *Properties*, is that life like the Devills; but when the Lights-power (as the second Principle) is revealed in the property, then is it an Angel, & liveth in divine power & holiness, as appeareth in the Num. 5. downwards.

The sixt Property, is the Understanding, as the *Sound*, where the properties in the Light stand all in an equality; then they rejoyce, and the power of the five Senses is manifest, and all the properties rejoyce in one another; and thus the love of the Unity leadeth it self into working, willing, sensibility, finding,

and (3) celsitude. Thus is there a contrary in the *Eternal Nature*; that the Properties existing therein, the love is known, and that there might be something, to be beloved, wherein the Eternal Love of Gods Unity may work, and God may be praised. For if the properties of life be penetrated with the Divine love-Name, then they praise the great love of God, & yield themselves all again into the Unity of God. Such rejoycing & knowledge could not be revealed in the Unity, did not the Eternal will bring it self into painfull moving properties.

The Seayenth Property, is that Essence, wherein all the other are essential; wherein they all act, as the Soul doth in the Body: wherein the Natural, Essential, Eternal *Wisdom of God* (as the *Mysterium Magnum*) is understood; out of which the visible World, with its Essence and Creatures, did arise.

Thus by this Table is understood the hidden Spiritual world, as the Eternal manifestation of God; from whence the Angels and Souls of Men received their existence; therefore may they turn themselves to evill or good, for both lie in their Center.

This Spiritual world is no other than Gods revealed Word, and hath its being from Eternity to Eternity; for therein is Heaven and Hell understood.

III. TABLE. <i>The seven Properties of the visible World, or external Nature.</i> <b>MACROCOSMUS</b> In this Table is signified, how the hidden Spiritual, Eternal Word, (as the <i>Mysterium magnum</i> ) by the motion of Gods Word issued forth, and became visible, manifest, and Material; And how the inward Powers, through Gods working, have comprehended and fashioned themselves; how good and bad in every thing is to be understood; and yet there was no evill in <i>Mysterium magnum</i> , but existed through the sensibility and assumption of self-desire. Here also is shewed what in the working issued forth from every property, and which have the predominancy; according to which every thing is formed and governed.	1	2	3	4	5	6	7
	Ground	of	Nature	Pure	Element	Para-	dise
	Cold, Earth, Snow	Original of Air	Five of Essence	Heaven	Light of Nature	Starrs	Water
	Saturn	Mercury the planet	Mars	Sol	Venus Soft	Jupiter	Luna
	Sal	Mercury thunder	Sulphur Flash	Sal-niter	Oyl	Power	Body
	Black, Gray	Mixt-colours	Red	Yellow	Green, and whitewithin	Blow	white without within Red and Green
	Melancholy	Collicrick		Sanguin		Phlegmatick	
	Grossness of Stone	Metal, Stone	Rust	Growing	Pearls	Jewels	Menstruum
	Lead	Quicksilver	Iron, Steel	Gold	Copper	Tinn	Silver
	Bone wood	Herbs	Resin	Tincture in the Earth	Sweet	Bitter	Grass
	Sour	Poyson	woes	Opening	Healing	Strengthening	Flesh
	Stopping	Smelling	Feeling	Seeing	Tasting	Hearing	Loathing of Nature
	Dying	Lying	Wrath War	Riches	Noble	Reason	Own possession
	Lord	Craft	Force	Justice	Faithfull	Truth	Simplicitie
	Stealing	Deceiving	Losing	Finding	Earthly Love	being friendly	Lightminded
	Obstinate Sad	Confounded Senses	Careless	Constant	Pure	Joyfull	Ignorant
	Earthly	Beasty	Evill	Heavenly	Modest	Sensible	Low
	Olse	Fox	Dogg	Lyon	Bird	Ape	Great Beasts
	Worms	Venemous Wormes	Evill Beasts	Good Beasts	Flying Beasts	Tame Beasts	Fish.

## An Explanation of the third Table, MACROCOSMUS.

IN this Table is understood, how the hidden spiritual world hath made it self visible; and with its own breathing forth, hath made it (a) an object where the Eternal Principles are out-flown; and the powers therein became co-material. For the External Nature is no other than an efflux or object of the Eternal Nature. The 4. Elements exist from the first 4. Properties of the Eternal Nature; as the Earth and grossness of all Essences of the Dark desire, where the other fix Properties alwayes became co-material; as we may conceive of Metals and Powers, good and bad. The Air existeth from the motion of the *Magnetick* Impression; The Water from the abruption [breaking off] of the Impression, where Heat and Cold are in Strife; the Fire of the spiritual fire. The cold is Perceived in the *Magnetick* sharpness, as in the right root to Fire.

Before the seven Properties, above the Table, standeth *Ground of Nature* distributed in the three first Forms. And in the fourth and fift Form or propertie, is divided the word *Pure Element*.

With the word *Ground of Nature*, is understood the root of the 4. Elements, as the four causes of Motion and Sensibility. By the word *Pure Element*, is understood the Temperature, or the equalitie of Nature, and the four Elements; where the Light also is sensible, Moving, and Elemental. Thus is understood, how the Eternal Element, as the motion of Divine Power is accuated by the ground of Nature, and revealed in the Light; where the pure Elements is the motion of the inward Spiritual world; and at the Creation of the world, went forth into a Being; and is understood of the fift *Essence*.

The Pure Element is the equality in the Elements; and is called the *Quint-essence* of the Elements; as the *Tincture* of the equality of Nature; both are that occult *Arcanum* so much sought for.

The word *Paradise* in the 6. and 7. Properties, signifieth the spiritual work in the Lights Essence; as a springing up, or spiritual growth, which at the beginning of the world, sprung up through all the 4. Elements; and out of the Earth formed it self into all manner of fruits, and changed all the properties of wrathfulness into a Temperature. But when those fierce properties, with the 4. Elements, were awakned, by the alienated desire, and false will in *Adam*, and attain'd the Dominion, then the Greening [springing forth] retyr'd back; that is, it remayned in the *Tincture* of the inward Ground, and is yet in the 4. Elements, but, in the Inward *Pure Element* only; and may not be attain'd but in the New-birth of the inner man; and in the material *Tincture*, wherein the Paradisical working is also fully manifest to our understanding.

This Table sheweth from whence all Essences [or Beings] in this world did arise; and what the Creator is; namely that the Creator hath been the divine power-world; which the (b) Unity, as the Eternal will, hath moved, which will, is God himself, But the Separator or Divider, was the owt flown will in the spiritual world; in such motion, he issued out of himself, and made him a subject for his working; in which motion, one subject issued out of another continually, untill the external matter of the Earth (through the divine motion) was drawn into a *Mass* or *Chaos*: and this drawing of the Motion standeth thus still: all things therefore fall in the deep towards the Earth; and that is the reason, that all Power of motion, even to this day, and to the end of Time, continueth so.

(b) Monas  
*Einheit*.  
God made first the Angelical light world, which in this place (after the Devils Apostacie) separated into this external visible essence.

The seven Dayes, and seven Planets, signify the seven Properties of the spiritual world, The three Principle in *Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, signifie the Trinity of the divine Revelation; as an everlasting Spring or Fountain, whereout all external Creatures are flown, do flow, and



will flow, even to the end of this time, and therein the Separator, with the 7 Properties, is understood. In this Table we see what proceeded from the 7 Properties, and how the Spiritual power hath brought it self into a Material one (as in the seven spaces downwards appears) whereby we may understand whence Good and Evill sprung up in this World.

TABLE	Humane	1	2	3	4	5	6	7
MICRO-COSMOS.	Ground	T	I	N	C	T	U	R
		S	OU	L	E	S	PIR	IT
	before and after the FALL	♂	♀	♂	☼	♀	♂	☾
	Satur-day	Wednes-day	Tues-day	Sunday	Fri-day	Thurs-day	Mon-day	
	Adam in Paradise	Desire	Motion	Sensibility	Seeing	Loving	Rejoicing	Heavenly flesh
	Erring sp.	Sharpness	Anger	Pain	Bitter woe	Hating	Despair	Passion
	Christ	Gods word	Life	Acceptance	Sweet	Glorie	Power	Divine Essence
	Adam in Paradise	Similitude	Out going Spirit	Heating	High	Humble will	Praising	Unity
	Sathan	Self-seeking	Self-knowl.	Self-will	Dominiering	Pride	Reproaching	Folly
	Christ	Gods unity	Resignation	Suffering	Yielding	Desire	Equality of Power	Wisdom
	Adam in Paradise	Tasting	Thinking	Mind	Understanding	Spirit	Speaking	Spectrum of Nature
	Sathan	Desire of division	Lying	Anguish	Doubting	Fall	Struck	Extruding
	Christ	Baptism	Law	Breaking	Hopeing	Humility	Believing	Genius or Type
	Adam in Paradise	Strengch	Penetrating	Might	Holy	Modest	Powerfull	Throne
	Sathan	Lord	Potent	Malice	Thirsty	Wanton	Mad	Self honor
	Christ	Humility	Obedience	Mercy	Forgiving	Going	Generating	reverence
	Adam in Paradise	Angel	Officious	Mild	Friendly	Beauty	Versne	Diligent
	Sathan	Devill	Perverse	Theavish mind	Murder	Belial's Whore	Poyson	Earshly flesh
	Christ	Christ	returning repentance	New life	Holy	Restoring	Sounding	Sophia
	Adam in Paradise	Heaven	Child like	Secret	Manifest	Singing	Soundng	Paradise
	Sathan	Hell or Perdition	Strife	Torment	Ever fal-ling	Fantasio	Changing	A Den of the Deep
	Christ	Christs Calling, Teaching,	Disolving,	New mind,	Rejoicing	Praising,	Springing,	

In this Table MAN is held forth; What he hath been in Paradise; as also how the Properties in him (without assuming Self-desire) equally stood in the Image of God; and what he is become through Sathan's Deceits; what that Monster of the Serpent (whereby he is become earthly and mortal) is in him. And then how Gods Word and LOVE came in to help him again, new born in CHRIST, daily destroying that Serpentine Image; also in what danger & misery he standeth in such an Image, either on the ground of Hell or Heaven. Also a similitude of Divine Revelation and Knowledge in the seven Properties according to Time and Eternity, formed out of all the Three Principles; for a further understanding how he is wisely to regulate his Life; and unto what driving [impulsion] he should yield himself.

## An Explanation of the fourth Table.

### MICROCOSMUS.

**I**N this Table, *Man* is held forth as a similitude of the Three worlds, according to the Soul, Spirit, and Body; What he hath been in the beginning, according to his Creation; What he is become in the fall, by the Spirit of Error; and What he will be in the new birth through the Spirit of Christ; which is a true Essential Image, out of the three Principles of the Divine Revelation; as from the outflown Word of the Divine will.

Man according to the Soul, is an Eternal Nature of the firing quality, as a spark out of the Center, from whence the fire existeth: If this ground cannot reach into the divine Light; then is it a Darknes of the *Magnetick* attractive desiring power; but if he reacheth out of the fire, unto the light, that his *Magnetick* desire feeds on the out-flown Unity of Gods Love; then ariseth from that fire the good true Spirit, even as light shineth out of a Candle. These are now two Principles, the *Soul*, in the fire of Eternal Nature; and the *Spirit* in the light of Divine Power. But the Body is the third Principle; as an Essence of the visible world, from the Starrs and Elements, formed into an Image, out of the seven Properties of Nature.

The Soul hath the seven Properties of the inward Spiritual world, according to Nature; But the Spirit of the Soul is without these Properties; for it standeth out of Nature, in Gods unity but through the Souls fire Nature, is manifested in the Soul; for it is the true Image of God; as an *Idea*, in which God himself worketh and dwelleth; so far as the Soul brings her desire into God; and submits unto Gods Will: if that be not done, then is this *Idea*, or Spirit of the Soul, dumb and actless [not working], standing like an Image in a Looking-Glass, which soon vanisheth, and hath no being, as it befell *Adam* in the Fall. But if the Soul submits to God, and bringeth its Magnetick hunger into Gods Love, the Soul then attracteth divine Essence, namely, the Essential Wisdom of God; then her *Idea* or *Spirit* becometh Essential in the Lights power, and obtaineth a pious life; as being then the true Temple of God, wherein Gods Unity is revealed and operative.

But if the Soul herself with her desire, bring in self-love; and with her desire turn herself into the seven Properties, to try them; and feedeth on the vain delights of the seven Properties; then she extolls herself, and maketh to herself an (a) *Evestrum*, as an Astrall Object; which *Evestrum* presently hungrereth after the vanity of the false delight; even as it befell *Lucifer* and *Adam*, where the *Evestrum* of *Lucifer* imagined it self into a *Phantasie*; and the *Evestrum* of *Adams* Soul, into the Animalish Properties of the External world; whereby the Soul was poisoned, and the Body (out of the Earth's *Limus*) was suddenly infected; that the Animalish properties awakened in him, and longed after Earthly, Beastly sustenance; as Heat, Cold, Sharp, Bitter, Sweet and Sour; and with these Properties introduced it self into a springing fountain of such delights; and so with the desire, Fed on Good and Evil; whereby the Image of God, as the *Idea*, became obscure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glass; and so was the Soul cut of from God, and stood in a Naturall will; but Gods will in the Spirit worked work'd no more; and the will of the *Evestrum* (as the Opposite Image of the dark eternal world began [to work], for the holy *Genius* was changed.

At the head of this Table standeth *TINCTUR* divided into the seven Properties; which signifieth the Equalitie of the seven Properties according

What Man is in his Trinitie; as first according to Paradise; Secondly, according to the Spirit of Error; Thirdly, according to the New-birth, which Christ teacheth and will have, John 3.

N. B. The Difference between the Soul, and the Spirit of the Soul which without God, is but a dead Image.

(a) *Evestrum* is a continued Astral Influence in the 4. Elements, and likewise, an Astral Spirit in Man.

How the holy similitude of God in Man became quenched, as a monstrous Image assumed.

that in the first man before the Fall, the propertie [or inclination] of separation, (b) and Acceptation, stood in the will, and all the desires were brought into Gods Unity: thus were they the true Paradise; for the Eternal Spirit with the Unity of God, was revealed in them, who were to live through Gods love in all things. But the Devill envied them, and with his subtil Lust deceived the seven Properties of life, and perswaded them, it would be good for them, and they should become wise; if the Properties (each one according to its kinde) would introduce themselves into self-Acceptance, then should the Spirit taste and know what was Good and Evill: but then it could not subsist in Gods Unity, of that he told them nothing.

But no sooner had they brought themselves in their own lusts, than such a strife and contention awakned in them, that all the Properties began to be formed in their self-hood.

Thus the Unity, as the Element, was broken [or divided], and the four Elements strove for predominance; whereupon suddenly from without, fell in the Inequality, as *Heat* and *Cold*, and the *Astral* division working in the Body; and Gods wrath (according to the Dark worlds propertie) in the Soul; which caused in them (according to the Soul), Horror, Anguish, Necessity, and Eternal despair; and in the Body, arose Heat, Cold, Woes, Sicknes, and a Mortall life. Thus Gods Image, the whole man, fell from his Ordinance; and became a disguised monster: and the awakened Properties presently began to set up their Government; with Envyng, Murthering, Raging, Tearing and Tormenting. Love was changed into Pride and self-love; Desire, into Covetousness; Sensibility, into Envy; and the lifes fire, into wrath: Thus was the Hellish foundation, in the whole Man, revealed, and ruled both in Soul & Body.

Now this Hellish Foundation, is the Spirit of Error; for which man must have been damned, had not the Divine mercy, the Serpent-treader (as the efflux of Gods love) after the Fall, been presently (c) promised to the New birth, in the Holy Name Jesus. Which holy Name hath, in meer mercy, and great humilky for mans soul & body, given it self forth, assumed humanity, broken the power of the diabolical Spirit of Error, killed the lives self-will, & brought again the Properties into Gods Unity. There the true Spirit (as the human *Idea* and Gods *Image*) is renewed again, and filled with the Divine Love-Essence. And thus the human Soul, through Christs Soul and Spirit in that love and divine Essence, hath again attained an open Gate unto God.

Thus in this Table is held forth [or drawn to the life] what *Adam* hath been, what, through the Fall, he is become; and how he is again Redeemed; and what is his New birth out of Christ Spirit. And these are delineated in the seven Properties under the Word **TINCTUR**. In which Properties the Soul hath its *Center*, and in which the Spirit, and in which the Body [have their *Centers* also] of which the Reader may further consider, for under them stand the seven Dayes of the week, intimating, that Man is even the same.

This Table sheweth what Man is internally and externally; first according to the good *Adam*, and then according to the corrupted *Adam*; and also what he is again in Christ. Whereby, we may understand, how Evill and Good is man; and whence exist the Propertie of good and evill, both in the mind and senses.

By the word *Sathan* (signifying the Spirit of Error) is not understood a Creaturall Devill; but the Spring [or fountain] of the Spirit of Error.

And by the word *Christ*, is understood the New-Man (according to the Spirit of Christ). The other spaces, are understood as in the Tables; wherein is understood the cause of mutation.

**FINIS.**

Thus was our Nature first corrupted: which ground was never before so plainly discovered.

(c) Origin is in spoken.

ground.

incip.

Spirit

of God

a second

incip. the

of Hea-

aven



